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THE GENERAL

BIOGRAPHICAL DICTIONARY:

CONTAINING

AN HISTORICAL AND CRITICAL ACCOUNT

OF THE

LIVES AND WRITINGS

OF THE

MOST EMINENT PERSONS

IN EVERY NATION;

PARTICULARLY THE BRITISH AND IRISH;

FROM THE EARLIEST ACCOUNTS TO THE PRESENT TIME.

A NEW EDITION,

REVISED AND ENLARGED BY

ALEXANDER CHALMERS, F. S. A.

VOL. IV.

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1812.

A NEW AND GENERAL

BIOGRAPHICAL DICTIONARY.

BARNEVELDT (JOHN D'OLDEN), the celebrated Dutch statesman, and one of the founders of the civil liberty of Holland, was born in 1547. His patriotic zeal inducing him to limit the authority of Maurice prince of Orange, the second stadtholder of Holland, the partisans of that prince falsely accused him of a design to deliver his country into the hands of the Spanish monarch. On this absurd charge he was tried by twenty-six commissaries, deputed from the seven provinces, condemned, and beheaded in 1619. His sons, William and Réné, with a view of revenging their father's death, formed a conspiracy against the usurper, which was discovered. William fled; but Réné was taken and condemned to die; which fatal circumstance has immortalized the memory of his mother, of whom the following anecdote is recorded. She solicited a pardon for Réné, upon which Maurice expressed his surprise that she should do that for her son, which she had refused to do for her husband. To this remark she replied with indignation, "I would not ask a pardon for my husband, because he was innocent. I solicit it for my son, because he is guilty."[1]

BARO, or BARON (PETER), a learned divine, born at Estampes in France, was of the Protestant religion, and obliged to leave his native country in order to avoid persecution. He removed to England, where he was kindly received and generously supported by lord treasurer Burleigh, who admitted him into his family. He afterwards settled in Cambridge, upon the invitation of Dr. Pierce,

[1] Moreri.—Universal History, &c.

master of Peterhouse. In 1574, he was chosen the lady Margaret's professor at Cambridge, which he enjoyed for some years very quietly; but, on account of some opinions which he held, a party was at length formed against him in the university. At this time absolute predestination in the Calvinistical sense was held as the doctrine of the church of England. The chief advocates for it at Cambridge were Dr. Whitacre, regius professor of divinity, Dr. Humphry Tindal, and most of the senior members of the university. Dr. Baro had a more moderate notion of that doctrine: and this occasioned a contest between him and Mr. Laurence Chadderton, who attempted to confute him publicly in one of his sermons. However, after some papers had passed between them, the affair was dropped.

The next dispute he was engaged in, was of much longer continuance. Dr. Whitacre and Dr. Tindal were deputed by the heads of the university to archbishop Whitgift to complain that Pelagianism was gaining ground in the university; and, in order to stop the progress of it, they desired confirmation of some propositions they had brought along with them. These accordingly were established and approved by the archbishop, the bishop of London, the bishop elect of Bangor, and some other divines; and were afterwards known by the title of the Lambeth articles. They were immediately communicated to Dr. Baro; who, disregarding them, preached a sermon before the university, in which however he did not so much deny, as moderate those propositions: nevertheless his adversaries judging of it otherwise, the vice-chancellor consulted the same day with Dr. Clayton and Mr. Chadderton, what should be done. The next day he wrote a letter to the archbishop of Canterbury; who returned for answer, that they should call Baro before them, and require a copy of his sermon, or at least cause him to set down the principal heads thereof. Baro, finding what offence was taken at his sermon, wrote to the archbishop; yet, according to his grace's directions, was cited before Dr. Goad, the vice-chancellor in the consistory; when several articles were exhibited against him. At his last appearance the conclusion against him was, "That whereas Baro had promised the vice-chancellor, upon his demand, a copy of his sermon, but his lawyers did advise him not to deliver the same; the vice-chancellor did now, by virtue of his authority, peremptorily command him to deliver him the

whole and entire sermon, as to the substance of it, in writing: which Baro promised he would do the next day, and did it accordingly. And lastly, he did peremptorily and by virtue of his authority command Baro, that he should wholly abstain from those controversies and articles, and leave them altogether untouched, as well in his lectures, sermons, and determinations, as in his disputations and other his exercises. The vice-chancellor, who had proceeded thus far without the knowledge of the lord Burleigh their chancellor, thought fit to acquaint him with their proceedings, and to desire his advice. The discountenance lord Burleigh gave to this affair, stopped all farther proceedings against Baro; who continued in the university, but with much opposition and trouble: and though he had many friends and adherents in the university, he met with such uneasiness, that, for the sake of peace, he chose to retire to London, and fixed his abode in Crutched Friars; where he died about 1600, and was buried in the church of St. Olave, Hart-street. He left the following works: 1. "In Jonam Prophetam Prælectiones xxxix." 2. "Conciones tres ad Clerum Cantabrigiensem habitæ in templo B. Mariæ." 3. "Theses publicæ in Scholis peroratæ et disputatæ." [These Theses, being only two, were translated into English by John Ludham, under these titles; First, "God's purpose and decree taketh not away the liberty of man's corrupt will." The second, "Our conjunction with Christ is altogether spiritual," London 1590, 8vo.] 4. "Precationes quibus usus est author in suis prælectionibus inchoandis & finiendis." All these were published at London 1579, fol. by the care of Osmund Lake, B. D. fellow of King's college, Cambr. who corrected them before they went to the press. 5. "De Fide ejusque ortu et natura plana et dilucida explicatio," &c. Lond. 1580, 8vo. 6. "De præstantia & dignitate divinæ Legis, lib. 2," 1586, 8vo. 7. "Tractatus in quo docet expetitionem oblati a mente boni et fiduciam ad fidei justificantis naturam pertinere." 8. "Summa trium sententiarum de Prædestinatione," &c. Hardr. 1613, 8vo. printed with the notes of Joh. Piscator, disquisition of Franc. Junius, and prelection of Will. Whitacre. 9. "Special treatise of God's providence, and of comforts against all kind of crosses and calamities to be fetched from the same; with an exposition on Psalm cvii." 10.

Four Sermons; the first on Psalm cxxxiii. 1, 2, 3; the second, on Psalm xv. 1, 2, 3, 4, 5, &c. 1560, 8vo.[1]

BARO, or BARON (Bonaventure), whose true name was Fitz-Gerald, was descended from a branch of the Fitz-Geralds of Burnchurch in the county of Kilkenny, a family settled in Ireland soon after the English acquisitions in that country, which has produced several men of figure in the church. But he has been more remarkable in the learned world for his maternal genealogy, being the son of a sister of Luke Wadding, that eminent Franciscan friar, who, in the seventeenth century, demonstrated his great abilities and industry, by many voluminous treatises of genius and labour. His uncle Wadding took great care of his education in his youth, which he saw rewarded by an uncommon diligence; and when he was of a proper age procured his admission into the Franciscan order, and sent for him to Rome; where he lived under his own eye in the college of St. Isidore, a society of that order founded by himself in 1625, for the education of Irish students in the study of the liberal arts, divinity, and controversy, to serve as a seminary, out of which the mission into England, Scotland, and Ireland, might be supplied. Baron, after some time, grew into high reputation, and became especially remarkable for the purity of his Latin style, which procured him great reputation. He was for a considerable time lecturer on divinity in the above-mentioned college, and in all resided at Rome about sixty years, where he died, very old, and deprived of sight, March 18, 1696, and was buried at St. Isidore's. His works are, 1. "Orationes Panegyricæ Sacro-Prophanæ decem," Romæ, 1643, 12mo. 2. "Metra Miscellanea, sive Carminum diversorum libri duo; Epigrammatum unus; alter Silvulæ; quibus adduntur Elogia illustrium virorum," Romæ, 1645, 24to. 3. "Prolusiones Philosophicæ," Romæ, 1651, 12mo. 4. "Harpocrates quinque Ludius; seu Diatriba silentii," Romæ, 1651, 12mo. 5. "Obsidio et Expugnatio Arcis Duncannon in Hibernia, sub Thomâ Prestono." 6. "Boëtius Absolutus; sive de Consolatione Theologiæ, lib. iv." Romæ, 1653, 12mo. 7. "Controversiæ et Stratagemata," Lugduni, 1656, 8vo. 8. "Scotus Defensus," Coloniæ, 1662, folio. 9. "Cursus Philosophicus," Coloniæ, 1664, folio.

[1] Ware, Brit.—Wood's Fasti, vol. I.—Strype's Annals, vol. II. 388. III. 47, 48.—Strype's Whitgift, 449, 455, 456—477.

10. "Epistolæ Familiares Parænetice," &c. These are among his 11. "Opuscula varia Herbipoli," 1666, folio. 12. "Theologia," Paris, 1676, 6 vols. 13. "Johannes Duns Scotus, ordinis minórum, Doctór subtilis de Angelis contra adversantes defensus, nunc quoque Novitate amplificatus," Florentiæ, 1678. 14. "Annales Ordinis S. S. Trinitatis Redemptionis Captivorum, Fundatoribus S. S. Johanne de Matha, et Felice de Valois," in .. vols. folio. The first volume was printed at Rome in 1686, and begins with the year 1198, in which pope Innocent the Third gave habit to the founders, and is carried down to the year 1297, just one hundred years. In this volume we have an account of the foundations of their convents, their privileges, and benefactions, the eminent fathers of their order, their miracles and actions; as also, the number of slaves delivered by them from bondage.[1]

BAROCCI (Francis), a patrician or senator of Venice, distinguished for his knowledge in mathematics, flourished about the middle of the sixteenth century. Some of his translations, as well as original works, were published in his life-time, as 1. "Heronis liber de machinis bellicis, necnon liber de Geodæsia, ex Græco Latine," Venice, 1572, 4to. 2. "Procli in primum elementorum Euclidis libri quatuor," translated into Latin, Padua, 1560, fol. He was only twenty-two years of age, when he published this work. 3. A commentary on Plato, "de numero geometrico," Boulogne, 1556; and 4. A system of Cosmography, Venice, 1585, 8vo. We have an account likewise of one of his writings, entitled "Cryptographia," (or according to the Dict. Hist. "Rytmomachia,") describing an ancient game attributed to Pythagoras. This was translated by Augustus duke of Brunswick and Lunenburgh, under the name of Gustavus Selenus. On Barocci's death, his manuscripts were sold by his heirs, and came to the Bodleian library, as part of Langbaine's collection.[2]

BAROCCIO (Frederic), an eminent Italian artist, was born at Urbino, in 1528, and was the disciple of Battista Venetiano, by whom he was carefully instructed in the principles of painting, but he derived his knowledge of perspective from his uncle Bartolomeo Genga. Under those preceptors he practised assiduously, till he was in his twentieth year; and then visited Rome, where, under the

[1] Biog. Brit. [2] Moreri.—Dict. Hist.—Fabric. Bibl. Græc.

patronage of cardinal della Rovere, he pursued his studies incessantly, and proved one of the most graceful painters of his time. At his return to his native city Urbino, he painted several pictures which procured him great applause; but that of a St. Margaret raised his reputation to the highest pitch, and induced pope Pius IV. to invite him to Rome, where he employed him in the decorations of his palace of Belvedere, in conjunction with Federigo Zucchero. He excelled equally in history and portrait, but his genius inclined him more particularly to the painting of religious subjects; and his works sufficiently evince, that the utmost of his ambition was to imitate Correggio in his colouring, and Raphael in his manner of designing. But Correggio has somewhat so natural, so grand, so unaffectedly graceful, that Baroccio was far inferior to him, although perhaps more correct in the outlines. Sir Joshua Reynolds, who thought him, upon the whole, one of Correggio's most successful imitators, says, that sometimes in endeavouring at cleanness or brilliancy of tint, he overshot the mark, and falls under the criticism that was made on an ancient painter, that his figures looked as if they fed upon roses. It is, however, singular to see colours of such variety coalesce so sweetly under his pencil, that perhaps no music reaches the ear with purer harmony, than his pictures the eye; an effect produced, in a great measure, by his attention to chiaroscuro, which he may be said to have introduced to the schools of Lower Italy, and which to obtain he rarely painted any historical figure without having either modelled it in wax, or placed some of his disciples in such attitudes as he wished to represent. It is said that when young, he was attempted to be poisoned at a dinner given by some of his rival artists, and that although he escaped with his life, he continued long in an infirm state. He must, however, have completely recovered from this attack, as his life was prolonged to the advanced age of eighty-four. He died at Urbino in 1612. Baroccio was also an engraver from some of his own compositions, and his plates, although slight, and not well managed, with respect to the mechanical part of the workmanship, are nevertheless most admirable, on account of the expression, and excellent drawing, which is discovered in them. His heads are very beautiful and characteristic; and the other extremities of his figures finely marked. Amidst all the difficulties he appears to have met with, in biting his plates with

the aquafortis, after he had etched them, and his unskilfulness in handling the graver, to harmonize and finish them, the hand of the master appears so evident, that the beauties we discover in them far overbalance the defects.[1]

BARON (BERNARD), an engraver of considerable fame in this country, was a native of France, and there first learned his art. He was brought into England by Dubosc, with whom he went to law respecting the plates for the story of Ulysses, engraven from the designs of Rubens in the collection of Dr. Meade. Being afterwards reconciled, Baron accompanied Dubosc to Paris in 1729, and engraved a plate from Watteau, and engaged to do another from Titian in the king's collection, for Mons. Crozat, for which he was to receive 60*l.* sterling. While at Paris, they both sat to Vanloo. How soon afterwards he returned to England, is not known, but he died in Panton-square, Piccadilly, Jan. 24, 1762. His manner of engraving seems to have been founded on that of Nicholas Dorigny. It is slight and coarse, without any great effect; and his drawing is frequently very defective. He executed, however, a great number of works, a few portraits, and some considerable pictures after the best masters; as the family of Cornaro, at Northumberland house; Vandyke's family of the earl of Pembroke, at Wilton; Henry VIII. giving the charter to the barber surgeons, from Holbein; the equestrian figure of Charles I. by Vandyke, at Kensington; its companion, the king, queen, and two children; and king William on horseback with emblematic figures, at Hampton-court. His last considerable work was the family of Nassau, by Vandyke. This, and his St. Cecilia from Carlo Dolce, he advertised in 1759, by subscription, at a guinea the pair.[2]

BARON (BONAVENTURE.) See BARO.

BARON (HYACINTH THEODORE), ancient professor and dean of the faculty of medicine at Paris, the place of his birth, died July 29, 1758, at about the age of 72. He had a great share in the Pharmacopœia of Paris, for 1732, 4to; and in 1739, gave an academical dissertation in Latin on chocolate, "An senibus Chocolatæ potus?" which has been often reprinted. His son, of the same name, was also dean of the faculty at Paris, where he died in 1787, at

[1] Abrege des vies des Peintres, vol. I.—Pilkington and Strutt's Dictionaries.—Reynolds's Works, vol. III. p. 178.

[2] Strutt.—Lord Orford's Engravers.

the age of eighty. He was long a surgeon in the armies of Italy and Germany, and published some medical works. There was a Theodore Baron before these, probably their ancestor, who, in 1609, published a curious work entitled "De operationis meiendi triplici læsione et curatione," of which Haller gives a brief analysis.[1]

BARON (MICHAEL), an eminent French player, who appears to have had his full share in the annals of biography, was the son of a merchant of Issondun, and was born at Paris in 1652. He entered first into the company of la Raisin, and some time afterwards in that of Moliere, and quitted the stage in 1696, either from dislike or from some religious scruples, with a pension of a thousand crowns granted him by the king. He took up the profession again, however, in 1720, at the age of 68; and was as much applauded, notwithstanding his advanced age, as in the early period of his life. At those lines of Cinna,

> Soudain vous eussiez vu, par un effet contraire,
> Leurs fronts pâlir d'horreur, et rougir de colère;

he was seen within a minute to turn pale and red, in conformity to the verse. He was styled with one consent, the Roscius of his times. He said himself, in one of his enthusiastical fits of vanity, that once in a century we might see a Cæsar, but that two thousand years were requisite to produce a Baron. One day his coachman and his lacquey were soundly chastised by those of the marquis de Biran, with whom Baron lived on those familiar terms which young noblemen frequently allow to players.—"Monsieur le marquis," said he to him, "your people have ill treated mine; I must have satisfaction of you." This he repeated several times, using always the same expressions, *your people* and *mine*. M. de Biran, affronted at the parallel, replied: "My poor Baron, what wouldst thou have me say to thee? why dost thou keep any people?" He was on the point of refusing the pension bestowed on him by Louis XIV. because the order for it ran: "Pay to the within-named Michael Boyrun, called Baron, &c." This actor, born with the choicest gifts of nature, had perfected them by the utmost exertions of art: a noble figure, a sonorous voice, a natural gesticulation, a sound and exquisite taste. Racine, versed as he was in the art of declamation, wanting to

[1] Dict. Hist.—Haller Bibl. Med.

represent his Andromache to the actors, in the distribution of the parts, had reserved that of Pyrrhus for Baron. After having shewn the characters of several of the personages to the actors who were to represent it, he turned towards Baron: "As to you, sir, I have no instruction to give you; your heart will tell you more of it than any lessons of mine could explain." Baron would affirm that the force and play of declamation were such, that tender and plaintive sounds transferred on gay and even comic words, would no less produce tears. He has been seen repeatedly to make the trial of this surprising effect on the well-known sonnet,

Si le roi m'avoit donné
Paris sa grand'ville, &c.

Baron, in common with all great painters and great poets, was fully sensible that the rules of art were not invented for enslaving genius. "We are forbid by the rules," said this sublime actor, "to raise the arms above the head; but if they are lifted there by the passion, it is right: passion is a better judge of this matter than the rules." He died at Paris, Dec. 22, 1729, aged 77. Three volumes in 12mo of theatrical pieces were printed in 1760, under the name of this comedian; but it is doubted whether they are all his. "L'Andrienne" was attributed to pere de la Rue, at the very time when it was in full representation. It was to this that Baron alluded in the advertisement he prefixed to that piece. "I have here a fair field," said he, "for complaining of the injustice that has been intended me. It has been said that I lent my name to the Andrienne. — I will again attempt to imitate Terence; and I will answer as he did to those who accused him of only lending his name to the works of others (Scipio and Lælius). He said, that they did him great honour to put him in familiarity with persons who attracted the esteem and the respect of all mankind." The other pieces that merit notice are, "L'homme à bonne fortune," "La Coquette," "L'Ecole des Peres," &c. The dramatical judgment that reigns in these pieces, may perhaps be admitted as a proof that they are by Baron. The dialogue of them is lively, and the scenes diversified, although they rarely present us with grand pictures: but the author has the talent of copying from nature certain originals, not less important in society than amusing on the stage. It is evident that he had studied the world as well as the drama. As to the versification,

if Baron was an excellent actor, he was but an indifferent poet. The abbé d'Alainval published the "Lettres sur Baron et la le Couvreur." The father of this famous actor possessed also in a superior degree the talent of declamation. The manner of his death is remarkable. Playing the part of Don Diego in the Cid, his sword fell from his hand, as the piece requires; and kicking it from him with indignation, he unfortunately struck against the point of it, by which his little toe was pierced. This wound was at first treated as a trifle; but the gangrene that afterwards appeared requiring the amputation of his leg, he would not consent to the operation. "No, no," said he; "a theatrical monarch would be hooted if he should appear with a wooden leg;" and he preferred the gentle expectation of death, which happened in 1655.[1]

BARON (RICHARD), a dissenting minister, but most noted for his zeal as a political writer, was born at Leeds in Yorkshire, and educated at the university of Glasgow, which he quitted in 1740, with very honourable testimonies to his learning and personal character, from the celebrated Hutchinson, and the mathematical professor Simpson. Where he passed his time after this, we know not; but in 1753, he was ordained pastor of the dissenting meeting at Pinners' hall, Broad-street, London, a congregation, if we are not mistaken, of the Baptist persuasion. What he was as a divine, is not very clear, but the whole bent of his studies was to defend and advance civil and religious liberty. This zeal led the famous Thomas Hollis, esq. to engage his assistance in editing some of the authors in the cause of freedom, whose works he wished to reprint with accuracy, and in an elegant form. Toland's Life of Milton, Milton's Iconoclastes, and afterwards an edition of Milton's prose works, were prepared and corrected by Mr. Baron. For this task he was well qualified, being an industrious collector of books on the subject of constitutional liberty, several of which he communicated to Mr. Hollis, with MS notes, or memorandums of his own in the blank pages, in which, we are told, he was not always in the right. Still he was indefatigable in searching for what he reckoned scarce and valuable liberty-tracts, many of which Mr. Hollis bought of him while he lived, and others he bought at the sale of his books after his death.

[1] Dict. Hist.—Moreri.

Mr. Baron, we are likewise told, "only *breathed*, he did not *live*, in his own estimation, but whilst he was in some-way or other lending his assistance to the glorious cause of religious and civil liberty. He wrote, he published, and republished perpetually in its defence. His character was one of the most artless and undisguised in the world. He was a man of real and great learning; of fixed and steady integrity; and a tender and sympathizing heart." Yet with such a heart, we are told, not very consistently, that had he been mindful of his domestic concerns, he might have left a competency behind for his wife and family, but his whole soul was engaged in the cause, and he neglected every other concern. For this absurd and unjust train of feeling, we are referred to the natural impetuosity of his temper, and his eccentricities, which indicated occasional derangements of mind. With many virtues, it is added, and a few faults, which must have been of a peculiar kind, since "they only wanted the elevation of a higher station and a better fate to have assumed the form of virtues," Mr. Baron passed the greatest part of his life in penurious circumstances, which neither abated the generous ardour, or overcame the laudable independency of his spirit. These virtues, "with their blessed effects," were all he left behind him, for the consolation and support of a widow and three children. He died at his house at Blackheath, Feb. 22, 1768. His principal publication was a collection of what he called liberty-tracts, first published in 2 vols. 1752, under the title of "The pillars of Priestcraft and Orthodoxy shaken." In 1767, he prepared another edition, enlarged to four volumes, to be published by subscription. In his advertisement he describes himself as a man "who has been made a sacrifice to proud bigots, religious rogues, and psalm-singing hypocrites:" and flatters himself that his subscribers will "enable him to express his utter contempt, and everlasting abhorrence of them all." To this meek wish, he adds an assurance that the "names of the subscribers shall *not* be printed." This edition appeared after his death, and was published for the benefit of his family, along with a new edition of Milton's Eikonoclastes, and his manuscript sermons and papers.[1]

[1] Protestant Dissenter's Magazine, vol. VI. p. 166.—Preface to the posthumous edition of the Iconoclastes.—For a specimen of his abusive temper, and coarse style, see his controversy with Dr. Chandler, in the St. James's Chronicle for September, 1765.

BARON, or BARONIUS (VINCENT), a learned father of the Romish church, and a monk of the Benedictine order, was born at Martres in the diocese of Rieux in Gascony, and entered into the order of the preaching friars at Toulouse in 1622. He taught divinity several years with applause in the convent of the same city, and was made prior there; as he was likewise at Avignon, and in the general novitiate of the suburb of St. Germain at Paris. He was definitor for his province in the general chapter held in 1656, in which he presided at the theses dedicated to pope Alexander VII. which gained him the esteem of all the city and his whole order. He was present at the assembly, in which the pope ordered the definitors and fathers of the chapter to be told, from him, that he was extremely grieved to see the Christian morality sunk into such a deplorable relaxation, as some of the new casuists had reduced it to, and that he exhorted them to compose another system of it, which should be conformable to the doctrine of St. Thomas. This was what engaged father Baron to undertake the works which he wrote upon that subject. He was again chosen provincial; and afterwards sent by the father general as commissary to Portugal, upon important affairs, which he managed with such success, that the queen, the court, and all the monks gave testimony of his merit by a public act. He returned to Paris to the general novitiate, and died there, Jan. 21, 1674, aged seventy years. Besides several Latin poems, which he left as instances of his capacity in polite literature, he published the following works: 1. "Theologia Moralis," Paris, 1665, in 5 vols. 8vo, and again in 1667. 2. "Libri Apologetici contra Theophilum Rainaudum," Paris, 1666, in 2 vols. 8vo. 3. "Mens sancti Augustini & Thomæ de Gratiâ & Libertate," 1666, 8vo. 4. "Ethica Christiana," Paris, 1666, 2 vols. 8vo. 5. "Responsio ad Librum Cardenæ," ibid. in 8vo. 6. "L'Heresie Convaincue," Paris, 1668, 12mo. 7. "Panegyriques des Saints," ibid. 1660, 4to. The first two volumes of his Moral Theology were prohibited. It relates to the principal points in dispute between the Dominicans and Jesuits.[1]

BARONIUS (CÆSAR), an eminent ecclesiastical writer, and a cardinal of the Roman church, was born at Sora, an episcopal city in the kingdom of Naples, October the 30th,

[1] Gen. Dict.—Moreri.

1538, of Camillo Baronio and Porcia Phebonia, who educated him with great care. He went through his first studies at Veroli, and afterwards applied himself to divinity and civil law at Naples. But the troubles of that kingdom obliged his father to remove him in 1557 to Rome, where he finished his studies in the law under Cesar Costa, afterwards archbishop of Capua, and put himself under the discipline of St. Philip de Neri, founder of the congregation of the oratory, who employed him in the familiar instructions which his clerks gave to the children. After he was ordained priest, St. Philip de Neri sent him, with some of his disciples, in 1564, to establish his congregation in the church of St. John the Baptist. He continued there till 1576, when he was sent to St. Mary in Vallicella, and in both houses he was much admired for his pious zeal and charity. St. Philip de Neri having, in 1593, laid down the office of superior of the congregation of the oratory, thought he could not appoint a more worthy successor than Baronius, and pope Clement VIII. who knew his merit, in compliance with the desires of the founder and his congregation, approved the choice, and some time after made him his confessor. The esteem which that pope had for him, increased as he had an opportunity of growing more intimately acquainted with him, and induced him to appoint our author apostolical prothonotary in 1595, and to advance him to the dignity of cardinal, June 5th, 1596, to which he afterwards added the post of library-keeper to the see of Rome. Upon the death of Clement VIII. in 1605, Baronius had a great prospect of being chosen pope, one and thirty voices declaring for him; but the Spaniards strongly opposed his election on account of his treatise, "Of the Monarchy of Sicily," in which he argued against the claim of Spain to Sicily. His intense application to his studies weakened his constitution in such a manner, that towards the end of his life he could not digest any kind of food. He died June the 30th, 1607, aged sixty-eight years and eight months, and was interred in the church of St. Mary in Vallicella, in the same tomb where his intimate friend cardinal Francesco Maria Taurusio was buried the year following. Dupin observes, that "an high regard ought to be paid to the memory of Baronius, who was a man of sincere religion, probity, learning, and extensive reading, and laboured with success for the service of the church, and the clearing up of ecclesiastical anti-

quity. But it were to be wished that he had been exempt from the prejudices which his education and country inspired him with." In a book of father Parsons, printed in 1607, and entitled "De sacris alienis non adeundis quæstiones duæ; ad usum praximque Angliæ breviter explicatæ," is published the judgment of Baronius, together with that of cardinal Bellarmin and others, declaring that it was absolutely unlawful for the Roman Catholics to be present at the religious worship of the Protestants in England. The work for which Baronius was most celebrated, and which is certainly a wonderful monument of industry and research, was his "Ecclesiastical Annals." He undertook this work at the age of thirty, and laboured for thirty years in collecting and digesting the materials for it, by reading over carefully the ancient monuments of the church, as well in printed books as in manuscripts, in the Vatican library. He published in 1588 the first volume, which contains the first century after the birth of Christ. The second, which followed after, contains two hundred and five years. These two volumes are dedicated to pope Sixtus V. The third, dedicated to king Philip II. of Spain, comprehends the history of fifty-five years immediately following. The fourth, dedicated to Clement VIII. contains the history of thirty-four years, which end in the year 395. The fifth, dedicated to the same pope, as well as the following volumes, extends to the year 440. The sixth ends in the year 518. The seventh contains seventy-three years. The eighth extends to the year 714. The ninth, dedicated to king Henry IV. of France, concludes with the year 842. The tenth, dedicated to the emperor Rodolphus II. begins with the year 843, and reaches to 1000. The eleventh, dedicated to Sigismond III. king of Poland, and published in 1605, continues the history to the year 1099. The twelfth, printed under the pontificate of Paul V. in 1607, concludes with 1198. So that we have, in these twelve volumes, the history of the twelve first ages of the church. Henry Spondanus informs us, that Baronius had left memoirs for three more volumes, which were used by Odoricus Raynaldus in the continuation of his work. The first edition of Baronius's Annals, begun in 1588, and continued the following years, was printed at Rome, where the first volumes were reprinted in 1593. It was followed by some others, with alterations and additions. The second edition was that of Venice, and was begun in 1595. The third was

printed at Cologne in 1596, and the following years. The fourth at Antwerp in 1597, &c. The fifth at Mentz in 1601. The sixth at Cologne in 1609. There were several other editions published afterwards, at Amsterdam in 1610, at Cologne in 1624, at Antwerp in 1675, at Venice in 1705, and at Lucca in 1738—1759, by far the best. Before this, the best editions, according to the abbé Longlet de Fresnoy, in his "New method of studying History," were that of Rome, as the original, and that of Antwerp, and the most convenient for study, is that of Mentz, because the authorities of the ecclesiastical writers are marked in it by a different character from the text of Baronius, and the impression is in two columns. The edition of Cologne has the same advantage, though ill printed.

Baronius's design in these Annals was, as he tells us himself in his preface, to refute the Centuriators of Magdeburg, or rather to oppose to their work, which was written against the church of Rome, another work of the same kind in defence of that church. "It were to be wished," says Monsieur Dupin, "that he had contented himself with a mere narration of facts of ecclesiastical history, without entering into controversies and particular interests. However, it must be owned that his work is of a vast extent, well digested, full of deep researches, written with care, and as much exactness as can be expected from a man who first undertakes a work of such extent and difficulty as that. It is true that a great number of mistakes in chronology and history have been remarked in it; that many facts have been discovered not at all known to him; that he made use of several suppositious or doubtful monuments; that he has reported a considerable number of false facts as true, and has been mistaken in a variety of points. But though, without endeavouring to exaggerate the number of his errors with Lucas Holstenius, who declared that he was ready to shew eight thousand falsities in Baronius's Annals, it cannot be denied that the number of them is very great; yet it must be acknowledged that his work is a very good and very useful one, and that he is justly styled the father of church history. It must be remarked, that he is much more exact in the history of the Latins than in that of the Greeks, because he was but very indifferently skilled in the Greek, and was obliged to make use of the assistance of Peter Morin, Metius, and father Sirmond, with regard to the monuments which had not been translated into Latin. His

style has neither the purity nor elegance which were to be wished for in a work of that nature; and it may be said, that he writes rather like a dissertator than an historian; however, he is clear, intelligible, and methodical."

Cardinal de Laurea drew up an index to this work for his own private use, which he afterwards left to the public: "Index alphabeticus rerum et locorum omnium memorabilium ad Annales Cardinalis Baronii. Opus posthumum Rev. Cardinalis de Laurea," Rome, 1694, in 4to. This is a posthumous work, for being put to the press during the author's life, the impression was not finished till after his death, which happened November the 30th, 1693. These annals were begun to be translated into various languages, but probably owing to the vast expense, none of the translators proceeded farther than the first volume. Several abridgments, however, have been published. The most extensive is that of Henry Spondanus, Paris, 1612, 1622, 1630, 1639, and often afterwards. They were also abridged by Aurelio, Bzovius, Bisciola, Scogli, Sartorius, Schultingius, &c. &c. and in various languages. The continuators are also numerous. Bzovius published a continuation from 1199 to 1572, Rome, 9 vols. fol. 1616—1672, which, however, are rather the annals of the Dominicans than of the church. Raynaldus' continuation from 1199 to 1567, also 9 vols. folio, is said to be worse than the former; the best is Spondanus, extending to the year 1639, and printed at Paris in that year, 2 vols. folio. The great fame of Baronius excited the attention of many Protestant writers, who criticised his work with acuteness. Among the best of these is Isaac Casaubon, in his "Exercitationes contra Baronium," London, 1614, folio, but perhaps Dupin's opinion, which we have quoted, is sufficient to point out the leading errors of the work. Besides these annals, Baronius wrote, 1. "Martyrologium Romanum restitutum," 1586, folio. These notes on the Roman martyrology, for these are all which Baronius contributed, were intended as a prelude to his Annals. This work was often reprinted, and as often corrected by the author, but it is still erroneous in many points. 2. "Tractatus de Monarchia Siciliæ," Paris, 1609, 8vo. 3. "Paræsis ad Rempublicam Venetam," Rome, 1606, 4to, written on occasion of the interdict of Venice. 4. "Contra ser. Rempublicam Venetam Votum," not published by Baronius, but containing his opinion in the consistory. 5. "Historica relatio de Legatione Eccle-

siæ Alexandrinæ ad Apostolicam sedem," 1598, 8vo, respecting the re-union of the church of Alexandria to the see of Rome, which did not last long. And some other works of less reputation.[1]

BAROZZI. See VIGNOLA.

BARRADAS, or BARRADIUS (SEBASTIAN), a Jesuit and eminent Portuguese divine, was born at Lisbon, 1542. After entering among the Jesuits, he taught a long time at Coimbra and other places; and, applying himself to preaching, gained the title of "The apostle of Portugal." He died April 14, 1615, in great reputation for sanctity. All his works were printed at Cologn, 1628, 4 vols. fol. under the title of "Commentaria in concordiam et historiam Evangelicam." The most particularly esteemed among them is, "Itinerarium filiorum Israel ex Ægypto in terram repromissionis," Paris, 1620, fol.[2]

BARRAL (ABBE PETER), born at Grenoble, and died at Paris, July 21, 1772, came early in life to that metropolis, where he took up the employment of a schoolmaster. He wrote, in conjunction with fathers Gaubile and Varra, a "Dictionnaire historique, littéraire, et critique, des hommes célèbres," 1758, 6 vols. 8vo, in which he is said to have betrayed too much of the spirit of party. A French wit called it the Martyrology of Jansenism, compiled by a Convulsionnaire. Notwithstanding this, his dictionary has some merit, as in the articles of poets, orators, and literary men, he writes with spirit, and generally gives his judgment with taste. There is likewise by him, 1. An abstract of the letters of madame de Sévigné in 12mo, under the title of "Sevigniana." 2. An abridgment, much esteemed, of the "Dictionnaire des Antiquités Romaines," by Pitiscus, in 2 vols. 8vo. 3. "Dictionnaire hist. geographique et moral de la Bible," 1758, 2 vols. 8vo. 4. "Maximes sur le devoir des Rois, et le bon usage de leur authorité," Paris, 1754, and reprinted twice under different titles; and 5. "Memoires historiques et litteraires de l'abbe Gouget," with a correct list of his works. The abbé Barral was a man of erudition, of a lively conversation, and the style of his writings is vigorous and manly, though sometimes negligent and incorrect.[3]

[1] Gen. Dict. vol. X.—Moreri.—Dupin.—Baillet Jugements, vol. II. and VI. —Fabr. Bibl. Græc. vol. XII. p. 105, an excellent article on the annals and their history.—Saxii Onomasticon.—Blount's Censura.

[2] Moreri.—Antonio Bibl. Hisp

[3] Dict. Hist.

BARRE (Francis Poullain de la), was born July 1647, at Paris. He applied himself to studying the Scriptures and councils, and conceived so great a contempt for scholastic divinity, as to give up the design he had entertained of being a doctor of the Sorbonne. He was curate of Flamingrie, in the diocese of Laon, 1680; but imbibing the tenets of the Protestants, and fearing lest he should be arrested for the opinions which he propagated in his sermons and discourses, he went to Paris, 1688, and afterwards took refuge at Geneva, where he married, 1690. He at first taught French to the foreign nobility; but was afterwards declared a citizen, and admitted into one of the first classes of the college at Geneva, in which city he died May 1723. His best works are those which he published in France before his retiring to Geneva, they are, "Un traité de l'Egalitè des deux sexes," 1673, 12mo. "Traité de l'Education des Dames, pour la conduite de l'esprit dans les sciences et dans les mœurs," 12mo. "De l'excellence des Hommes contre l'Egalitè des Sexes," 12mo. "Rapports de la Langue Latine à la Françoise," 12mo. John James de la Barre, his son, was author of "Pensées philosophiques et théologiques," 1714 et 1717, 2 vols. 8vo. They are theses.[1]

BARRE (Lewis Francis Joseph de la), a learned French historian, antiquary, and biographer, was born at Tournay, March 9, 1688. His father, Paul Joseph de la Barre, an eminent lawyer, sent him early to Paris, where he made great proficiency in classical studies, particularly Greek, which he not only studied critically, but acquired considerable skill in the collation of ancient manuscripts, and the antiquities of the language. When Banduri came to Paris, with some works for the press, young de la Barre was recommended to him as an assistant in transcribing and comparing manuscripts, and it was by his aid that Banduri was enabled to publish his "Imperium Orientale," 2 vols. folio, and his "Medals" (see Banduri); for which services Banduri prevailed on the grand duke of Tuscany to grant him a pension, which was punctually paid to de la Barre, until the death of the last sovereign of the house of Medici. As soon as de la Barre was at leisure from his engagements with Banduri, the booksellers employed him on a new edition of D'Acheri's "Spicilegium," which he

[1] Dict. Hist.—Moreri in Poullain.

accordingly undertook, and which was published in 1723, 3 vols. folio, in a very much improved state. He next contributed to the edition of Moreri's dictionary of 1725. In 1727 he was admitted a member of the academy of inscriptions and belles lettres, a choice which the many learned papers he published in their memoirs fully justified. In the same year he undertook to continue the literary journal of Verdun, which he did during his life, and added much to its character. In 1729 he published a work very interesting to French historians, "Memoires pour servir à l'histoire de France et de Bourgogne." In 1732 he published new editions of the "Secretaire du Cabinet," and the "Secretaire du Cour," 2 vols. 12mo; improving both very essentially, although we may be allowed to doubt whether "Letter-writing" can be effectually taught by models. In 1733 he revised and corrected an edition of M. de Larrey's "L'histoire de France, sous le regne de Louis XIV." 12mo. In 1735 appeared a new history of Paris, in 5 vols. taken from that of father Lobineau, but la Barre wrote only the fifth volume. A very few months before his death he had projected a dictionary of Greek and Roman antiquities, which was to form four folio volumes, and had executed some parts of it with great care and accuracy, at the time of his death, May 23, 1738. His eloge was pronounced by M. de Boze.[1]

BARRE (Joseph), a canon regular of St. Genevieve, and chancellor of the university of Paris, was born in 1692, and died at Paris in 1764. He joined his order early in life, and became distinguished for his knowledge and researches in civil and ecclesiastical history, and his numerous works afford a considerable proof of his industry. The principal are, 1. "Vindiciæ librorum deutero-canonicorum veteris Testamenti," 1730, 12mo, a very ingenious attempt. 2. "Histoire generale d'Allemagne," 1748, 11 vols. 4to, a work of vast labour, but has few of the elegant and fascinating charms of modern history, and is in many respects inaccurate. 3. "Vie de marechal de Fabert," 1752, 2 vols. 12mo. 4. "Examen des defauts theologiques," Amst. 1744, 2 vols. 12mo. He also wrote notes to the edition of Bernard Van Espen's works, 1753, 4 vols. folio; and about the time of his death had made some pro-

[1] Moreri.—Saxii Onomasticon.

gress in a history of the courts of justice, of which he had published a prospectus in 1755.[1]

BARREAUX. See DES BARREAUX.

BARRELIER (JAMES), was born at Paris in 1606; and after having gone through a course of study, and taken the degree of licentiate in medicine, he entered into the order of Dominicans in 1635. His talents and his prudence were so conspicuous, that in 1646 he was elected assistant to the general, with whom he made the tour of France, Spain, and Italy. Amidst the avocations of this post, and without neglecting his duties, he found the means of applying himself to the study of botany, to which he seemed to have a natural propensity. He collected a great number of plants and shells, and made drawings of several that had not been known, or but very imperfectly described. He had undertaken a general history of plants, which he intended to entitle "Hortus Mundi," or "Orbis Botanicus," and was employed on it with the utmost diligence, when an asthma put an end to his labours in 1673, at the age of sixty-seven. All that could be collected of this work was published by Ant. de Jussieu, with a life of the author, under the title "Plantæ per Galliam, Hispaniam, et Italiam observatæ, et iconibus æneis exhibitæ," Paris, 1714, folio, a valuable contribution to a botanical library, but by no means correct.[2]

BARRERE (PETER), physician of Perpignan, who practised some time at Cayenne, and died in 1755, was well versed both in the theory and practice of his art, and had the reputation of being an accurate observer. His principal works are, 1. "Relation et essai sur l'histoire de la France equinoxiale," with a catalogue of plants collected at Cayenne, 1748, 12mo. 2. "Dissertation sur la couleur des Nègres," 1741, 4to. 3. "Observations sur l'origine des pierres figurées," 1646, 4to, &c.[3]

BARRET (GEORGE), an English landscape painter, was born about 1728, in the city of Dublin. It is not known that he received any regular instructions in painting. He began his attempts in the very humble line of colouring prints, in which he was employed by one Silcock, in Nicholas street, Dublin. From this feeble commencement he rose to considerable powers as a landscape painter, by studying from the scenes of nature in the Dargles, and in

[1] Dict. Hist. [2] Moreri.—Manget Bibl. Script. Med.
[3] Dict. Hist.—Haller Bibl. Bot.

the park at Powerscourt, places near Dublin, and is said to have received patronage and encouragement from the noble owner of Powerscourt. About this time a premium was offered by the Dublin society for the best landscape in oil, which Mr. Barret won. In 1762 he visited London, where he soon distinguished himself; and, the second year after his arrival, gained the premium given by the society for the encouragement of arts, &c. for the best landscape in oil. The establishment of the royal academy was in a great measure indebted to the efforts of Mr. Barret, who formed the plan, and became one of its members.

He had two decided manners of painting, both with regard to colour and touch; his first was rather heavy in both, his latter much lighter. Scarcely any painter equalled him in his knowledge or characteristic execution of the details of nature. His attention was chiefly directed to the true colour of English scenery, its richness, dewy freshness, and that peculiar verdure, especially in the vernal months, which is so totally different from the colouring of those masters who have formed themselves on Italian scenery or Italian pictures. This strong desire sometimes tempted him to use colours rich and beautiful when first applied, but which no art could render permanent; which, in some of his slighter works, prevailed to such a degree as to leave scarcely any traces of the original colouring.

The best pictures in his first manner are to be found in the houses of the dukes of Buccleugh and Portland, &c. &c. and those of his latter, in his great work, at Mr. Lock's, at Norbury-park, Surrey, consisting of a large room painted with a continued scene entirely round. The idea in general characterizes the northern part of this country; and for composition, breadth of effect, truth of colour, and boldness of manner in the execution, has not been equalled by any modern painter. He exerted his powers to the utmost in this work, as he entertained the warmest sense of Mr. Lock's great kindness and friendly patronage. He also painted in water-colours, in which he excelled.

As a man he was remarkably kind and friendly, gentle in manners, with a vast flow of spirits, even to playfulness, and a strong turn to wit and humour. For the last ten years of his life, he was obliged, on account of his health, to retire to Paddington, near London, where he painted (in conjunction with Mr. Gilpin, the celebrated animal-painter) some of his best easel-pictures. He died in March 1784,

and was interred in Paddington church-yard, leaving a widow and nine children. In the latter part of his life he enjoyed the place of master painter to Chelsea hospital, an appointment conferred on him by Edmund Burke, esq. during his short administration. Barret left some etchings of his performances, the best of which is a view in the Dargles near Dublin. The plates of his etchings were purchased by Mr. Paul Sandby, but no impressions have been taken from them.[1]

BARRET, or BARET (JOHN), a scholar of Cambridge of the sixteenth century, who had travelled various countries for languages and learning, is known now principally as the author of a triple dictionary in English, Latin, and French, which he entitled an "Alvearie," as the materials were collected by his pupils in their daily exercise, like so many diligent bees gathering honey to their hive. When ready for the press, he was enabled to have it printed by the liberality of sir Thomas Smith, and Dr. Nowell, dean of St. Paul's, whose assistance he gratefully acknowledges. It was first printed by Denham in 1573, with a Latin dedication to the universal Mæcenas, lord Burghley, and various recommendatory verses, among which the Latin of Cook and Grant, the celebrated masters of St. Paul's and Westminster schools, and the English of Arthur Golding, the translator of Ovid's Metamorphoses, have chief merit. This book was more commodious in size than in form, for as there is only one alphabet, the Latin and French words are to be traced back by means of tables at the end of the volume. In the then scarcity of dictionaries, however, this must have been an useful help, and we find that a second and improved edition, with the title of a "Quadruple Dictionarie," (the Greek, thinly scattered in the first impression, being now added) came out after the decease of the author in 1580, and is the only edition of which Ames and Herbert take any notice, nor does Ainsworth, who speaks of it in the preface to his dictionary, seem to be aware of a prior edition. Of Baret's life we have not been able to discover any particulars. In the Ashmole Museum is his patent by queen Elizabeth, for printing this dictionary for fourteen years.[2]

[1] Pilkington's Dict.—Edwards's Anecdotes of Painters.
[2] Tanner.—Churton's Life of Nowell.

BARRET (STEPHEN), a classical teacher of considerable eminence, was born at Bent, in the parish of Kildwick in Craven, Yorkshire, in 1718, and was educated at the grammar school of Skipton, where he distinguished himself by his poetical compositions and classical knowledge. From that school he was removed to a scholarship in University-college, Oxford, where he took his master's degree, June 1, 1744, and was admitted into holy orders. Soon after he quitted the university, he was nominated by the late sir Wyndham Knatchbull, bart. to the mastership of the free grammar school of Ashford in Kent, over which he presided during a very long period, and advanced the school to great reputation. He was also rector of the parishes of Pirton and Ickleford in Hertfordshire. In 1773 he was appointed, by the late earl of Thanet, to the rectory of Hothfield in Kent, where he rebuilt the parsonage house, to which he retired, and resigned the school of Ashford, to the endowment of which he was a liberal benefactor. He married Mary, the only daughter of Edward Jacob, esq. of Canterbury, and by her had an only daughter, Mary, the wife of Edward Jeremiah Curteis, esq. at whose house, at Northiam in Sussex, he died Nov. 26, 1801, in his eighty-third year.

Early in life Mr. Barret was an intimate friend of Dr. Johnson, and of Edward Cave, the founder of the Gentleman's Magazine, to which he became a frequent contributor. One very interesting letter, signed by his name, appears in vol. XXIV. on a new method of modelling the tenses of verbs, which he defends on the authority of Varro and Dr. Clarke. This judicious scheme, and his elegant translation of Pope's pastorals into Latin verse, fully established Mr. Barret's reputation as a Latin scholar; and he also discovered some poetical talent in "War," a satire, but was less fortunate in his translation of "Ovid's Epistles into English verse." This had critical essays and notes, and was said in the title (1759) to be "part of a poetical and oratorial lecture, read in Ashford school, calculated to initiate youth in the first rudiments of taste."[1]

BARRINGTON (JOHN SHUTE), first lord viscount Barrington, a nobleman of considerable learning, and author of several books, was the youngest son of Benjamin

[1] Gent. Mag. vol. LXXI.

Shute, merchant (youngest son of Francis Shute, of Upton, in the county of Leicester, esq.) by a daughter of the Rev. Jos. Caryl, author of the commentary on Job. He was born at Theobalds in Hertfordshire, in 1678, and received part of his education at Utrecht, as appears from a Latin oration which he delivered at that university, and published there in 1698, in 4to, under the following title: "Oratio de studio Philosophiæ conjungendo cum studio Juris Romani; habita in inclyta Academia Trajectina Kalendis Junii, 1698, a Johanne Shute, Angle, Ph. D. et L. A. M." He published also three other academical exercises; viz. 1. "Exercitatio Physica, de Ventis," Utrecht, 1696, 4to. 2. "Dissertatio Philosophica, de Theocratiâ morali," Utrecht, 1697. 3. "Dissertatio Philosophica Inauguralis, de Theocratiâ civili," Utrecht, 1697. The second of these tracts has been cited, with great commendation, by two eminent writers on the civil law, Cocceius and Heineccius. After his return to England, he applied himself to the study of the law in the Inner Temple. In 1701 he published, but without his name, "An essay upon the interest of England, in respect to Protestants dissenting from the Established Church," 4to. This was reprinted two years after, with considerable alterations and enlargements, and with the title of "The interest of England considered," &c. Some time after this he published another piece in 4to, entitled "The rights of Protestant Dissenters," in two parts. During the prosecution of his studies in the law, he was applied to by queen Anne's whig ministry, at the instigation of lord Somers, to engage the Presbyterians in Scotland to favour the important measure then in agitation, of an union of the two kingdoms. Flattered at the age of twenty-four, by an application which shewed the opinion entertained of his abilities, and influenced by the greatest lawyer and statesman of the age, he readily sacrificed the opening prospects of his profession, and undertook the arduous employment. The happy execution of it was rewarded, in 1708, by the place of commissioner of the customs, from which he was removed by the Tory administration in 1711, for his avowed opposition to their principles and conduct. How high Mr. Shute's character stood in the estimation even of those who differed most widely from him in religious and political sentiments, appears from the testimony borne to it by Dr. Swift, who writes thus to archbishop King, in a letter dated London,

Nov. 30, 1708. "One Mr. Shute is named for secretary to lord Wharton. He is a young man, but reckoned the shrewdest head in England, and the person in whom the Presbyterians chiefly confide; and if money be necessary towards the good work, it is reckoned he can command as far as 100,000*l.* from the body of the dissenters here. As to his principles, he is a moderate man, frequenting the church and the meeting indifferently." In the reign of queen Anne, John Wildman, of Becket, in the county of Berks, esq. adopted him for his son, after the Roman custom, and settled his large estate upon him, though he was no relation, and said to have been but slightly acquainted with him. Some years after, he had another considerable estate left him by Francis Barrington, of Tofts, esq. who had married his first cousin, and died without issue. This occasioned him to procure an act of parliament, pursuant to the deed of settlement, to assume the name and bear the arms of Barrington. On the accession of king George he was chosen member of parliament for the town of Berwick-upon-Tweed. July 5, 1717, he had a reversionary grant of the office of master of the rolls in Ireland, which he surrendered Dec. 10, 1731. King George was also pleased, by privy seal, dated at St. James's, June 10, and by patent at Dublin, July 1, 1720, to create him baron Barrington of Newcastle, and viscount Barrington of Ardglass. In 1722 he was again returned to parliament as member for the town of Berwick; but in 1723, the house of commons, taking into consideration the affair of the Harburgh lottery, a very severe and unmerited censure of expulsion was passed upon his lordship, as sub-governor of the Harburgh company, under the prince of Wales.

It is said that a vindication of lord Barrington was published at the time, in a pamphlet which had the appearance of being written by him, or at least of being published under his direction; but as we have not been able to discover this pamphlet, we shall subjoin a very curious history of the Harburgh company, and of his lordship's conduct in that affair, from a manuscript of sir Michael Foster, communicated by his nephew, Mr. Dodson, to the editor of the Biographia Britannica*.

* Since the above was written, we have discovered the title of this pamphlet, which was printed in 1722, but not published till 1732, "The lord viscount Barrington's case in relation to the Harburgh company and the Harburgh lottery," 4to. There is an advertisement prefixed, dated May 12, 1732, containing a short apology for the work's not having appeared before.

"His late majesty king George I. was desirous to introduce trade and manufactures into his German dominions; and the town of Harburgh being thought a proper place for that purpose, a scheme was offered to him, which met with his approbation, for making the port of Harburgh capable of receiving ships of burden, and for carrying on the intended trade and manufactures principally at that place. Accordingly his majesty, by charter under the great seal of the electorate, about Midsummer 1720, incorporated a number of gentlemen and merchants of London, for setting up and carrying on certain manufactures by a joint stock at Harburgh; and divers privileges were granted to the company, whose capital was to be 500,000*l.* and a charter for commerce was promised to that company. As soon as the manufacture charter was passed, and subscriptions taken in for raising the stock, shares sold at an exorbitant price, 50*l.* being commonly given for a share on which only 2*l.* had been advanced, and I think that some shares were sold at 80*l.* a-share. So great was the madness of that memorable year!

"This exorbitant rise upon the stock put some gentlemen and merchants of London, who thought themselves not enough considered in the manufacture charter, upon soliciting for a separate charter, for opening the port of Harburgh, and carrying on the foreign commerce there; and agents on behalf of the manufacture company, with others on behalf of the separate charter, followed his Majesty to Hanover, each party for some time endeavouring to carry their respective points; the manufacture company to get likewise the charter for commerce, the other party to get a separate charter for commerce, exclusive of the manufacture company. At length both sides agreed to accept one charter for commerce and manufactures, which should take in the members of the old company, and those who solicited for the separate commerce charter; and that the capital of the united company should be 1,500,000*l.* It was likewise agreed, that the members of the old company should, over and above the 500,000*l.* already subscribed,

To this tract is added, and said in the title-page to be printed in 1723, "A speech upon the question that the project called the Harburgh lottery is an infamous and fraudulent undertaking, whereby several unwary persons have been drawn in to their great loss; and that the manner of carrying it on has been a manifest violation of the laws of this kingdom." These two pieces are curious, concur with the account by judge Foster, and offer many important considerations in lord Barrington's vindication.

be entitled to a certain share of the new stock, upon advancing, as before, 2*l.* upon each share, and that the residue of the stock should be divided amongst the new members and their friends. One gentleman in particular secured to himself, as I am informed, no less than 300,000*l.* to be disposed of by him amongst his friends.

"At this time shares were commonly sold at 20*l.* a share; but before the end of the year, Harburgh stock sunk, as all other projects of that kind did; and no money having been paid on the new stock, and no charter for commerce being passed, the gentlemen who solicited the new charter refused to be any farther concerned in the affair, since the opportunity for exorbitant profits was lost; and a new set of gentlemen and merchants, with the members of the old company, undertook to carry it on, and were incorporated by charter under the great seal of the electorate, for opening the port and carrying on the trade and manufactures at Harburgh.

"It was, as I have been informed, part of the original scheme, that the expence of opening the port, which was computed at 100,000*l.* should be defrayed by the profits of a lottery, to be drawn at Harburgh. Accordingly, after the new charter was passed, his majesty, by warrant under his sign manual and the privy seal of the electorate, empowered and required the company to lay before him a scheme for the lottery, which they did; and some time afterwards his majesty, by a second warrant under his sign manual and privy seal of the electorate, signed his approbation of the scheme, and empowered the company to proceed upon it, and to deliver out tickets here for the lottery, and he named trustees to manage and direct the drawing at Harburgh. Before the lottery was opened, lord Barrington, who was sub-governor of the company, (his royal highness the present prince of Wales being named governor) thought it necessary to procure a British charter of incorporation, and measures were taken for that purpose with the British ministers; for hitherto every thing touching the company had been transacted with the German ministers.

"His lordship, as I have reason to believe, was persuaded that the ministers intended that the company should have a British charter; and things went so far in that way, that a draught of a British charter was prepared and laid before the attorney-general. While things were in this state, some of the gentlemen in London concerned in the

affair opened a subscription for the lottery, lord Barrington being then in the country. This step they took, contrary to his lordship's opinion and advice.

"Within a few days after the subscription for the lottery was opened, advertisements were published by some of the gentlemen who had formerly solicited the commerce charter, and afterwards when the price of stock fell, had refused to accept their shares, treating the affair as a public cheat; and the matter was soon brought before the house of commons.

"While it was there depending, I was, in lord Barrington's absence, consulted by the gentlemen concerned touching the best method for avoiding the storm which seemed to be gathering, and threatened the ruin of the company. My advice was, that the company should, without any hesitation, lay their charter, with the two warrants for the lottery, before the house; and submit their case upon the foot of those powers; since it would appear by those powers, that what they had done in the affair was done by virtue of powers received from his majesty. But this advice was soon laid aside, and the secretary (Mr. Ridpath) was instructed to acquaint the house, as he did, that the company having acted under powers received from his majesty as elector, in an affair concerning his electorate, they did not think themselves at liberty to lay such powers before the house without his majesty's permission. This answer exactly suited the views of those people who intended to ruin the company, without seeming to do a thing which reflected dishonour on his majesty. Accordingly the house was satisfied with the answer, so far as not to insist on a sight of the charter and warrants; and immediately came to a resolution, that the persons concerned in the affair, had acted therein without any authority from his majesty; and lord Barrington, who then served for Berwick upon Tweed, was expelled the house.

"This matter was made an occasion for bringing this severe censure on lord Barrington; who was suspected to have formerly taken some steps very disagreeable to the reigning minister, sir Robert Walpole. His lordship was firmly attached to the administration during the time of lord Sunderland's ministry, and employed all his credit and influence with the dissenters, which was then very great, to keep that body in the same interest: but upon the death of lord Sunderland, sir Robert Walpole, who, for many

years during lord Sunderland's administration, had opposed every public measure, succeeded him, as prime minister, and could not forget the part which lord Barrington had acted against him."

In 1725 he published in 2 vols. 8vo, his "Miscellanea Sacra: or, a new method of considering so much of the history of the Apostles as is contained in scripture; in an abstract of their history, an abstract of that abstract, and four critical essays." In this work the noble author has traced, with great care and judgment, the methods taken by the apostles, and first preachers of the gospel, for propagating Christianity; and explained with great distinctness the several gifts of the spirit, by which they were enabled to discharge that office. These he improved into an argument for the truth of the Christian religion; which is said to have staggered the infidelity of Mr. Anthony Collins. In 1725 he published, in 8vo, "An Essay on the several dispensations of God to mankind, in the order in which they lie in the Bible; or, a short system of the religion of nature and scripture," &c. He was also author of several other tracts, of which the principal were, 1. "A Dissuasive from Jacobitism; shewing in general what the nation is to expect from a popish king; and, in particular, from the Pretender." The fourth edition of this was printed in 8vo, in 1713. 2. "A Letter from a Layman, in communion with the church of England, though dissenting from her in some points, to the right rev. the bishop of ———, with a postscript, shewing how far the bill to prevent the growth of schism is inconsistent with the act of toleration, and the other laws of this realm." The second edition of this was printed in 1714, 4to. 3. "The Layman's Letter to the bishop of Bangor." The second edition of this was published in 1716, 4to. 4. "An account of the late proceedings of the Dissenting-ministers at Salters'-hall; occasioned by the differences amongst their brethren in the country: with some thoughts concerning imposition of human forms for articles of faith:" in a letter to the rev. Dr. Gale, 1719, 8vo. 5. "A Discourse of natural and revealed Religion, and the relation they bear to each other," 1732, 8vo. 6. "Reflections on the 12th query, contained in a paper, entitled Reasons offered against pushing for the repeal of the corporation and test-acts, and on the animadversions on the answer to it," 1733, 8vo. A new edition of his "Miscellanea Sacra" was published in 1770. 3 vols

8vo, under the revision of his son, the present learned and munificent bishop of Durham. Lord Barrington sometimes spoke in parliament, but appears not to have been a frequent speaker. He died at his seat at Becket in Berkshire, after a short illness, Dec. 4, 1734, in the 66th year of his age. He generally attended divine worship among the dissenters, and for many years received the sacrament at Pinner's-hall, when Dr. Jeremiah Hunt, an eminent and learned non-conformist divine, was pastor of the congregation. He had formerly been an attendant on Mr. Thomas Bradbury, but quitted that gentleman on account of his zeal for imposing unscriptural terms upon the article of the Trinity. His lordship was a disciple and friend of Mr. Locke, had a high value for the sacred writings, and was eminently skilled in them. As a writer in theology, he contributed much to the diffusing of that spirit of free scriptural criticism, which has since obtained among all denominations of Christians. As his attention was much turned to the study of divinity, he had a strong sense of the importance of what is called free inquiry in matters of religion. In his writings, whenever he thought what he advanced was doubtful, or that his arguments were not strictly conclusive, though they might have great weight, he expressed himself with a becoming diffidence. He was remarkable for the politeness of his manners, and the gracefulness of his address. The only virulent attack we have seen against his lordship, occurs in lord Orford's works, vol. I. p. 543, which from its contemptuous and sneering notice of the Barrington family, and especially the present worthy prelate, may be safely left to its influence on the mind of any unprejudiced reader.

Lord Barrington married Anne, eldest daughter of sir William Daines, by whom he left six sons and three daughters. William, his eldest son, succeeded to his father's honours; was elected, soon after he came of age, member for the town of Berwick, and afterwards for Plymouth; and, in the late and present reigns, passed through the successive offices of lord of the admiralty, master of the wardrobe, chancellor of the exchequer, treasurer of the navy, and secretary at war. He died in 1793. Francis, the second, died young. John, the third, was a major-general in the army, commanded the land forces at the reduction of the island of Guadaloupe in 1758, and died in 1764. Of Daines and Samuel some notice will follow;

Shute, the sixth, is now bishop of Durham. Of the three daughters, who survived their father, Sarah married Robert Price, esq. of Foxley in Herefordshire; Anne, Thomas Clarges, esq. only son of sir Thomas Clarges, bart.; and Mary died unmarried.[1]

BARRINGTON (THE HON. DAINES), fourth son of the preceding, was born in 1727, studied some time at Oxford, which he quitted for the Temple, and after the usual course was admitted to the bar. He was one of his majesty's counsel learned in the law, and a bencher of the hon. society of the Inner Temple, but, although esteemed a very sound lawyer, he never rose to any distinguished eminence as a pleader. He was for some time recorder of Bristol, in which situation he was preceded by sir Michael Foster, and succeeded by Mr. Dunning, afterwards lord Ashburton. In May 1751 he was appointed marshal of the high court of admiralty in England, which he resigned in 1753, on being appointed secretary for the affairs of Greenwich hospital; and was appointed justice of the counties of Merioneth, Carnarvon, and Anglesey, 1757, and afterwards second justice of Chester, which he resigned about 1785, retaining only the place of commissary-general of the stores at Gibraltar. Had it been his wish, he might probably have been promoted to the English bench, but possessed of an ample income, having a strong bias to the study of antiquities, natural history, &c. he retired from the practice of the law, and applied his legal knowledge chiefly to the purposes of investigating curious questions of legal antiquity. His first publication, which will always maintain its rank, and has gone through several editions, was his "Observations on the Statutes," 1766, 4to. In the following year he published "The Naturalist's Calendar," which was also favourably received. In 1773, desiring to second the wishes of the Rev. Mr. Elstob to give to the world the Saxon translation of Orosius, ascribed to king Alfred, in one vol. 8vo, he added to it an English translation and notes, which neither give the meaning, nor clear up the obscurities of the Latin or Saxon authors, and therefore induced some severe observations from the periodical critics. His next publication was, "Tracts on the probability of reaching the North Pole," 1775, 4to. He was the first proposer of the memorable voyage to the north pole, which was under-

[1] Biog. Britannica.—Nichols's Bowyer, vol. VI. where there is a longer list of lord Barrington's Tracts.

taken by captain Phipps, afterwards lord Mulgrave: and on the event of it, he collected a variety of facts and speculations, to evince the practicability of such an undertaking. His papers were read at two meetings of the royal society, and not being admitted into their "Philosophical Transactions," were published separately. It must be allowed that the learned author bestowed much time and labour on this subject, and accumulated an amazing quantity of written, traditionary, and conjectural evidence, in proof of the possibility of circumnavigating the pole; but when his testimonies were examined, they proved rather ingenious than satisfactory. In 1781 he published "Miscellanies on various subjects," 4to, containing some of his papers in the Philosophical Transactions, and other miscellaneous essays composed or compiled by him, on various subjects of antiquity, civil and natural history, &c. His contributions to the Philosophical Transactions and to the Archæologia are numerous, as may be seen in the indexes of these works. He was a member of both societies, and a vice-president of that of the antiquaries, which office he resigned in his latter days on account of his bad state of health. He died after a lingering illness, at his chambers in the King's Bench walk, Temple, March 11, 1800, aged 73, and was interred in the vault of the Temple church. Mr. Barrington was a man of amiable character, polite, communicative, and liberal.[1]

BARRINGTON (Hon. Samuel), brother to the preceding, and fifth son of the first lord viscount Barrington, was born in 1729, and entered very young into the service of the British navy, passing through the inferior stations of midshipman and lieutenant with great reputation. He first went to sea in the Lark, under the command of lord George Graham, and in 1744, he was appointed a lieutenant by sir William Rowley, then commanding a squadron in the Mediterranean. In 1746, he had the rank of master and commander in the Weazel sloop, in which he took a French privateer off Flushing. During the same year, or in 1747, he became post-captain, by being appointed to the Bellona frigate (formerly a French privateer) in which he took the Duke de Chartres outward bound East India ship, of 800 tons, and of superior force, after a severe engagement, in which the French lost many killed

[1] Nichols's Life of Bowyer, vol. III.

and wounded. After the peace of 1748, he had the command of the Sea-horse, a twenty-gun ship in the Mediterranean, and while there, was dispatched from Gibraltar to Tetuan, to negociate the redemption of some British captives, in which he succeeded. He had afterwards the command of the Crown man of war, on the Jamaica station, and was in commission during the greater part of the peace. When the war broke out again between Great Britain and France, in 1756, he was appointed to the command of the Achilles of 60 guns. In 1759, he signalized his courage in an engagement with the Count de St. Florentin, French man of war, of equal force with the Achilles; she fought for two hours, and had 116 men killed or wounded, all her masts shot away, and it was with difficulty she was got into port. The Achilles had twenty-five men killed or wounded. In the Achilles, captain Barrington was after this dispatched to America, from whence she returned about the close of the year 1760. In the Spring of the ensuing year, captain Barrington served under admiral Keppel, at the siege of Belleisle. To secure a landing for the troops, it became necessary to attack a fort and other works, in a sandy bay, intended to be the place of debarkation; three ships, one of which was the Achilles, were destined to this service. Captain Barrington got first to his station, and soon silenced the fire from the fort and from the shore, and cleared the coast for the landing the troops, and although soon obliged to re-embark, they were well covered by the Achilles, and other ships. Ten days after the troops made good their landing, at a place where the mounting the rock was, as the commanders expressed it, barely possible, and captain Barrington was sent home with this agreeable news. After the peace of 1763, captain Barrington in 1768 commanded the Venus frigate, in which ship the late duke of Cumberland was entered as a midshipman. In her he sailed to the Mediterranean, and as these voyages are always intended both for pleasure and improvement, he visited the most celebrated posts in that sea. Soon after his return, the dispute between Great Britain and Spain, respecting Falkland's Island, took place, and on the fitting out of the fleet, captain Barrington was appointed to the command of the Albion, of 74 guns, and soon after made colonel of marines. He found some little difficulty, from a scarcity of seamen, in manning his ship, and had recourse to a humourous experiment. He offered a bounty for all lamp-

lighters, and men of other trades which require alertness, who would enter; and soon procured a crew, but of such a description that they were, for some time, distinguished by the title of Barrington's blackguards. He soon, however, changed their complexion. He had long borne the character of being a thorough-bred seaman, and a rigid disciplinarian. His officers under him were the same, and they succeeded in making the Albion one of the best disciplined ships in the royal navy. The convention between the two courts putting an end to all prospect of hostilities, the Albion was ordered, as a guardship, to Plymouth; and in this situation captain Barrington commanded her for three years, made himself universally esteemed, and shewed that he possessed those accomplishments which adorn the officer and the man. In the former capacity he had so completely established his character, as to be looked up to as one who, in case of any future war, would be intrusted with some important command. In the latter, the traits of benevolence which are known, exclusive of those which he was careful to keep secret, shew, that with the roughness of a seaman, he possessed the benevolence of a Christian. An economical style of living enabled him to indulge his inclination that way, with a moderate income. On the breaking out of the war with France, captain Barrington, having then been thirty-one years a post-captain in the navy, was promoted to the rank of rear-admiral, and dispatched with a squadron to the West Indies. He found himself, on his arrival, so much inferior to the enemy, that he could not preserve Dominica from falling into their hands. However, before the French fleet under D'Estaing could reach the West Indies, he was joined at Barbadoes by the troops under general Grant from America. He then immediately steered for St. Lucia, and the British troops had gained possession of a part of the island, when the French fleet, under the command of count D'Estaing, appeared in sight. Barrington lay in the Grand Cul de Sac, with only three ships of the line, three of fifty guns, and some frigates, and with this force, had not only to defend himself against ten sail of the line, many frigates, and American armed ships, but also to protect a large fleet of transports, having on board provisions and stores for the army, and which there had not yet been time to land; so that the fate of the army depended on that of the fleet. During the night the admiral caused the trans-

ports to be warped into the bay, and moored the men of war in a line without them. D'Estaing, elated with the hopes of crushing this small naval force under Barrington, attacked him next morning, first with ten sail of the line, but failing, he made a second attack with his whole force, and was equally unsuccessful, being only able to carry off one single transport, which the English had not time to warp within the line. This defence is among the first naval atchievements of the war. In an attack by land, on general Meadows's intrenchments, the count was equally repulsed, and the island soon after capitulated. Admiral Byron shortly after arriving in the West Indies, Barrington, of course, became second in command only. In the action which took place between the British fleet and the French on the 6th of July, 1775, admiral Barrington, in the Prince of Wales, commanded the van division. The enemy were much superior to the English, but this discovery was not made till it was too late to remedy it. Admiral Barrington, in the Prince of Wales, with the Boyne and Sultan, pressed forward, soon closed with the enemy's fleet, and bravely sustained their attack until joined by other ships. It was not, however, the intention of the French admiral to risk a general engagement, having the conquest of Grenada in view, and his ships being cleaner than those of the English, enabled him to choose his distance. The consequence was, that several of the British ships were very severely handled, whilst others had no share in the action. Barrington was wounded, and had twenty-six men killed, and forty-six wounded, in his own ship. Soon after this engagement, admiral Barrington, on account of ill-health, returned to England. These two actions established our admiral's reputation, and he was looked on as one of the first officers in the English navy. The ferment of parties during the close of that war occasioned many unexpected refusals of promotion; and as admiral Barrington was intimately connected with lord Shelburne, col. Barré, and several other leading men in opposition, it was probably owing to this circumstance that he refused the command of the channel fleet, which was offered to him after the resignation of admiral Geary in 1780, and on his declining to accept it, conferred on admiral Darby. In 1782, he served, as second in command, under lord Howe, and distinguished himself at the memorable relief of Gibraltar. The termination of the war put a pe-

riod to his active services. In February 1786, he was made lieutenant-general of marines; and on Sept. 24, 1787, admiral of the blue. During the last ten years of his life, his ill state of health obliged him to decline all naval command. He died at his lodgings in the Abbey Green, Bath, August 16, 1800.[1]

BARROS or DE BARROS (JOHN), a Portuguese historian, was born at Viseu in 1496, and brought up at the court of king Emanuel, with the younger branches of the royal family. He made a rapid progress in Greek and Latin learning. The infant Juan, to whom he was attached, in quality of preceptor, having succeeded the king his father in 1521, de Barros had a place in the household of that prince. In 1522 he became governor of St. George de la Mine, on the coast of Guinea in Africa. Three years afterwards, the king having recalled him to court, appointed him treasurer of the Indies: this post inspired him with the thought of writing the history of those countries, and in order to finish it, he retired to Pombal, where he died in 1570, with the reputation of an excellent scholar and a good citizen. De Barros has divided his History of Asia and the Indies into four decads. He published the first under the title "Decadas d'Asia," in 1552, the second in 1553, and the third in 1563. The fourth did not appear till 1615, by command of king Philip III. who purchased the manuscript of the heirs of de Barros. This history is in the Portugueze language. Possevin and the president de Thou speak more favourably of it than la Boulaye-le Goux, who considers it as a very confused mass; but certainly Barros has collected a great many facts that are not to be found elsewhere, and with less love of the hyperbole, and a stricter attachment to truth, he would have deserved a place among the best historians. Several authors have continued his work, and brought it down to the xiiith decad. There is an edition of it, Lisbon, 1736, 3 vols. folio. Alfonso Ulloa translated it into Spanish. Barros also wrote "Chronica do imperador Clarimando," a species of romance in the style of Amadis, and some treatises on subjects of morality, religion, and education, for the use of the young princes.[1]

[1] Annual Register, and various Journals and Magazines.—Beatson's Political Index.

Moreri.—Dict. Hist.—Antonio Bibl. Hisp. where is a list of his minor works.

BARROW (Isaac), bishop of St. Asaph in the reign of Charles II. was the son of Isaac Barrow of Spiney Abbey in Cambridgeshire, and uncle of the celebrated mathematician, who will form the subject of the next article. He was born in 1613, admitted July 1629 of Peterhouse, Cambridge, next year chosen scholar, and in 1631, librarian. In Dec. 1641, he was presented to the vicarage of Hinton, by his college, of which he was a fellow, and resided there until ejected by the presbyterians in 1643. He then removed to Oxford, where his learning and abilities were well known, and where he was appointed one of the chaplains of New College, by the interest of his friend, Dr. Pink, then warden. Here he continued until the surrender of Oxford to the parliamentary army, when he was obliged to shift from place to place, and suffer with his brethren, who refused to submit to the usurping powers. At the restoration, however, he was not only replaced in his fellowship at Peterhouse, but chosen a fellow of Eton college, which he held in commendam with the bishopric of Mann. In 1660, being then D. D. he was presented by Dr. Wren, bishop of Ely, to the rectory of Downham, in the Isle of Ely; and, in 1662, resigned his fellowship of Peterhouse. In July 1663, he was consecrated bishop of Mann, in king Henry VIIth's chapel, Westminster, on which occasion his nephew, the mathematician, preached the consecration sermon. In April 1664, he was appointed governor likewise of the Isle of Mann, by his patron, Charles earl of Derby; and executed his office with the greatest prudence and honour during all the time in which he held the diocese, and for some months after his translation to the see of St. Asaph. He was ever of a liberal, active mind; and rendered himself peculiarly conspicuous as a man of public spirit, by forming and executing good designs for the encouragement of piety and literature. The state of the diocese of Mann at this time was deplorable, as to religion. The clergy were poor, illiterate, and careless, the people grossly ignorant and dissolute. Bishop Barrow, however, introduced a very happy change in all respects, by the establishment of schools, and improving the livings of the clergy. He collected with great care and pains from pious persons about eleven hundred pounds, with which he purchased of the earl of Derby all the impropriations in the island, and settled them upon the clergy in due proportion.

He obliged them all likewise to teach schools in their respective parishes, and allowed thirty pounds per annum for a free-school, and fifty pounds per annum for academical learning. He procured also from king Charles II. one hundred pounds a year (which, Mr. Wood says, had like to have been lost) to be settled upon his clergy, and gave one hundred and thirty-five pounds of his own money for a lease upon lands of twenty pounds a year, towards the maintenance of three poor scholars in the college of Dublin, that in time there might be a more learned body of clergy in the island. He gave likewise ten pounds towards the building a bridge over a dangerous water; and did several other acts of charity and beneficence. Afterwards returning to England for the sake of his health, and lodging in a house belonging to the countess of Derby in Lancashire, called Cross-hall, he received news of his majesty having conferred on him the bishopric of St. Asaph, to which he was translated March 21, 1669, but he was permitted to hold the see of Sodor and Mann in commendam, until Oct. 1671, in order to indemnify him for the expences of his translation. His removal, however, from Mann, was felt as a very great loss, both by the clergy at large, and the inhabitants. His venerable, although not immediate, successor, Dr. Wilson, says of him, that "his name and his good deeds will be remembered as long as any sense of piety remains among them." His removal to St. Asaph gave him a fresh opportunity to become useful and popular. After being established here, he repaired several parts of the cathedral church, especially the north and south ailes, and new covered them with lead, and wainscotted the east part of the choir. He laid out a considerable sum of money in repairing the episcopal palace, and a mill belonging to it. In 1678 he built an alms-house for eight poor widows, and endowed it with twelve pounds per annum for ever. The same year, he procured an act of parliament for appropriating the rectories of Llanrhaiader and Mochnant in Denbighshire and Montgomeryshire, and of Skeiviog in the county of Flint, for repairs of the cathedral church of St. Asaph, and the better maintenance of the choir therein, and also for the uniting several rectories that were sinecures, and the vicarages of the same parishes, within the said diocese. He designed likewise to build a free-school, and endow it, but was prevented by death; but in 1687, bishop Lloyd, who succeeded him in the see of St. Asaph,

recovered of his executors two hundred pounds, towards a free-school at St. Asaph.

Bishop Barrow died at Shrewsbury, June 24, 1680, and was interred in the cathedral church-yard of St. Asaph, on the south side of the west door, with two inscriptions, one of which seeming to favour the popish doctrine of praying for the dead, gave some offence, especially as it was said, we know not on what authority, that it was drawn up by the bishop himself.[1]

BARROW (Isaac), an eminent mathematician and divine of the seventeenth century, was descended from an ancient family of that name in Suffolk. His father was Mr. Thomas Barrow, a reputable citizen of London and linen-draper to king Charles I.; and his mother, Anne, daughter of William Buggin of North-Cray in Kent, esq. whose tender care he did not long experience, she dying when he was about four years old. He was born at London in October 1630, and was placed first in the Charter-house school for two or three years, where his behaviour afforded but little hopes of success in the profession of a scholar, for which his father designed him, being quarrelsome, riotous, and negligent. But when removed to Felstead school in Essex, his disposition took a more happy turn, and he quickly made so great a progress in learning, that his master appointed him a kind of tutor to the lord viscount Fairfax of Emely in Ireland, who was then his scholar. During his stay at Felstead, he was admitted, December the 15th 1643, being fourteen years of age, a pensioner of Peter-house in Cambridge, under his uncle Mr. Isaac Barrow, then fellow of that college. But when he was qualified for the university, he was entered a pensioner in Trinity-college, the 5th of February 1645; his uncle having been ejected, together with Seth Ward, Peter Gunning, and John Barwick, who had written against the covenant. His father having suffered greatly in his estate by his attachment to the royal cause, our young student was obliged at first for his chief support to the generosity of the learned Dr. Hammond, to whose memory he paid his thanks, in an excellent epitaph on the doctor. In 1647, he was chosen a scholar of the house; and, though he always continued a staunch royalist, and

[1] Butler's Life of Bp. Hildesley, p. 302.—Biog. Brit.—Ath. Ox. vol. II.—Life of Dr. John Barwick.—Lives of the English Bishops, 8vo. 1731, p. 129.—Walker's Sufferings of the Clergy.

never would take the covenant, yet, by his great merit and prudent behaviour he preserved the esteem and goodwill of his superiors. Of this we have an instance in Dr. Hill, master of the college, who had been put in by the parliament in the room of Dr. Comber, ejected for adhering to the king. One day, laying his hand upon our young student's head, he said, "Thou art a good lad, 'tis pity thou art a cavalier;" and when, in an oration on the Gunpowder-treason, Mr. Barrow had so celebrated the former times, as to reflect much on the present, some fellows were provoked to move for his expulsion; but the master silenced them with this, "Barrow is a better man than any of us." Afterwards when the engagement was imposed, he subscribed it; but, upon second thoughts, repenting of what he had done, he applied himself to the commissioners, declared his dissatisfaction, and prevailed to have his name razed out of the list. He applied himself with great diligence to the study of all parts of literature, especially natural philosophy; and though he was yet but a young scholar, his judgment was too great to rest satisfied with the shallow and superficial philosophy, then taught and received in the schools. He applied himself therefore to the reading and considering the writings of the lord Verulam, M. Des Cartes, Galileo, &c. who seemed to offer something more solid and substantial. In 1648, Mr. Barrow took the degree of bachelor of arts. The year following, he was elected fellow of his college, merely out of regard to his merit; for he had no friend to recommend him, as being of the opposite party. And now, finding the times not favourable to men of his opinions in matters of church and state, he turned his thoughts to the profession of physic, and made a considerable progress in anatomy, botany, and chemistry: but afterwards, upon deliberation with himself, and with the advice of his uncle, he applied himself to the study of divinity, to which he was further obliged by his oath on his admission to his fellowship. By reading Scaliger on Eusebius, he perceived the dependance of chronology on astronomy; which put him upon reading Ptolemy's Almagest: and finding that book and all astronomy to depend on geometry, he made himself master of Euclid's Elements, and from thence proceeded to the other ancient mathematicians. He made a short essay towards acquiring the Arabic language, but soon deserted it. With these severer specu-

lations, the largeness of his mind had room for the amusements of poetry, to which he was always strongly addicted. This is sufficiently evident from the many performances he has left us in that art. Mr. Hill, his biographer, tells us, he was particularly pleased with that branch of it, which consists in description, but greatly disliked the hyperboles of some modern poets. As for our plays, he was an enemy to them, as a principal cause of the debauchery of the times; the other causes he thought to be, the French education, and the ill example of great persons. For satires, he wrote none; his wit, as Mr. Hill expresses it, was "pure and peaceable."

In 1652, he commenced master of arts, and, on the 12th of June the following year, was incorporated in that degree at Oxford. When Dr. Duport resigned the chair of Greek professor, he recommended his pupil Mr. Barrow to succeed him; who justified his tutor's opinion of him by an excellent performance of the probation exercise: but being looked upon as a favourer of Arminianism, the choice fell upon another; and this disappointment, it is thought, helped to determine him in his resolution of travelling abroad. In order to execute this design, he was obliged to sell his books. Accordingly, in the year 1655, he went into France; where, at Paris, he found his father attending the English court, and out of his small means made him a seasonable present. The same year his "Euclid" was printed at Cambridge, which he had left behind him for that purpose. He gave his college an account of his journey to Paris in a poem, and some farther observations in a letter. After a few months, he went into Italy, and stayed sometime at Florence, where he had the advantage of perusing several books in the great duke's library, and of conversing with Mr. Fitton, an Englishman, his librarian. Here his poverty must have put an end to his travels, had he not been generously supplied with money by Mr. James Stock, a young merchant of London, to whom he afterwards dedicated his edition of Euclid's Data. He was desirous to have seen Rome; but the plague then raging in that city, he took ship at Leghorn, November the 6th 1656, for Smyrna. In this voyage they were attacked by a corsair of Algiers, who, perceiving the stout defence the ship made, sheered off and left her; and upon this occasion Mr. Barrow gave a remarkable instance of his natural courage and intrepidity. At Smyrna, he made himself welcome to Mr. Bretton the consul (upon whose death he after-

wards wrote an elegy), and to the English factory. From thence he proceeded to Constantinople, where he met with a very friendly reception from sir Thomas Bendish the English ambassador, and sir Jonathan Daws, with whom he afterwards kept up an intimate friendship and correspondence. This voyage, from Leghorn to Constantinople, he has described in a Latin poem. At Constantinople, he read over the works of St. Chrysostom, once bishop of that see, whom he preferred to all the other fathers. Having stayed in Turkey above a year, he returned from thence to Venice, where, soon after they were landed, the ship took fire, and was consumed with all the goods. From thence he came home, in 1659, through Germany and Holland, and has left a description of some parts of those countries in his poems. Soon after his return into England, the time being somewhat elapsed, before which all fellows of Trinity-college are obliged to take orders, or quit the society, Mr. Barrow was episcopally ordained by bishop Brownrig, notwithstanding the unsettled state of the times, and the declining condition of the church of England. Upon the king's restoration, his friends expected he would have been immediately preferred on account of his having suffered and deserved so much; but it came to nothing, which made him wittily say (which he has not left in his poems),

> Te magis optavit rediturum, Carole, nemo,
> Et nemo sensit te rediisse minus.

However, he wrote an ode upon that occasion, in which he introduces Britannia congratulating the king upon his return. In 1660, he was chosen, without a competitor, Greek professor of the university of Cambridge. His oration, spoken upon that occasion, is preserved among his Opuscula. When he entered upon this province, he designed to have read upon the tragedies of Sophocles: but, altering his intention, he made choice of Aristotle's rhetoric. These lectures, having been lent to a person who never returned them, are irrecoverably lost. The year following, which was 1661, he took the degree of bachelor in divinity. July the 16th, 1662, he was elected professor of geometry in Gresham-college, in the room of Mr. Lawrence Rooke, chiefly through the interest and recommendation of Dr. Wilkins, master of Trinity-college, and afterwards bishop of Chester. In this station, he not only discharged his own duty, but supplied, likewise, the ab-

sence of Dr. Pope the astronomy professor. Among his lectures, some were upon the projection of the sphere; which being borrowed and never returned, are lost: but his Latin oration, previous to his lectures, is in his works. The same year, 1662, he wrote an epithalamium on the marriage of king Charles and queen Catherine, in Greek verse. About this time, Mr. Barrow was offered a valuable living, but the condition annexed of teaching the patron's son, made him refuse it, as too like a simoniacal contract. Upon the 20th of May 1663, he was elected a fellow of the royal society, in the first choice made by the council after their charter. The same year, Mr. Lucas having founded a mathematical lecture at Cambridge, Mr. Barrow was so powerfully recommended, by Dr. Wilkins, to that gentleman's executors Mr. Raworth and Mr. Buck, that he was appointed the first professor; and the better to secure the end of so noble and useful a foundation, he took care that himself and his successors should be obliged to leave yearly to the university ten written lectures. We have his prelatory oration, spoken in the public mathematical school, March the 14th, 1664. Though his two professorships were not incompatible, he resigned that of Gresham-college, May the 20th, 1664. He had been invited to take the charge of the Cotton library; but, after a short trial, he declined it, and resolved to settle in the university. In 1669, he resigned the mathematical chair to his very worthy friend the celebrated Isaac Newton, being now determined to exchange the study of the mathematics for that of divinity, partly from a strong inclination for the latter, and partly because his mathematical works were less favourably received than he thought they deserved. In 1670, he wrote a Latin poem upon the death of the duchess of Orleans, an epicedium upon the duke of Albemarle, and a Latin ode upon the Trinity. He was only a fellow of Trinity-college, when he was collated by his uncle, the bishop of St. Asaph, to a small sinecure in Wales, and by Dr. Seth Ward, bishop of Salisbury, to a prebend in that cathedral; the profits of both which he applied to charitable uses, and afterwards resigned them, when he became master of his college. In the same year he was created doctor in divinity by mandate. In 1672, Dr. Pearson, master of Trinity-college, being, upon the death of bishop Wilkins, removed to the bishopric of Chester, Dr. Barrow was appointed by the

king to succeed him; and his majesty was pleased to say upon that occasion, "he had given it to the best scholar in England." His patent bears date February the 13th, 1672, with permission to marry, which he caused to be erased, as contrary to the statutes, and he was admitted the 27th of the same month. He gave the highest satisfaction to that society, whose interest he constantly and carefully consulted. In 1675, he was chosen vice-chancellor of the university. This great and learned divine died of a fever, the 4th of May 1677, and was buried in Westminster-abbey, where a monument was erected to him by the contribution of his friends *. His epitaph was written by his friend Dr. Mapletoft. He left his manuscripts to Dr. Tillotson and Mr. Abraham Hill, with permission to publish what they should think proper. He left little behind him, except books, which were so well chosen, that they sold for more than the prime cost. Though he could never be prevailed to sit for his picture, some of his friends contrived to have it taken without his knowledge, whilst they diverted him with such discourse as engaged his attention. As to his person, he was low of stature, lean, and of a pale complexion, and negligent of his dress to a fault; of extraordinary strength, a thin skin, and very sensible of cold; his eyes grey, clear, and somewhat short-sighted; his hair a light brown, very fine, and curling. He was of a healthy constitution, very fond of tobacco, which he used to call his panpharmacon, or universal medicine, and imagined it helped to compose and regulate his thoughts. If he was guilty of any intemperance, it seemed to be in the love of fruit, which he thought very salutary. He slept little, generally rising in the winter months before day. His conduct and behaviour were truly amiable; he was always ready to assist others, open and communicative in his conversation, in which he

* The following circumstances, concerning Dr. Barrow's death, are related by Mr. Roger North, in his Life of Dr. John North. "The good Dr. Barrow ended his days in London, in a prebend's house that had a little stair to it out of the cloisters, which made him call it a *Man's nest*, and I presume it is so called at this day. The master's disease was an high fever. It had been his custom, contracted when (upon the fund of a travelling fellowship) he was at Constantinople, in all his maladies, to cure himself with opium. And, being very ill (probably) augmented his dose, and so inflamed his fever, and at the same time obstructed the crisis: for he was as a man knocked down, and had the eyes as of one distracted. Our doctor (Dr. North) seeing him so, was struck with horror; for he, that knew him so well in his best health, could best distinguish; and when he left him, he concluded he should see him no more; and so it proved."

generally spoke to the importance, as well as truth, of any question proposed; facetious in his talk upon fit occasions, and skilful to accommodate his discourse to different capacities; of indefatigable industry in various studies, clear judgment on all arguments, and steady virtue under all difficulties; of a calm temper in factious times, and of large charity in mean estate; he was easy and contented with a scanty fortune, and with the same decency and moderation maintained his character under the temptations of prosperity. In short, he was, perhaps, the greatest scholar of his times; and, as an ingenious writer expresses it, "he may be esteemed as having shewn a compass of invention equal, if not superior, to any of the moderns, sir Isaac Newton only excepted."

Dr. Barrow's works are very numerous, and indeed various, mathematical, theological, poetical, &c. and such as do honour to the English nation. They are principally as follow: 1. "Euclidis Elementa," Cantab. 1655, 8vo. 2. "Euclidis Data," Cantab. 1657, 8vo. 3. "Lectiones Opticæ xviii," Lond. 1669, 4to. 4. "Lectiones Geometricæ xiii," Lond. 1670, 4to. 5. "Archimedis Opera, Apollonii Conicorum libri iv. Theodosii Sphericorum lib. iii.; nova methodo illustrata, et succincte demonstrata," Lond. 1675, 4to. The following were published after his decease, viz. 6. "Lectio, in qua theoremata Archimedis de sphæra et cylindro per methodum indivisibilium investigata, ac breviter investigata, exhibentur," Lond. 1678, 12mo. 7. "Mathematicæ Lectiones habitæ in scholis publicis academiæ Cantabrigiensis, an. 1664, 5, 6, &c." Lond. 1683. 8. All his English works in 3 volumes, Lond. 1683, folio.—These are all theological, and were published by Dr. John Tillotson. 9. "Isaaci Barrow Opuscula, viz. Determinationes, Conciones ad Clerum, Orationes, Poemata, &c. volumen quartum," Lond. 1687, folio. Dr. Barrow left also several curious papers on mathematical subjects, written in his own hand, which were communicated by Mr. Jones to the author of "The Lives of the Gresham Professors," a particular account of which may be seen in that book, in the life of Barrow. Several of his works have been translated into English, and published; as the Elements and Data of Euclid; the Geometrical Lectures, the Mathematical Lectures. And accounts of some of them were also given in several volumes of the Philos. Trans.

Dr. Barrow must ever be esteemed, in all the subjects which exercised his pen, a person of the clearest perception, the finest fancy, the soundest judgment, the profoundest thought, and the closest and most nervous reasoning. "The name of Dr. Barrow (says the learned Mr. Granger) will ever be illustrious for a strength of mind and a compass of knowledge that did honour to his country. He was unrivalled in mathematical learning, and especially in the sublime geometry; in which he has been excelled only by his successor Newton. The same genius that seemed to be born only to bring hidden truths to light, and to rise to the heights or descend to the depths of science, would sometimes amuse itself in the flowery paths of poetry, and he composed verses both in Greek and Latin."

Several good anecdotes are told of Barrow, as well of his great integrity, as of his wit, and bold intrepid spirit and strength of body. His early attachment to fighting when a boy is some indication of the latter; to which may be added the two following anecdotes: in his voyage between Leghorn and Smyrna, already noticed, the ship was attacked by an Algerine pirate, which after a stout resistance they compelled to sheer off, Barrow keeping his post at the gun assigned him to the last. And when Dr. Pope in their conversation asked him, "Why he did not go down into the hold, and leave the defence of the ship to those, to whom it did belong?" He replied, "It concerned no man more than myself: I would rather have lost my life, than to have fallen into the hands of those merciless infidels."

There is another anecdote told of him, which shewed not only his intrepidity, but an uncommon goodness of disposition, in circumstances where an ordinary share of it would have been probably extinguished. Being once on a visit at a gentleman's house in the country, where the necessary was at the end of a long garden, and consequently at a great distance from the room where he lodged; as he was going to it before day, for he was a very early riser, a fierce mastiff, that used to be chained up all day, and let loose at night for the security of the house, perceiving a strange person in the garden at that unusual time, set upon him with great fury. The doctor caught him by the throat, grappled with him, and, throwing him down, lay upon him: once he had a mind to kill him; but he altered his resolution, on recollecting that this would be unjust,

since the dog did only his duty, and he himself was in fault for rambling out of his room before it was light. At length he called out so loud, that he was heard by some of the family, who came presently out, and freed the doctor and the dog from the danger they both had been in.

Among other instances of his wit and vivacity, they relate the following rencontre between him and the profligate lord Rochester. These two meeting one day at court, while the doctor was king's chaplain in ordinary, Rochester, thinking to banter him, with a flippant air, and a low formal bow, accosted him with, "Doctor, I am yours to my shoe-tie:" Barrow perceiving his drift, returned the salute, with, "My lord, I am yours to the ground." Rochester, on this, improving his blow, quickly returned it, with, "Doctor, I am yours to the centre;" which was as smartly followed up by Barrow, with, "My lord, I am yours to the antipodes." Upon which, Rochester, disdaining to be foiled by a musty old piece of divinity, as he used to call him, exclaimed, "Doctor, I am yours to the lowest pit of hell;" upon which Barrow, turning upon his heel, with a sarcastic smile, archly replied, "There, my lord, I leave you."

Dr. Barrow's sermons are yet admired for the style and moral sentiment. Yet in him, says Dr. Blair, one admires more the prodigious fecundity of his invention, and the uncommon strength and force of his conceptions, than the felicity of his execution, or his talent in composition. We see a genius far surpassing the common, peculiar, indeed, almost to himself; but that genius often shooting wild, and unchastised by any discipline or study of eloquence. His style is unequal, incorrect, and redundant, but uncommonly distinguished for force and expressiveness. On every subject, he multiplies words with an overflowing copiousness, but it is always a torrent of strong ideas and significant expressions which he pours forth.[1]

BARRY (George), D. D. a clergyman of Scotland, was born, in 1748, in the county of Berwick. He was educated in the university of Edinburgh, and for a short time was employed as private tutor to the sons of some gentlemen in Orkney, by whose patronage he became second minister of the royal burgh and ancient cathedral of Kirkwall;

[1] Biog. Brit.—Pope's Life of Seth Ward.—Ward's Gresham Professors.—Blair's Lectures.—Birch's Life of Tillotson, p. 53. 105.—Granger's Biog. History, and Granger's Letters, p. 407.

from whence, about 1796, he was translated to the island and parish of Shapinshay. Here he discharged the duties of the pastoral office with zeal, and the approbation of his parishioners. He first attracted public notice by the statistical account of his two parishes, published by sir John Sinclair in that work ("Statistical Reports"), which has done so much credit to the talents of the clergy of Scotland. Dr. Barry had also great merit in the education of youth, which he superintended in his parish and its neighbourhood with the happiest effect. Sensible of his zeal in this respect, the society for propagating Christian knowledge in Scotland, about the year 1800, chose him one of their members, and gave him a superintendence over their schools at Orkney. Soon after the university of Edinburgh conferred on him the degree of doctor in divinity. For some years before his death, he was employed in drawing up a work of great value and authenticity, entitled "The History of the Orkney Islands; in which is comprehended an account of their present as well as their ancient state, &c." 4to. This was published a short time after his death, which took place May 14, 1805.[1]

BARRY (GIRALD), usually called GIRALDUS CAMBRENSIS, or Girald of Wales, was born at the castle of Mainaper, near Pembroke, in 1146. By his mother he was descended from the princes of South Wales; and his father, William Barry, was one of the chief men of that principality. Being a younger brother, and intended for the church, he was sent to St. David's, and educated in the family of the bishop of that see, who was his uncle. He acknowledges in his history of his own life and actions, that in his early youth he was too negligent and playful; but his uncle and his masters remonstrated with him so sharply, that he became diligent, and soon excelled his school-fellows. When about twenty years of age, he was sent to the university of Paris, where he continued for three years, acquiring great fame by his skill in rhetoric, and on his return he entered into holy orders, and obtained several benefices in England and Wales. Finding that the Welch were very reluctant in paying tithes of wool and cheese, he applied to Richard, archbishop of Canterbury, and was appointed his legate in Wales for rectifying that disorder, and for other purposes. He exe-

[1] Gent. Mag. vol. LXXV.

cuted this commission with great spirit, excommunicating all without distinction, who neglected to pay. He also informed against the old archdeacon of Brechin for being married, and procured him to be deprived of his archdeaconry, which was bestowed on this officious legate. In otherwise discharging the duties of this new office, he acted with great vigour, which involved him in many quarrels; but, according to his own account, he was always in the right, and always victorious. On his uncle's death, he was elected by the chapter of St. David's, bishop of that see, but he declined accepting it, owing to the informality of not applying to the king for his licence, although in reality he knew that the king, Henry II. would never have confirmed such an election, and did in fact express his displeasure at it, in consequence of which another person was chosen. Girald, however, was not reconciled to the disappointment, and determined to get rid of his chagrin by travelling, and studying for some time longer at Paris. Here he pursued the civil and canon law, and with his usual vanity he boasts what a prodigious fame he acquired, especially in the knowledge of papal constitutions, or decretals, as they are called. In 1179, he was elected professor of the canon law in the university of Paris; but rejected the honour, expecting more solid advantages in his own country. In 1180, he returned home through Flanders and England, and in his way stopped at Canterbury, where he emphatically describes (what may be well allowed him) the great luxury of the monks of that place. At length he got home, where he found the whole country in a flame, the canons and archdeacons of Menevia having joined with the inhabitants in driving out the bishop of that see, the administration of which was committed to our author, by the archbishop of Canterbury. Under this authority he governed the see of St. David's for three or four years, and made wonderful reformations in it. The abdicated bishop, whose name was Peter, did not acquiesce in the conduct of his clergy, but by letters suspended and excommunicated the canons and archdeacons, uncited and unheard: and at length, Girald, not having power to redress them, resigned his charge to the archbishop, who absolved the excommunicated. Bishop Peter imputed his disgrace, or at least the continuance of it, to Girald; great contests arose, and appeals were made to Rome: but at length they were reconciled, and the bishop restored.

About the year 1184, king Henry II. invited Girald to court, and made him his chaplain, and at times he attended the king for several years, and was very useful to him in keeping matters quiet in Wales. Yet though the king approved of his services, and in private often commended his prudence and fidelity, he never could be prevailed on to promote him to any ecclesiastical benefices, on account of the relation he bore to prince Rhees, and other grandees of Wales. In 1185, the king sent him to Ireland with his son John, in quality of secretary and privy-counsellor to the young prince: but the expedition did not meet with success, because earl John made use only of youthful counsels, and shewed no favour to the old adventurers, who were men experienced in the affairs of Ireland. While Girald thus employed himself in Ireland, the two bishoprics of Ferns and Leighlin fell vacant, which earl John offered to unite, and confer on him; but he rejected the promotion, and employed himself in collecting materials for writing his Topography and history of the conquest of Ireland, which he compiled and published a few years after. In the spring of the year 1186, John Comyn, archbishop of Dublin, convened a synod of his clergy, in Christ-church of that city, at which Girald was one of the preachers, but by the account of it in his life, it appears to have been a turbulent assembly. Having obtained great fame in Ireland, as he tells us himself, between Easter and Whitsuntide 1187, he returned to Wales, and employed all his time in writing and revising his Topography, to which, when he had put the last hand, he took a journey to Oxford, and repeated it in a public audience of the university; and as it consisted of three distinctions, he repeated one every day of three successively; and in order to captivate the people, and secure their applause, the first day he entertained all the poor of the town, the next day the doctors and scholars of fame and reputation, and the third day the scholars of the lower rank, the soldiers, townsmen, and burgesses. In the year 1188, he accompanied Baldwin, archbishop of Canterbury, in a journey through the rough and mountainous parts of Wales, in order to preach up to the people the necessity of taking the cross, and engaging in an expedition in defence of the Holy Land. Here our author shews the vast success his eloquence met with, in persuading the greatest part of the country to engage in

this adventure, when the archbishop was able to do nothing. Giral'd himself took the cross at this time, and it afforded him the opportunity of writing his "Itinerarium Cambriæ." The same year he went over into France, in the retinue of king Henry II, which he did by the advice of the archbishop of Canterbury, and Ranulph de Glanville, chief-justice of England; but the king dying the year after, he was sent back by Richard I. to preserve the peace of Wales, and was even joined with the bishop of Ely, as one of the regents of the kingdom. After refusing one or two bishoprics, in hopes to succeed to St. David's, which was his favourite object, this latter became vacant in 1198, and he was unanimously elected by the chapter. Yet here again he was disappointed, owing to the opposition of Hubert archbishop of Canterbury, and was involved in a contest, which lasted five years, during which he took three journies to Rome, and was at last defeated. Soon after this, he retired from the world, and spent the last seventeen years of his life in study, composing many of his writings. He was unquestionably a man of genius and learning, but as a historian, full of credulity and fable; and as a man, one of the most vain upon record. Ware, and the editor of the Biog. Britannica, have given a long list of his manuscript works, which are in the Cotton and Harleian libraries in the British museum, the archbishop's library at Lambeth, the Bodleian, Oxford, and the public library and Bene't college library, Cambridge. Those printed are: 1. "Topographia Hiberniæ," Francfort, 1602, and in Holinshed. 2. "Historia Vaticinalis, de expugnatione Hiberniæ," Francfort, 1602, both published by Camden. 3. "Itinerarium Cambriæ," published with annotations by David Powel, 1585, 8vo. 4. "De laudibus Cambrorum," also published by Powel. 5. "Gemma Ecclesiastica," Mentz, 1549, under the title of "Gemma animæ," without the author's name. 6. "Liber secundus de descriptione Walliæ," published by Wharton, in Anglia Sacra, part II. p. 447. Camden every where quotes Giraldus as an author of undoubted credit and reputation.

In 1806, sir Richard Colt Hoare, bart. published in two splendid quarto volumes, "The Itinerary of archbishop Baldwin through Wales, A. D. 1188, by Giraldus de Barri; translated into English, and illustrated with views,

annotations, and a life of Giraldus." In this life, an elegant and elaborate composition, although the facts are not materially different from the preceding, yet the colouring is more highly favourable, and we refer with pleasure to it as a memoir in which the curiosity of the antiquary will be amply gratified. Sir Richard thus briefly sums up the character of Girald: "Noble in his birth, and comely in his person; mild in his manners, and affable in his conversation; zealous, active, and undaunted in maintaining the rights and dignities of his church; moral in his character, and orthodox in his principles; charitable and disinterested, though ambitious; learned, though superstitious. Such was Giraldus. And in whatever point of view we examine the character of this extraordinary man, whether as a scholar, a patriot, or a divine, we may justly consider him as one of the brightest luminaries that adorned the annals of the twelfth century." [1]

BARRY (JAMES), lord Santry, descended from a Welch family, was the son of a merchant in Dublin, and educated in the profession of the law. When admitted at the bar, he practised for some years with great reputation and success. In 1629, the king conferred upon him the office of his majesty's serjeant at law, for the kingdom of Ireland, at a yearly fee of twenty pounds ten shillings sterling, and in as full a manner as the same office was granted before to sir John Brereton, knt.; and lord Wentworth, afterwards earl of Strafford and lord deputy of Ireland, soon discovered his abilities, took him under his protection, and laid hold of the first opportunity he had to promote him. Accordingly, on the 5th of August 1634, he obtained a grant of the office of second baron of the exchequer of Ireland, to hold during pleasure, with such fees, rewards, and profits, as sir Robert Oglethorpe, sir Lawrence Parsons, sir Gerard Lowther, or any other second baron, did or ought to receive; and he soon after received the honour of knighthood. He obtained this favour, notwithstanding a powerful recommendation from England in behalf of another; and it was merely the fruit of the lord Wentworth's friendship, of which he had occasion, soon after, of making a public acknowledgement. After the year 1640, when the parliament of Ireland were

[1] Leland.—Tanner and Bale.—Biog. Brit.—Henry's Hist. of Great Britain, vol. VI.—Nicolson's Historical Library.—Cave, vol. II.—Saxii Onomasticon.

about to send over a committee of their body to England, to impeach the earl of Strafford, he joined all his weight and interest with sir James Ware, and other members of the house of commons, to oppose those measures; though the torrent was so violent, that it was fruitless, nor do we hear much of our baron during the long course of the rebellion, till a little before the restoration of king Charles II. in the year 1660, when he was appointed chairman of the convention, which voted his majesty's restoration without any previous conditions, in which resolution, no doubt, he was instrumental, since we find his majesty took his merit into consideration a very short time after. For on the 17th of November that year, the king issued a privy seal for advancing him to the office of chief-justice in the king's bench in Ireland, and another on the 18th of December following, in consideration of his eminent fidelity and zeal shewn in his majesty's service, for creating him lord baron of Santry, in the kingdom of Ireland, to him and the heirs male of his body; and he was soon after called to the privy council. He died in March 1672, and was buried in Christ church, Dublin. His only publication was, "The case of Tenures upon the commission of defective titles, argued by all the judges of Ireland, with the resolution, and reasons of their resolution," Dublin, 1637, fol.; and 1725, 12mo, dedicated to his patron, lord Strafford.[1]

BARRY (James), an English artist of considerable fame, was the eldest son of John Barry and Julian Roerden, and was born in Cork, Oct. 11, 1741. His father was a builder, and in the latter part of his life a coasting trader between England and Ireland. James was at first destined to this last business, but as he disliked it, his father suffered him to pursue his inclination, which led him to drawing and reading. His early education he received in the schools at Cork, where he betrayed some symptoms of that peculiar frame of mind which became more conspicuous in his maturer years. His studies were desultory, directed by no regular plan, yet he accumulated a considerable stock of knowledge. As his mother was a zealous Roman Catholic, he fell into the company of some priests, who recommended the study of polemical divinity, and probably all of one class, for this ended in his becoming a staunch Roman Catholic.

[1] Biog. Brit.

Although the rude beginnings of his art cannot be traced, there is reason to think that at the age of seventeen he had attempted oil-painting, and between the ages of seventeen and twenty-two he executed a picture, the subject "St. Patrick landing on the sea-coast of Cashell," which he exhibited in Dublin. This procured him some reputation, and, what was afterwards of much importance, the acquaintance of the illustrious Edmund Burke. During his stay in Dublin, he probably continued to cultivate his art, but no particular work can now be discovered. After a residence of seven or eight months in Dublin, an opportunity offered of accompanying some part of Mr. Burke's family to London, which he eagerly embraced. This took place in 1764, and on his arrival, Mr. Burke recommended him to his friends, and procured for him his first employment, that of copying in oil drawings by the Athenian Stuart. In 1765, Mr. Burke and his other friends furnished him with the means of visiting Italy, where he surveyed the noble monuments of art then in that country, with the eye of an acute, and often very just critic, but where, at the same time, his residence was rendered uncomfortable by those unhappy irregularities of temper, which, more or less, obscured all his prospects in life.

After an absence of five years, mostly spent at Rome, he arrived in England in 1771, and claimed the admiration of the public, not unsuccessfully, by his "Venus" and his "Jupiter and Juno," the former one of his best pictures. In his "Death of Wolfe," he failed, principally from his introducing naked figures, and he was obliged to yield, somewhat reluctantly, to the more popular picture of Mr. West. This "Death of Wolfe," which he painted in 1776, was the last he exhibited at the royal academy. About 1774, he conceived an aversion to portrait-painting, from a dread of being confined to the modern costume of dress, which certainly at that time was far less graceful, and less correspondent with the human figure, than at present. It is well known, however, that he violated his own principles in some of the figures introduced in his great work in the society's rooms in the Adelphi, when he was under no kind of constraint; but this difference between theory and practice was in many instances remarkable in Barry.

When a design was formed of decorating St. Paul's cathedral with the works of our most eminent painters and

sculptors, Barry was to have been employed, and his subject was "The Jews rejecting Christ, when Pilate entreats his release," but the scheme was discouraged, and its probable success can now be only a subject of speculation. In 1775, he appeared as an author, in a publication entitled, an "Inquiry into the real and imaginary obstructions to the acquisition of the arts in England," in answer to Winckleman. In this treatise there are some fanciful opinions, but upon the whole it is the best and most dispassionate of all the productions of his pen, and a masterly defence of the capabilities of English artists under proper encouragement; and it contains many just remarks on that state of public taste which is favourable to the perfection of the art. The same train of ideas has been since pursued by Mr. Shee, in his poetical works; an artist, whose productions of the pencil, great and superior as they are, suggest a doubt whether if he had been a writer, and only a writer, he would not have been the first man of his age, in the philosophy of the art, in exquisite fancy and taste, and that variety of imagery and illustration which belongs only to poets of the higher class.

After the scheme of decorating St. Paul's had been given up, it was proposed to employ the same artists in decorating the great room in the Adelphi, belonging to the society of arts, but this was refused by the artists themselves, probably because they were to be remunerated in equal shares, by an exhibition of the pictures. We cannot much wonder at their declining a scheme, which promised to reduce them to this kind of level, and would indeed imply an equality in every other respect. Three years afterwards, however, in 1777, Mr. Barry undertook the whole, and his offer was accepted. It would have been singular, indeed, if such an offer had been rejected, as his labour was to be gratuitous. He has been heard to say, that at the time of his undertaking this work, he had only sixteen shillings in his pocket; and that in the prosecution of his labour, he was often after painting all day obliged to sketch or engrave at night some design for the print-sellers, which was to supply him with the means of his frugal subsistence. He has recorded some of his prints as done at this time, such as his Job, dedicated to Mr. Burke; birth of Venus; Polemon; head of lord Chatham; king Lear, &c.

Of his terms with the society, we know only that the choice of subjects was allowed him, and the society was to defray the expence of canvas, colours, and models. In the course of his labours, however, he found that he had been somewhat too disinterested, and wrote a letter to sir George Saville, soliciting such a subscription among the friends of the society as might amount to 100*l.* a year. He computed that he should finish the whole in two years, and pay back the 200*l.* to the subscribers by means of an exhibition; but he very candidly added, that if the exhibition should produce nothing, the subscribers would lose their money. This subscription did not take effect, and the work employed him seven years; at the end of which, the society granted him two exhibitions, and at different periods voted him fifty guineas, their gold medal, and again 200 guineas, and a seat among them. Of this great undertaking, a series of six pictures, representing the progress of society, and civilization among mankind, it has been said "that it surpasses any work which has been executed within these two centuries, and considering the difficulties with which the artist had to struggle, any that is now extant." As the production of one man, it is undoubtedly entitled to high praise, but it has all Barry's defects in drawing and colouring, defects the more remarkable, because in his printed correspondence and lectures, his theory on these subjects is accurate and unexceptionable. These pictures were afterwards engraved, but what they produced is not known. In 1792, however, he deposited 700*l.* in the funds, and to this wealth he never afterwards made any great addition, for he never possessed more than 60*l.* a year from the funds, a sum barely sufficient to pay the rent and other charges of his house, but as his domestic œconomy was of the meanest kind, this sum was probably not insufficient.

In 1782, he was elected professor of painting, in room of Mr. Penny, but did not lecture until 1784. His lectures, now printed, are unquestionably among the best of his writings. He had long meditated an extensive design, that of painting the progress of theology, or, "to delineate the growth of that state of mind which connects man with his Creator, and to represent the misty medium of connection which the Pagan world had with their false Gods, and the union of Jews and Christians with their

true God, by means of revelation." At the time of his death, he was employed on etchings or designs for this purpose, but made no great progress. In the mean time he published his "Letter to the Dilettanti," a work which his biographer justly characterises as not quite so tranquil or praise-worthy.

The appointment of professor of painting, honourable as it was, and the duties of which he might have discharged with reputation to himself, became in his hands the source of misfortune and disgrace. Original, and in many respects extremely singular in his opinions, he proposed changes and innovations which could not consistently be complied with, and by these means he often subjected himself to the pain of a refusal. His great object was, to appropriate a fund, accumulated from the receipts of exhibitions, to form a gallery of the old masters, for the use of the pupils. In this, and in many other efforts which he made with the same view, he entirely failed; so that, by continual opposition, he at length rendered himself so obnoxious to the jealousy of his brethren, that early in March 1799, a body of charges was received by the council at the royal academy, against the professor of painting; upon which the following resolution was passed, "that the charges and information were sufficiently important to be laid before the whole body of academicians to be examined; and if they coincide in opinion, the heads of those charges to be then communicated to the professor of painting." This was intimated to Mr. Barry, by order of the council. On the 19th of March, the academy received the minutes of the council respecting the charges, and referred them to a committee elected for the purpose. The academy met again the 15th of April, to receive the report of the committee, when Mr. Barry arose, and demanded to be furnished with a copy of the report. This being denied, he protested against the injustice of the whole proceeding, and withdrew, declaring in plain terms, that "if they acted in conjunction with his enemies, without giving him the opportunity of answering for himself, and refuting the charges alleged against him, he should be ashamed to belong to the academy." Having withdrawn, Mr. Barry was removed by a vote from the professor's chair, and by a subsequent vote, expelled the academy. The whole proceedings were then laid before his majesty, who was pleased to approve them, and Mr.

Barry's name was accordingly struck off from the roll of academicians.

Soon after this event, the earl of Buchan set on foot a subscription, which amounted to about 1000*l.* with which his friends purchased an annuity for his life; but his death prevented his reaping any benefit from this design. The manner of his death is thus related by his biographer: "On the evening of Thurday, Feb. 6, 1806, he was seized as he entered the house where he usually dined, with the cold fit of a pleuritic fever, of so intense a degree, that all his faculties were suspended, and he unable to articulate or move. Some cordial was administered to him, and on his coming a little to himself, he was taken in a coach to the door of his own house, which, the keyhole being plugged with dirt and pebbles, as had been often done before, by the malice, or perhaps the roguery of boys in the neighbourhood, it was impossible to open. The night being dark, and he shivering under the progress of his disease, his friends thought it advisable to drive away without loss of time to the hospitable mansion of Mr. Bonomi. By the kindness of that good family, a bed was procured in a neighbouring house, to which he was immediately conveyed. Here he desired to be left, and locked himself up, unfortunately, for forty hours, without the least medical assistance. What took place in the mean time, he could give but little account of, as he represented himself to be delirious, and only recollected his being tortured with a burning pain in his side, and with difficulty of breathing. In this short time was the death-blow given, which, by the prompt and timely aid of copious bleedings, might have been averted; but without this aid, such had been the re-action of the hot fit succeeding the rigours, and the violence of the inflammation on the pleura, that an effusion of lymph had taken place, as appeared afterwards upon dissection. In the afternoon of Saturday, Feb. 8, he rose and crawled forth to relate his complaint to the writer of this account. He was pale, breathless, and tottering, as he entered the room, with a dull pain in his side, a cough short and incessant, and a pulse quick and feeble. Succeeding remedies proved of little avail. With exacerbations and remissions of fever, he lingered to the 22d of February, when he expired." His remains, after lying in state in the great room of the society of arts, Adelphi, was interred in St. Paul's cathedral, with due

solemnity, and the attendance of many of his friends and admirers, among whom was not one artist.

For Barry's character we may refer to an elaborate article by his biographer. To us it appears that with unquestionable talents, original genius, and strong enthusiasm for his art, he was never able to accomplish what he projected, or to practise all that he professed. Few men appear to have had more correct notions of the principles of art, or to have departed more frequently from them. His ambition during life was to excel no less as a literary theorist, than as a practical artist, and it must be allowed that in both characters he has left specimens sufficient to rank him very high in the English school. Where he has failed in either, we should be inclined to attribute it to the peculiar frame of his mind, which, in his early as well as mature years, appears to have been deficient in soundness: alternately agitated by conceit or flattery; and irritated by contradiction, however gentle, and suspicion, however groundless. This was still more striking to every one conversant in mental derangement, when he exhibited at last, that most common of all symptoms, a dread of plots and conspiracies. This went so far at one time, that when robbed, as he said, of a sum of money, he exculpated common thieves and housebreakers, and attributed the theft to his brother artists, jealous of his reputation; yet the money was afterwards found where he had deposited it. The same unhappy malady may account for his many personal eccentricities of conduct, over which a veil may now be thrown. Nor is it necessary to specify his literary publications, as they were all collected in two volumes 4to, published in 1809, under the title of "The Works of James Barry," with a life, from which the present sketch has been principally taken. [1]

BARTAS (William de Salluste du), the son of a treasurer of France, was born in the year 1544, at Monfort in Armagnac, and not on the estate de Bartas, which is in the vicinity of that little town. Henry IV. whom he served with his sword, and whom he celebrated in his verses, sent him on various commissions to England, Denmark, and Scotland. He had the command of a company of cavalry in Gascony, under the marechal de Matignon.

[1] See also Edwards's Anecdotes of Painters, and Pilkington's Dict. Edit. 1810.

He was in religious profession a Calvinist, and died in 1590 at the age of 46. The work that has most contributed to render his name famous, is the poem entitled "Commentary of the Week of the creation of the world," in seven books. Pierre de l'Ostal, in a miserable copy of verses addressed to du Bartas, and prefixed to his poem, says that this book is "greater than the whole universe." This style of praise on the dullest of all versifiers, was adopted at the time, but has not descended to ours. The style of du Bartas is incorrect, quaint, and vulgar; his descriptions are given under the most disgusting images. In his figures, the head is the lodging of the understanding; the eyes are two shining casements, or twin stars; the nose, the gutter or the chimney; the teeth, a double pallisade, serving as a mill to the open gullet; the hands, the chambermaids of nature, the bailiffs of the mind, and the caterers of the body; the bones, the posts, the beams, and the columns of this tabernacle of flesh. We have several other works by the seigneur du Bartas. The most extraordinary is a little poem, composed to greet the queen of Navarre on making her entry into Nerac. Three nymphs contend for the honour of saluting her majesty. The first delivers her compliments in Latin, the second in French, and the third in Gascon verses. Du Bartas, however, though a bad poet, was a good man. Whenever the military service and his other occupations left any leisure time, he retired to the chateau de Bartas, far from the tumult of arms and business. He wished for nothing more than to be forgotten, in order that he might apply more closely to study, which he testifies at the conclusion of the third day of his week. Modesty and sincerity formed the character of du Bartas, according to the account of him by the president de Thou. "I know (says that famous historian) that some critics find his style extremely figurative, bombastic, and full of gasconades. For my part," adds he, "who have long known the candour of his manners, and who have frequently discoursed with him, when, during the civil wars, I travelled in Guienne with him, I can affirm that I never remarked any thing of the kind in the tenor of his behaviour; and, notwithstanding his great reputation, he always spoke with singular modesty of himself and his works." His book of the "Week," whatever may now be thought of it, was attended with a success not inferior to that of the best performances.

Within the space of five or six years, upwards of thirty editions were printed of it. It found in all places, commentators, abbreviators, translators, imitators, and adversaries. His works were collected and printed in 1611, folio, at Paris, by Rigaud. His "Week," and other poems, were translated into English by Joshua Sylvester, 1605, 4to, and have been frequently reprinted, although not of late years. [1]

BARTH (JOHN), a native of Dunkirk, an eminent naval hero, was the son of an humble fisherman, and was born in 1651. Before the year 1675, he was famous for a variety of acts no less singular than valiant, to particularize which would take up too much of our room. His courage having been signalised on a variety of occasions, he was appointed in 1692 to the command of a squadron consisting of seven frigates and a fire-ship. The harbour of Dunkirk was then blocked up by thirty-two ships of war, English and Dutch. He found means to pass this fleet, and the next day took four English vessels, richly freighted, and bound for the port of Archangel. He then proceeded to set fire to eighty-six sail of merchant ships of various burdens. He next made a descent on the coast of England, near Newcastle, where he burnt two hundred houses, and brought into Dunkirk prizes to the amount of 500,000 crowns. About the close of the same year, 1692, being on a cruise to the north with three men of war, he fell in with a Dutch fleet of merchant ships loaded with corn, under convoy of three ships of war; Barth attacked them, captured one of them, after having put the others to flight, which he then chased, and made himself master of sixteen of their number. In 1693, he had the command of the Glorieux, of sixty-six guns, to join the naval armament commanded by Tourville, which surprised the fleet of Smyrna. Barth, being separated from the rest of the fleet by a storm, had the fortune to fall in with six Dutch vessels, near to Foro, all richly laden; some of these he burnt, and drove the rest ashore. This active and indefatigable seaman set sail a few months afterwards with six men of war, for convoying to France, from the port of Velker, a fleet loaded with corn, and conducted it successfully into Dunkirk, though the English and the Dutch

[1] Gen. Dict. in Sallust.—Moreri.—Dict. Hist.—For an account of the English editions, see Gent. Mag. LXX. p. 950.

had sent three ships of the line to intercept it. In the spring of 1694 he sailed with the same ships, in order to return to Velker to intercept a fleet loaded with corn. This fleet had already left the port, to the number of a hundred sail and upwards, under escort of three Danish and Swedish ships. It was met between the Texel and the Vlee, by the vice-admiral of Friesland. Hidde, who commanded a squadron composed of eight ships of war, had already taken possession of the fleet. But on the morrow, Barth came up with him at the height of the Texel; and, though inferior in numbers and weight of metal, retook all the prizes, with the vice-admiral, and two other ships. This brilliant action procured him a patent of nobility. Two years afterwards, in 1696, Barth occasioned again a considerable loss to the Dutch, by capturing a part of their fleet, which he met at about six leagues from the Vlee. His squadron consisted of eight vessels of war, and several privateers; and the Dutch fleet of two hundred sail of merchant ships, escorted by a number of frigates. Barth attacked it with vigour, and boarding the commander himself, took thirty merchant ships and four of the convoy, suffering only a trifling loss. He was, however, unable to complete his triumph. Meeting almost immediately with twelve Dutch men of war, convoying a fleet to the north, he was obliged to set fire to his prizes, to prevent their falling into the hands of the enemy, and himself escaped only by being in a fast-sailing ship. This celebrated mariner died at Dunkirk the 27th of April 1702, of a pleurisy, at the age of 51. Without patrons, and without any thing to trust to but himself, he became chef d'escadre, after having passed through the several inferior ranks. He was tall in stature, robust, well made, though of a rough and clumsy figure. He could neither write nor read; having only learnt to subscribe his name. He spoke little, and incorrectly; ignorant of the manners of polite companies, he expressed and conducted himself on all occasions like a sailor. When the chevalier de Forbin brought him to court in 1691, the wits of Versailles said to one another: "Come, let us go and see the chevalier de Forbin with his led-bear." In order to be very fine on that occasion, he appeared in a pair of breeches of gold tissue, lined with silver tissue; and, on coming away, he complained that his court-dress had scrubbed him so that he was almost flayed. Louis XIV. having or-

dered him into his presence, said to him: "John Barth, I have just now appointed you chef-d'escadre."—"You have done very well, sir," returned the sailor. This answer having occasioned a burst of laughter among the courtiers, Louis XIV. took it in another manner. "You are mistaken, gentlemen," said he, "on the meaning of the answer of John Barth; it is that of a man who knows his own value, and intends to give me fresh proofs of it." Barth, in fact, was nobody, except when on board his ship; and there he was more fitted for a bold action than for any project of much extent. In 1780, a life of this celebrated commander was published in 2 vols. 12mo, at Paris.[1]

BARTHELEMI (JOHN JAMES), an eminent French writer, was born at Cassis, a sea-port in Provence, the 20th Jan. 1716. His family had been long established at Aubagne, in that neighbourhood, where it had been universally respected. His mother, the daughter of a merchant at Cassis, he lost at the age of four years. When he arrived at the age of twelve years, he was sent to school at Marseilles, whence he was transferred to the seminary of the Jesuits, where he received the tonsure. While with the Jesuits, he formed a plan of study for himself, independent of the professors of the college, and applied with unwholesome sedulity to the study of Greek, Hebrew, Chaldean, and Syriac, by which he for some time lost his health, and nearly his life. At the beginning of this arduous course of study, he became acquainted with a young Maronite, who had been educated at Rome, but was then resident at Marseilles, from whom he acquired a fundamental knowledge of the Arabic language, and learned to speak it with facility. By the advice of this person he committed to memory several Arabic sermons, which he delivered to a congregation of Arabian and Armenian Catholics, who were ignorant of the French language.

At the outset of these pursuits, when he was about twenty-one years of age, some merchants of Marseilles came to him with a kind of beggar, who had made his appearance on 'change, giving himself out for a Jewish rabbi, learned but distressed, and who boldly challenged to have his pretensions investigated by some Oriental scholar. Our author endeavoured to evade the task, by representing, that his

[1] Moreri.—Dict. Hist.

mode of study could at most enable him to read, but not at all to converse in the dialects of the East; but there was no resisting. The Jew began to repeat the first Psalm in Hebrew. Our author recognized it, stopped him at the end of the first verse, and addressed him with one of the colloquial phrases from his Arabic Grammar. The Jew then repeated the second verse, and our author another phrase; and so on to the end of the Psalm, which comprised the whole scriptural knowledge of the rabbi. Our author closed the conference with another sentence in Arabic, and, with more good nature than strict propriety, said, that he saw no reason to intercept the intended charity of the merchants. The Jew, delighted beyond expectation, declared, that he had travelled over Turkey and Egypt, but had no where met with the equal of this young theologian; who acquired prodigious honour by this ridiculous adventure. In vain he endeavoured to tell the story fairly; every one chose the marvellous colouring; he was extolled as a prodigy; and his reputation established at Marseilles.

Having finished his academical studies, he retired to Aubagne, where he resided some time, but often visiting Marseilles, and those persons with whom he had been connected there. Among these were Mr. Cary, a collector of medals, and Pere Segaloux of the convent of Minims, with whom he studied astronomy.

In 1744 he went to Paris, carrying a letter with him to Mons. de Boze, keeper of the royal medals, a learned man, whose age and infirmities predisposing him to retire from labour, he selected our author as an associate in the care and arrangement of the cabinet, and his appointment was confirmed by Mons. de Maurepas, minister of that department. Our author lost no time in arranging in perfect order the large and valuable collection of Mons. D'Etrees and the abbé Rothelin, which had remained in a very confused state. These he separated, compared, and described in a supplementary catalogue. At this time his career in these pursuits was threatened with an interruption. His friend and countryman, Mons. de Bausset, had engaged to promote him in the church, and being now bishop of Beziers, invited him to accept the office of vicar-general. Having promised to follow the fortunes of his friend, our author had no intention of retracting his engagement; but wishing to be released from it, he submitted his thoughts on the subject to the bishop, who with great kindness dis-

charged him from the obligations he held himself under, and left him to follow the bent of his inclinations. In 1747 he was elected associate of the academy of inscriptions, and in 1753, on the death of M. de Boze, with whom he had been associate seven years, he was made keeper of the cabinet of medals, to which office he was promoted, notwithstanding some considerable opposition.

The succeeding year Mons. de Stainville, afterwards duke de Choiseul, being appointed ambassador at Rome, invited our author to accompany him to Italy, an offer which his official duty induced him to decline. In 1755, however, he was enabled to take this journey with his friend Mons. de Cotte, and his residence in Italy was rendered particularly agreeable by the continuance of Mons. de Stainville there, who introduced him to the celebrated pope Benedict XIV. At Naples he became acquainted with Mazocchi, who was employed in the task of unfolding the numerous ancient manuscripts that had been found in Herculaneum. So little success had attended this undertaking at that period, that it would probably have been abandoned, but for the encouragement given to the prosecution of it by our author. It is related as a proof of the extent of his memory, that having applied in vain for liberty to copy one of these manuscripts, in order to send a fac-simile of the ancient hand-writing to France, and being only suffered to examine it, he read it over attentively five or six times, and suddenly leaving the apartment, copied the fragment from memory, and correcting when he came back some slight errors, he sent it the same day to the academy of belles lettres, enjoining secrecy, that no blame might attach to Mazocchi. While at Rome he gave a new and satisfactory explanation of the beautiful mosaic of Palestina, afterwards printed in the Transactions of the Academy of Inscriptions.

In 1757, Mons. de Stainville returned to Paris, and being appointed to the embassy of Vienna, our author joined him there, with madame de Stainville, who had remained behind at Rome, and an offer was made him to undertake a voyage to Greece, and up the Levant, at the king's expense; but he declined the undertaking, on the same ground as he had avoided a former proposal, as being incompatible with the duties of his office. In this place, we may observe, that he has shewn his gratitude to his patron, M. de Stainville, and his lady, by describing them in the

"Travels of Anacharsis," under the names of Arsames and Phedrina.

Through the means of this patron, then become duke of Choiseul, and principal of the king's ministers, in the room of cardinal de Bernis, our author, in 1758, was amply provided for, first by pensions on the archbishopric of the Abbey and the treasure of St. Martin of Tours, and afterwards by the place of secretary-general of the Swiss; besides which he enjoyed a pension of 5000 livres on the Mercure. His attachment to his patron was highly honourable to him. In 1771, on the dismission of the duke de Choiseul, and his banishment to Chanteloup, our author did not hesitate to follow him: and when that minister was compelled to resign the office of general of the Swiss, he would have given up his place of secretary immediately, if his patron had not interfered. He went, however, to Paris, and offered the surrender of his brevet to the count d'Affry, who refused to accept it, being willing to protect our author if he would give up his friend. This he positively refused to do: upon which M. d'Affry, much to his honour, accepted the resignation, granting him 10,000 livres out of the annual profits of the place, and Barthelemi set off next day for Chanteloup.

Barthelemi was now in possession of a considerable income, not less than 35,000 livres *per annum*, and this he employed in a manner highly commendable. Ten thousand he distributed to men of letters in distress, and the remainder he enjoyed with great liberality. He took under his protection three of his nephews, and settled and established them in the world. He promoted the welfare also of the rest of his family which remained in Provence, and he collected a numerous and valuable library, which he disposed of some time before his death. In 1788, he published his celebrated work, "The Travels of Anacharsis the Younger in Greece," the excellence of which it is unnecessary to point out, as the repeated editions of the English translation have made it familiar in this country. In 1789 he was prevailed upon to accept the vacant seat in the French academy, which he had before declined. In 1790, on the resignation of M. Le Noir, librarian to the king, that post was offered to our author by M. de St. Priest. He declined it, however, as interfering with his literary pursuits, being then preparing for the press a work he had long meditated, a Catalogue Raisonnée of the rich

cabinet he had long had under his care. In the execution of this project he was defeated by the unhappy circumstances of the times, which pressed very severely upon him in other respects. His places and appointments, by the madness of the moment, were suppressed, and he was at the close of his life reduced to great difficulties. Still, however, he was never known to complain, and might be seen daily traversing the streets of Paris on foot, bent double with age and infirmity, making his accustomed visits to madame De Choiseul.

In the year 1792, a visible change took place in his constitution; his health declined, and he became subject to fainting fits, which deprived him of his senses for many hours together. This state of imbecility was rendered more unhappy. On the 30th of August 1793, he, with his nephew and six other persons belonging to the public library, were denounced under pretence of aristocracy, by persons to whom he was an utter stranger. Being then at madame de Choiseul's, he was removed from her house, and conducted to the prison called Les Magdelonettes. Though, from his great age and bodily infirmities, he was sensible he could not long survive the severity of confinement, still he submitted to his fate with that calmness and serenity of mind which innocence only can inspire. So great was the estimation in which he was held, that in prison every attention was paid to his convenience. A separate chamber was allotted to him and his nephew, where they received, on the evening of their imprisonment, an early visit from madame de Choiseul. By her interference, aided by some others, the order for his arrest was revoked, and before midnight he was released and carried back to her house, from whence he had been taken. To compensate, in some degree, for the insult offered him (for even the wretches then in power could not divest themselves of all sense of shame), he in October following was proposed on the execution of Carra, and the resignation of Champfort, to succeed the former as principal librarian; but he chose to decline it, on account of his age and infirmities. These last increased visibly, and about the beginning of 1795, being then in his eightieth year, his decease appeared visibly approaching, and it was probably hastened by the extreme severity of the season. He died on the 25th of April, with little corporal suffering, preserving his senses so entirely to the last, that he was reading Horace, in company with

his nephew, two hours before his death, and was probably unconscious of his approaching fate.

His person was tall, and of good proportion, and the structure of his frame seemed well adapted to support the vigorous exertions of his mind. Houdon, an artist of merit, has finished an excellent bust of him. "He leaves," says his biographer, "each of his relations a father to bewail, his friends an irreparable loss to regret, the learned of all countries an example to follow, and the men of all times a model to imitate."

The works of the abbé Barthelemi, published separately, are, 1. "Les Amours de Carite et de Polydore," a romance translated from the Greek, 1760, 12mo, and 1796. 2. "Lettres sur quelques monumens Phenicieus," 1766, 4to. 3. "Entretiens sur l'etat de la Musique Grecque au quatrieme siecle," 1777, 8vo. 4. "Voyage du jeune Anacharsis," already mentioned, of which there have been various editions of the original, particularly a superb one by Didot, and translations into English, and other languages. 5. About the time of his death he was preparing a vast medallic history, under the title of "Palcographie numismatique," 3 vols. fol. 6. "Discours prononcé a l'academie Française," 1789, 4to. 7. "Voyage in Italie," 1801, 8vo. 8. "Dissertation sur une inscription Greque, relative aux finances des Atheniens," 1792, 8vo. 9. "Œuvres diverses," published by Sainte Croix, 1798, 2 vols. 8vo. Besides these he wrote many papers on subjects of classical antiquity in the Memoirs of the Academy, vol. X. to LXXX.[1]

BARTHES DE MARMORIONS (Paul Joseph), a French physician and medical writer, was born Dec. 1734, at Montpellier, and discovered in his earliest years a noble ardour for study, particularly of the languages, both ancient and modern, which laid the foundation for that extensive and various knowledge for which he was afterwards distinguished. Having at length given the preference to medicine as a profession, he applied himself to that art under the ablest masters; and such was his proficiency, that he obtained his doctor's degree in 1753, when only nineteen years of age. In 1756 he was crowned by the academy of inscriptions and belles lettres at Paris, having been before, in 1754, appointed physician to the military hospital in

[1] From a memoir of his life drawn up by the duke de Nivernois, and translated in the Gent. and European Magazines for 1796.—Dict. Hist.—See also Gent. Mag. 1795, p. 647; 1796, p. 20, 93.

Normandy. During this service he made many observations and inquiries, which were published in the Memoirs of the academy of sciences. In 1757 he was sent to the army in Westphalia, with the rank of consulting physician, and in 1761 he was appointed professor of medicine at Montpellier, where he became as celebrated as Boerhaave at Leyden, Stahl at Hall, or Cullen at Edinburgh, giving such a new direction to the medical studies as to create an important epoch in the history of that school. Here he filled the professor's chair for twenty years, with the highest reputation. In 1775, he was named joint chancellor of the faculty of Montpellier, and in 1786 obtained the full title of chancellor. About six years before, he had been appointed member of the court of accounts and finance, and some time before that, physician to the duke of Orleans. About the time that he visited Paris, and formed an intimacy with the leading men in the learned world, particularly d'Alembert and Malesherbes, he became a member of the academy of sciences of Paris, Berlin, Gottingen, and Stockholm. At length he was chosen corresponding member of the national institute of France, and professor, honorary and actual, of the new school of medicine at Montpellier, physician to the French government, and consulting physician to the emperor. He died at Paris, Oct. 15, 18 , aged seventy-two. His works, according to the Dict. Historique, are various medical theses and dissertations, memoirs published by various academies, particularly that of Paris, in the years 1799 and 1801; and, 1. "La nouvelle mecanique de l'homme et des animaux," 1802. 2. "L'Histoire des maladies goutteuses," Paris, 1802. 3. "Discours sur le genie d'Hippocrate," pronounced in the school of Montpellier. 4. "Traite sur le Beau," a posthumous work. In Fourcroy's catalogue we find another publication attributed to him, under the title of "Elnathan, ou les ages de l'homme, trad. du Chaldeen," 1802, 3 vols. 8vo. The compiler of this catalogue calls him Barthes-Marmorieres. [1]

BARTHIUS (Caspar), a very learned and voluminous writer, was born at Custrin in Brandenburg, June 22, 1587. His father was professor of civil law at Francfort upon the Oder, councillor to the elector of Brandenburg, and his chancellor at Custrin. Having discovered in his son very

[1] Dict. Historique.

early marks of genius, he provided him with proper masters; but he enjoyed only a little time the pleasure of seeing the fruits of his care, for he died in 1597. Mr. Baillet has inserted Caspar in his "Enfans célébres;" where he tells us, that, at twelve years of age, he translated David's psalms into Latin verse of every measure, and published several Latin poems. Upon the death of his father he was sent to Gotha, then to Eisenach, and afterwards, according to custom, went through the different universities in Germany. When he had finished his studies, he began his travels; he visited Italy, France, Spain, England, and Holland, improving himself by the conversation and works of the learned in every country. He studied the modern as well as ancient languages, and his translations from the Spanish and French shew that he was not content with a superficial knowledge. Upon his return to Germany, to took up his residence at Leipsic, where he led a retired life, his passion for study having made him renounce all sort of employment; so that as he devoted his whole time to books, we need be the less surprised at the vast number which he published.

Barthius formed early a resolution of disengaging himself entirely from worldly affairs and profane studies, in order to apply himself wholly to the great business of salvation: he did not, however, put this design in execution till towards the latter end of his life; as appears from his Soliloquies, published in 1654. He died Sept. 1658, aged 71.

Barthius, in his comment on Statius, after noticing that that poet congratulated himself on having written two hundred and seventy-eight hexameters in two days, adds, that he himself was not ignorant of what it is to make a great many verses in a short time, as he translated into Latin the first three books of the Iliad, which contain above two thousand verses, in three days. In 1607, he published, at Wittemberg, a collection of "Juvenilia;" containing all the poems which he wrote from the thirteenth to the nineteenth year of his age. When only sixteen he wrote a treatise, or dissertation, on the manner of reading to advantage the Latin authors, which shows that his own reading was as judicious as extensive, and both far exceeding what could be expected at that age. This piece is inserted in the 50th book of his "Adversaria." His other works were, 1. "Zodiacus vitæ Christianæ," Francfort, 1623. 2. "Epidorpidon ex nero

Scazonte Libri III. in quibus bona pars humanæ Sapientiæ metro explicatur," ibid. 1623. 3. "Tarræus Hebius," Epigrams, divided into thirty books, and dedicated to king James, date not mentioned. 4. "Amabilium Anacreonte decantati," 1612, with many other works, original and translated, which are now forgotten, except his editions of Claudian and of Statius, and his "Adversaria," fol. Francfort, 1624 and 1648. This last is a collection of remarks on various authors and subjects, which proves most extensive reading and erudition, with, what frequently accompanies these, some defect of judgment in the arrangement. Barthius was in all respects an extraordinary man, and his writings published and left in manuscript, form a mass scarcely to be equalled in the annals of literary industry. It is recorded of him that he never made use of any collections, or common-place books, trusting to the vigour of his memory, and that he very rarely corrected what he had written.[1]

BARTHOLINE (Caspar), an eminent physician, was born Feb. 12, 1585, at Malmoe or Malmuylin in Scandinavia, where his father was a Lutheran divine. In his third year, it is said, he could read with ease, and at thirteen he composed Greek and Latin orations, and pronounced them in public, and at eighteen, he went to study in the university of Copenhagen. In 1603 he removed to Rostock, and thence to Wirtemberg. He continued three years in this last place, where he applied himself to philosophy and divinity with so much assiduity, that he rose always before break of day, and went to bed very late. When he had finished his studies, he took his degree of master of arts in 1607.

Bartholine now began his travels; and, after having gone through part of Germany, Flanders, and Holland, he passed over to England, whence he removed to Germany, in order to proceed to Italy. After his departure from Wirtemberg, he had made physic his principal study, and neglected nothing to improve himself in the different universities through which he passed. He received everywhere marks of respect; at Naples particularly they solicited him to be anatomical professor, but he declined it. In France he was offered the Greek professorship at Sedan,

[1] Gen. Dict.—Niceron, vol. VII.—Moreri.—Saxii Onomast.—Blount's Censura.

which he also refused. After he had travelled as far as the frontiers of Spain, he returned to Italy, in order to perfect himself in the practice of medicine. He went from thence to Padua, where he applied with great care to anatomy and dissection. After some stay in this place he removed to Basil, where he had studied physic some time before; and here he received his doctor's degree in physic in 1610. He next went to Wirtemberg and Holland, and intended to have extended his travels still farther, had he not been appointed professor of the Latin tongue at Copenhagen; but he did not enjoy this long; for, at the end of six months, in 1613, he was chosen professor of medicine, which was much more adapted to his talents and disposition. He held this professorship eleven years, when he fell into an illness, which made him despair of life: in this extremity he made a vow, that if he was restored to health, he would apply himself to no other study than that of divinity. He recovered, and kept his promise. Conrad Aslach, the professor of divinity, dying some years after, Caspar was appointed his successor, the 12th of March 1624; the king also gave him the canonry of Roschild. He died of a violent colic, the 13th of July 1629, at Sora, whither he had gone to conduct his eldest son. His works are, 1. "Problematum philosophicorum et medicorum miscellaneæ observationes," 1611, 4to. 2. "Opuscula quatuor singularia, de lapide nephritico, &c." Hafniæ, 1623 and 1663. 3. "Anatomicæ institutiones," 1611, often reprinted. 4. "Controversiæ Anatomicæ," 1631. 5. "Syntagma medicum et chirurgicum de cauteriis," 1642. 6. "Enchiridion physicum," 1625. 7. "Systema physicum," 1628. 8. "Manuductio ad veram phycologiam ex sacr. litter. &c." 1631, 12mo. Brochmand pronounced a funeral oration, containing a life of Bartholine.[1]

BARTHOLINE (Thomas,) son of the preceding, and likewise a celebrated physician, was born at Copenhagen the 20th Oct. 1616. After some years education in his own country, he went to Leyden in 1637, where he studied physic for three years. He travelled next to France; and resided two years at Paris and Montpellier, in order to improve himself under the famous physicians of these two universities. He went from thence to Italy, and continued

[1] Moreri.—Manget Bibl. Script. Med.—Haller Bibl. Anat.—Saxii Onomasticon.—Niceron, vol. VI.

three years at Padua, where he was treated with great honour and respect, and was made a member of the Incogniti by John Francis Loredan. After having visited most parts of Italy, he went to Malta, from that to Padua, and then to Basil, where he received his doctor's degree in physic, the 14th of Oct. 1645. The year following he returned to his native country, where he did not remain long without employment; for, upon the death of Christopher Longomontanus, professor of mathematics at Copenhagen, he was appointed his successor in 1647. In 1648 he was named to the anatomical chair; an employment more suited to his genius and inclination, which he discharged with great assiduity for thirteen years. His intense application having rendered his constitution very infirm, he resigned his chair in 1661, and the king of Denmark allowed him the title of honorary professor. He retired to a little estate he had purchased at Hagested, near Copenhagen, where he intended to spend the remainder of his days in peace and tranquillity. An unlucky accident, however, disturbed him in his retreat: his house took fire in 1670, and his library was destroyed, with all his books and manuscripts. In consideration of this loss, the king appointed him his physician, with a handsome salary, and exempted his land from all taxes. The university of Copenhagen, likewise, touched with his misfortune, appointed him their librarian; and in 1675 the king honoured him still farther, by giving him a seat in the grand council of Denmark. He died the 4th of Dec. 1680, leaving a family of five sons and three daughters. Gaspard, one of the sons, succeeded him in the anatomical chair; another was counsellor-secretary to the king, and professor of antiquities; John was professor of theology; Christopher, of mathematics; and Thomas, mentioned hereafter, professor of history. Margaret, one of the daughters of this learned family, acquired considerable fame for her poetical talents.

The principal of Bartholine's works are, 1. "Anatomia Caspari Bartholini parentis novis observationibus primum locupletata," L. Bat. 1641, 8vo. 2. "De unicornu observationes novæ. Accesserunt de aureo cornu Olai Wormii eruditorum judicia," Patavii, 1645, 8vo. 3. "De monstris in Natura et Medicina," Basil, 1645, 4to. 4. "Antiquitatum veteris puerperii synopsis, operi magno ad eruditos præmissa," Hafniæ, 1646, 8vo. 5. "De luce animalium libri tres, admirandis historiis rationibusque

novis referti," L. Bat. 1647, 8vo. 6. "De armillis veterum, præsertim Danorum Schedion." Hafniæ, 1648, 8vo. A more full catalogue, including all his papers, memoirs, &c. may be seen in Manget's Bibliotheca. Bartholine has the honour to rank with those who have contributed essentially to the improvement of medical science. He added considerably to the discovery of the lacteal vessels, and that of the lymphatics.[1]

BARTHOLINE (THOMAS), son of the preceding, became eminent in the science of jurisprudence, in the prosecution of which he studied at the universities of Copenhagen, Leyden, Oxford, Paris, Leipsic, and at London. On his return home he was appointed professor of history and civil law, and held the offices of assessor of the consistory, secretary, antiquary, and keeper of the royal archives. He died Nov. 5, 1690. He published, 1. "De Holgero Dano," 1677, 8vo. 2. "De Longobardis," 1676, 4to. 3. "De equestris ordinis Danebrogici a Christiano V. instaurati origine," fol. 4. "De causis mortis a Danis gentilibus contemptæ." 5. "Antiquit. Danic. libri tres," 1689, 4to. He left also, but unfinished, an ecclesiastical history of the North.[2]

BARTHOLINE (ERASMUS), one of the sons of Caspar, was born Aug. 13, 1625, at Roschild. After pursuing his studies at Copenhagen, he travelled from 1646 to 1657, through England, France, Italy, Germany, and the Netherlands. In 1654 he was admitted to the degree of doctor at Padua, and on his return to Denmark he was appointed professor of medicine and geometry. The time of his death we have no where been able to discover. He published, 1. "De figura nivis dissertatio," Hafniæ, 1661, 8vo. 2. "De cometis anni 1664 et 1665," ibid. 1665, 4to. 3. "Experimenta crystali Islandici disdiaclasti," 1665, 1670, 4to. 4. "De naturæ mirabilibus, quæstiones academicæ," 1674, 4to. 5. "De Aere," 1679, 8vo. There were others of this family, celebrated in their day for learning and personal worth, but whose memoirs have not been handed down with much precision.[3]

BARTHOLOMEW OF THE MARTYRS, a pious and learned Dominican, and archbishop of Braga in Portugal, was born in May, 1514, in the city of Lisbon. His father's

[1] Moreri.—Manget Bibl. Script. Med.—Haller. Bibl. Anat.—Saxii Onomasticon.—Niceron, vol. VI.

[2] Moreri. [3] Dict. Hist.—Moreri.—Saxii Onomasticon.

name was Dominic Fernandez; but as the son happened to be baptised in the church of our Lady of the Martyrs, he adopted this last name instead of that of his family. In 1528 he took the habit of the order of St. Dominic, and after arriving at his doctor's degree, was appointed preceptor to Don Antonio, son of the infant Don Lewis, brother of king John III. For twenty years also he taught divinity, and acquired such a character for sanctity and talents, that on a vacancy for the archbishopric of Braga, Bartholomew was universally recommended; but he persisted for a long time in refusing it, until threatened with excommunication. Nor was this reluctance affected, for he had such a fixed repugnance against undertaking this high charge, that the compulsion employed threw him into a disorder from which it was thought he could not recover. When it abated, however, he went to his diocese, and began to exercise his functions in the most exemplary manner. In 1561 he was present at the council of Trent, under pope Pius IV. where he discovered such knowledge and spirit as to acquire general esteem. It was he who advised the fathers of this council to begin business by a reformation of the clergy; and when some of the bishops demanded if he meant to extend his reform to the most illustrious cardinals, he replied, that those "most illustrious" cardinals stood very much in need of a "most illustrious" reformation. In 1563 he went with cardinal de Lorraine to Rome, where the pope received him with every mark of esteem and confidence. Here he spoke his mind on ecclesiastical abuses with great freedom, and observing the custom in one of their assemblies, that the bishops stood uncovered, while the cardinals sat covered, he remonstrated with the pope so effectually, that this affront to the episcopal dignity was no longer tolerated. His principal motive, however, for this journey to Rome, was to obtain leave to resign his archbishopric; but the pope refused, on which he returned to Trent, and as soon as the council was over, went to Braga, where he remained until the pontificate of Gregory XIII. who at length accepted his resignation. After this he led a retired life, entirely occupied in acts of charity and devotion. He died in the convent of Viana, July 16, 1590, in the seventy-seventh year of his age. His works were published at Rome, 1744, 2 vols. fol. and consist of pious treatises, and an itinerary of his travels, in which we discover much of the excellence of his character. M. le Maitre de

Saci published his life in 4to and 12mo, 1664. He was beatified by pope Clement XIV. in 1773.[1]

BARTOLI (DANIEL), a learned and laborious Jesuit, was born at Ferrara in 1608. After having professed the art of rhetoric, and for a long time devoted himself to preaching, his superiors fixed him at Rome in 1650. From that period till his death he published a great number of works, as well historical as others, all in the Italian language. The most known and the most considerable is a history of his society, printed at Rome, from 1650 to 1673, in 6 vols. folio; translated into Latin by father Giannini, and printed at Lyons in 1666 et seq. All his other works, the historical excepted, were collected and published at Venice in 1717, 3 vols. in 4to. Both the one and the other are much esteemed, no less for their matter, than for the purity, the precision, and the elevation of their diction; and this jesuit is regarded by his countrymen as one of the purest writers of the Italian language. Haller praises his philosophical works, and Dr. Burney that on Harmony, published at Bologna, 1680, under the title "Del Suono de Tremori Armonici e dell' Udito," a truly scientific and ingenious work, in which are several discoveries in harmonics, that have been pursued by posterior writers on the subject. He died at Rome, Jan. 13, 1685, at the age of seventy-seven, after having signalized himself as much by his virtues as by his literary attainments.[2]

BARTOLO, or BARTHOLUS, an eminent lawyer, was born in 1313, at Saxo Ferrato, in the march of Ancona. He studied law under the ablest masters at Perugia and Bologna; and when the university of Pisa was founded, he was appointed one of its professors, although then only in his twenty-sixth year. After remaining here eight or nine years, he left Pisa for a professor's chair at Perugia, where he was honoured with the title and privileges of a citizen. In 1355, when the emperor Charles IV. came to Italy, Bartolo was appointed to make him a complimentary address at Pisa. Taking advantage of so favourable an opportunity, he obtained for that infant university the same privileges enjoyed by more ancient establishments of the kind; and the emperors bestowed many favours on Bartolo himself, particularly his permission to use the arms of the

[1] Antonio Bibl. Hisp.—Moreri.—Dict. Hist.
[2] Dict. Hist.—Moreri.—Haller Bibl. Anat.—Burney's Hist. of Music, vol. III.

kings of Bohemia. Some authors are of opinion that these honours were conferred upon him on account of the famous Golden Bull, which Charles published the year after, and in preparing which he had availed himself of Bartolo's assistance. But Bartolo did not enjoy his honours long: on his return to Perugia he died, according to the most probable account, in his forty-sixth year. So short a life seems inadequate to the extensive learning he is acknowledged to have accumulated, and particularly to the voluminous works which he published. Gravina, who does ample justice to his learning, censures him for the introduction of those subtleties which obscured the study of the civil law; and from the specimen given by his biographers, of a cause between the Virgin Mary and the Devil, gravely argued in his works, we have perhaps now reason to rank him among the deservedly forgotten quibblers of the fourteenth century. In his own days, however, he reached the highest possible height of reputation; he was honoured with the epithets of the "star and luminary of lawyers," "the master of truth," "the lanthern of equity," "the guide of the blind," &c. His works were printed at Venice, 1590, in 10 or 11 volumes folio.[1]

BARTOLOCCI (JULIUS), a Cistercian monk, born at Celano in the kingdom of Naples in 1613, was professor of the Hebrew tongue at the college of the Neophytes and Transmarins at Rome, from 1651 to the time of his death, Nov. 1, 1687, aged seventy-four. There is by him a Bibliotheca Rabbinica, entitled "Bibliotheca magna rabbinica de scriptoribus et scriptis Hebraïcis, ordine alphabetico Hebraïcè et Latinè digestis;" in folio, 4 vols. Rom. 1675. Father Charles Joseph Imbonati, one of his disciples, added a fifth volume, under the title of "Bibliotheca Latino-Hebraica." M. Simon allows that Bartolocci possessed a great fund of Rabbinical learning, but was deficient in sacred criticism, and in strict impartiality, and that his work, in order to be made really useful, should be abridged into a single volume.[2]

BARTON (ELIZABETH), commonly called "The holy Maid of Kent," a religious impostor in the reign of Henry VIII. was a servant at Aldington in Kent, and had long been troubled with convulsions, which distorted her limbs and countenance, and threw her body into the most violent

[1] Moreri.—Fabr. Bibl. Græc. et Bibl. Med. Ævi.—Saxii Onomasticon.
[2] Moreri.—Simon's Bibl. Critique, vol. I. chap. 6.

agitations; and the effect of the disorder was such, that, even after she recovered, she could counterfeit the same appearance. Masters, the minister of Aldington, with other ecclesiastics, thinking her a proper instrument for their purpose, persuaded her to pretend, that what she said and did was by a supernatural impulse, and taught her to act her part in a manner well calculated to deceive the public. Sometimes she counterfeited a trance; then coming to herself, after many strange contortions, would break out into pious ejaculations, hymns, and prayers, sometimes delivering herself in set speeches, sometimes in uncouth monkish rhymes. She pretended to be honoured with visions and relations, to hear heavenly voices, and the most ravishing melody. She declaimed against the wickedness of the times, against heresy and innovations, exhorting the people to frequent the church, to hear masses, to use frequent confessions, and to pray to our lady and all the saints. All this artful management, together with great exterior piety, virtue, and austerity of life, not only deceived the vulgar, but many far above the vulgar, such as sir Thomas More, bishop Fisher, and archbishop Warham, the last of whom appointed commissioners to examine her. She was now instructed to say, in her counterfeit trances, that the blessed Virgin had appeared to her, and assured her that she should never recover, till she went to visit her image, in a chapel dedicated to her in the parish of Aldington. Thither she accordingly repaired, processionally and in pilgrimage, attended by above three thousand people and many persons of quality of both sexes. There she fell into one of her trances, and uttered many things in honour of the saints and the popish religion; for herself she said, that by the inspiration of God she was called to be a nun, and that Dr. Bocking was to be her ghostly father. This Dr. Bocking was a canon of Christ church in Canterbury, and an associate in carrying on the imposture. In the mean time the archbishop was so satisfied with the reports made to him about her, as to order her to be put into the nunnery of St. Sepulchre, Canterbury, where she pretended to have frequent inspirations and visions, and also to work miracles for all such as would make a profitable vow to our lady at the chapel in the parish of Aldington. Her visions and revelations were also carefully collected and inserted in a book, by a monk called Deering.

The priests, her managers, having thus succeeded in the

imposture, now proceeded to the great object of it; and Elizabeth Barton was directed publicly to announce, how God had revealed to her, that "in case the king should divorce queen Catherine of Arragon, and take another wife during her life, his royalty would not be of a month's duration, but he should die the death of a villain." Bishop Fisher, and others, in the interest of the queen, and of the Romish religion, hearing of this, held frequent meetings with the nun and her accomplices, and at the same time seduced many persons from their allegiance, particularly the fathers and nuns of Sion, the Charter-house, and Sheen, and some of the observants of Richmond, Greenwich, and Canterbury. One Peto, preaching before the king at Greenwich, denounced heavy judgments upon him to his face, telling him that "he had been deceived by many lying prophets, while himself, as a true Micaiah, warned him that the dogs should lick his blood, as they had licked the blood of Ahab." Henry bore this outrageous insult with a moderation not very usual with him; but, to undeceive the people, he appointed Dr. Curwin to preach before him the Sunday following, who justified the king's proceedings, and branded Peto with the epithets of "rebel, slanderer, dog, and traitor." Curwin, however, was interrupted by a friar, and called "a lying prophet, who sought to establish the succession to the crown by adultery;" and proceeded with such virulence, that the king was obliged to interpose, and command him to be silent; yet though Peto and the friar were afterwards summoned before the council, they were only reprimanded for their insolence.

Encouraged by this lenity of the government, the ecclesiastics in this conspiracy resolved to publish the revelations of the nun, in their sermons, throughout the kingdom; they had communicated them to the pope's ambassadors, to whom they also introduced the maid of Kent; and they exhorted queen Catherine to persist in her resolutions. At length this confederacy becoming politically serious, Henry ordered the maid and her accomplices to be examined in the star-chamber. Here they confessed all the particulars of the imposture, and afterwards appeared upon a scaffold erected at St. Paul's Cross, where the articles of their confession were publicly read in their hearing. Thence they were conveyed to the Tower, until the meeting of parliament, when the whole affair was pronounced a conspiracy

against the king's life and crown. The nun, with her confederates, Bocking, Deering, &c. were attainted of high treason, and executed at Tyburn, April 20, 1534; Elizabeth confessed the imposture, laying the blame on her accomplices, the priests, and craving pardon of God and the king.

It is remarkable that the historian, Saunders, in his Latin work upon certain martyrs for popery, under Henry VIII. and Elizabeth, would willingly reckon this nun and her people among them, though their own confessions justified their condemnation.[1]

BARWICK (JOHN), an eminent English divine, was born at Wetherslack, in Westmoreland, April 20, 1612. His parents were not considerable either for rank or riches; but were otherwise persons of great merit, and happy in their family. John, the third son, was intended for the church, but being sent to school in the neighbourhood, he lost much time under masters deficient in diligence and learning. At length he was sent to Sedberg school, in Yorkshire, where, under the care of a tolerable master, he gave early marks both of genius and piety. In the year 1631, and the eighteenth of his age, he was admitted of St. John's college, at Cambridge, under the tuition of Mr. Thomas Fothergill, who proved at once a guardian and a preceptor, supplying his necessities, as well as instructing him in learning. By this help Mr. Barwick quickly so distinguished himself, that when a dispute arose about the election of a master, which at last came to be heard before the privy-council, the college chose Mr. Barwick, then little above twenty, to manage for them, by which he not only became conspicuous in the university, but was also taken notice of at court, and by the ministry. In 1635 he became B. A. while these affairs were still depending. April the 5th, 1636, he was created Fellow, without opposition, and in 1638 he took the degree of M. A. When the civil war broke out, and the king wrote a letter to the university, acquainting them that he was in extreme want, Mr. Barwick concurred with those loyal persons, who first sent him a small supply in money, and afterwards their college-plate, and upon information that Cromwell, afterwards the protector, lay

[1] Biog. Brit.—Collier's Church History.—More's Life of sir T. More, p. 205. —Strype's Life of Cranmer, p. 22. Memorials, 180—2.

with a party of foot at a place called Lower Hedges, between Cambridge and Huntington, in order to make himself master of this small treasure, Mr. Barwick made one of the party of horse which conveyed it through by-roads safely to Nottingham, where his majesty had set up his standard. By this act of loyalty the parliament was so provoked, that they sent Cromwell with a body of troops to quarter in the university, where they committed the most brutal outrages. Mr. Barwick also published a piece against the covenant, entitled "Certain Disquisitions and Considerations, representing to the conscience the unlawfulness of the oath entitled A Solemn League and Covenant for Reformation, &c. as also the insufficiency of the arguments used in the exhortation for taking the said covenant. Published by command," Oxford, 1644. In this, he was assisted by Messrs. Isaac Barrow, Seth Ward, Peter Gunning, and others. The above is the date of the second edition, the first having been seized and burnt. Having by this time provoked the men in power, he retired to London, and soon after was intrusted with the management of the king's most private concerns, and carried on with great secrecy a constant correspondence between London and Oxford, where the king's head-quarters then were, an employment for which there never was a man perhaps better fitted. For with great modesty, and a temper naturally meek, he had a prudence, sagacity, and presence of mind. He lived upon his first coming to town with Dr. Morton, then bishop of Durham, at Durham-house, which being an old spacious building, afforded him great conveniences for hiding his papers, and at the same time his residence with that prelate as his chaplain, countenanced his remaining in London. One great branch of his employment, was the bringing back to their duty some eminent persons who had been misled by the fair pretences of the great speakers in the long parliament. Amongst those who were thus reclaimed by the care of this religious and loyal gentleman, were sir Thomas Middleton and colonel Roger Pope, both persons of great credit with the party, and both very sincere converts. By his application, likewise, Mr. Cresset was convinced of his errors, and became an useful associate in the dangerous employment of managing the king's intelligence. Even after the king's affairs became desperate, Mr. Barwick still maintained his correspondence; and when his

majesty was in the hands of the army, had frequent access to him, and received his verbal orders. To perform his duty the more effectually, he had the king's express command to lay aside his clerical habit; and in the dress of a private gentleman, with his sword by his side, he remained without suspicion in the army, and gave the king much useful intelligence; and even when his majesty came to be confined in Carisbrook castle, in the closest manner, Mr. Cresset, who was placed about him through the dexterous management of Mr. Barwick, preserved his majesty a free intercourse with his friends; for this purpose he first deposited with Mr. Barwick a cypher, and then hid a copy of it in a crack of the wall in the king's chamber. By the help of this cypher, the king both wrote and read many letters every week, all of which passed through the hands of Mr. Barwick. He likewise was concerned in a well-laid design for procuring the king's escape, which, however, was unluckily disappointed. These labours, though they were very fatiguing, did not hinder him from undertaking still greater; for when Mr. Holder, who had managed many correspondences for the king, was discovered and imprisoned, he had so much spirit and address as to procure admittance to, and a conference with him, whereby his cyphers and papers were preserved, and Mr. Barwick charged himself with the intelligence which that gentleman had carried on. After this he had a large share in bringing about the treaty at the Isle of Wight, and was now so well known to all the loyal party, that even those who had never seen him, readily trusted themselves to his care, in the most dangerous conjunctures. When the king was murdered, and the royal cause seemed to be desperate, Mr. Barwick, though harassed with a continual cough, followed by a spitting of blood, and afterwards by a consumption of his lungs, yet would not interrupt the daily correspondence he maintained with the ministers of king Charles II. At last, when he was become very weak, he was content that his brother, Dr. Peter Barwick, should share in his labours, by attending the post-office, which he did for about six months; and then this office was devolved on Mr. Edward Barwick, another of his brothers. This gentleman had not been engaged two months in this perilous business, before one Bostock, who belonged to the post-office, betrayed both him and Mr. John Barwick, together with some letters which came from the king's

ministers abroad, into the hands of those who were then possessed of the government. These letters were superscribed to Mr. James Vandelft, Dutch merchant in London, which was a fictitious name made use of to cover their correspondence. Upon his examination, Mr. Barwick did all he could to take the blame upon himself, in order to free his brother Edward. Yet so careful he was of offending against truth, that he would not deny his knowledge of the letters, but insisted that he was not bound to accuse himself. Those who examined him were not ashamed to threaten him, though half dead with his distemper, with putting him to the torture if he did not immediately discover all who were concerned with him. To this Mr. Barwick answered with great spirit, that neither himself, nor any of his friends, had done any thing which they knew to be repugnant to the laws; and if by the force of tortures, which it was not likely a dry and bloodless carcase like his would be able to bear, any thing should be extorted which might be prejudicial to others, such a confession ought to go for nothing. Mr. Edward Barwick behaved with the like firmness, so that not so much as one person fell into trouble through their misfortune; and as for Mr. John Barwick, he had the presence of mind to burn his cyphers and other papers before those who apprehended him could break open his door. This extraordinary fortitude and circumspection so irritated president Bradshaw, sir Henry Mildmay, and others of the council who examined them, that, by a warrant dated the 9th of April 1650, they committed both the brothers to the Gate-house, where they were most cruelly treated, and three days afterwards committed Mr. John Barwick to the Tower. The reason they assigned for this change of his prison was, that he might be nearer to the rack, assuring him that in a few days they would name commissioners to examine him, who should have that engine for their secretary. Mr. Francis West, who was then lieutenant of the Tower, put him in a dungeon where he was kept from pen, ink, and paper, and books, with restraint from seeing any person except his keepers; and, as an additional punishment, had boards nailed before his window to exclude the fresh air. In this melancholy situation he remained many months, during which time the diet he used was herbs or fruit, or thin water-gruel, made of oatmeal or barley, with currants boiled in it, and sweetened

with a little sugar, by which he recovered beyond all expectation, and grew plump and fat. A cure so perfect, and so strange, that Dr. Cheyne, and other physicians have taken notice of it in their writings as a striking instance of the power of temperance, even in the most inveterate diseases. While he was thus shut up, his friends laboured incessantly for his service and relief, and his majesty king Charles II. for whom he thus suffered, gave the highest testimonies of his royal concern for so faithful a subject. After fifteen months passed in confinement, Mr. Otway, and some other friends, procured a warrant from president Bradshaw to visit him, who were not a little surprised to find him in so good health, whom they had seen brought so low, as to engage this very Mr. Otway to take care of his burial. His prudence and patience under this persecution was so great, that they had a happy effect on all who came about him. Robert Brown, who was deputy lieutenant of the Tower, became first exceeding civil to him, and afterwards his convert, so as to have his child baptized by him; and, which was a still stronger proof of his sincerity, he quitted the very profitable post he held, and returned to his business, that of a cabinet-maker. Nay, Mr. West, the lieutenant of the Tower, who treated him so harshly at his entrance, abated by degrees of this rigour, and became at last so much softened, that he was as ready to do him all offices of humanity, removing him out of a noisome dungeon into a handsome chamber, where he might enjoy freer air, and sometimes even the company of his friends. He likewise made assiduous application to the council of state, that while Mr. Barwick remained in the Tower, he might have an allowance granted him for his subsistence; and when he could not prevail, he supplied him from his own table. Indeed, after two years confinement, the commonwealth did think fit to allow him five shillings a week, which he received for about four months. Then, through the same friendly intercession of Mr. West, he was discharged on the 7th of August, 1652, but upon giving security to appear at any time within a twelve-month before the council of state. He then visited his old patron, the bishop of Durham, his aged parents, and the incomparable lady Savile; but the place he chose for his residence was the house of sir Thomas Eversfield, of Sussex, a man of great integrity as well as learning, with whom he lived for many months.

After the expiration of the year, to which the recognizance entered into by himself and his friends, Mr. Thomas Royston, student of Gray's-inn, and Mr. Richard Royston, of London, bookseller, extended, he began to think of getting up his bond, and entering again into the king's service. With this view he found it expedient to pay a visit to president Bradshaw, who, as he had now quarrelled with Cromwell, received him civilly, and told him he probably would hear no more of his recognizance. On this assurance, he began to enter again into business, and drew over several considerable persons, such as colonel John Clobery, colonel Daniel Redman, and colonel Robert Venables, to the king's service, with whom he conferred on several schemes for restoring monarchy, in all which they were long disappointed by Cromwell. His friend, sir Thomas Eversfield, dying, and his widow retiring to the house of her brother, sir Thomas Middleton, at Chirk castle, in Denbighshire, Dr. Barwick accompanied her thither, and remained for some time with sir Thomas, who was his old friend. His own and the king's affairs calling him back to London, he lived with his brother, Dr. Peter Barwick, in St. Paul's Church-yard, and there managed the greatest part of the king's correspondence, with as much care, secrecy, and success as ever. While he was thus engaged, he received some interruption by the revival of that old calumny on the church of England, the Nag's head ordination, to which he furnished bishop Bramhall with the materials for a conclusive answer. His modesty and private way of living preserved him from much notice, even in those prying times; and yet, when proper occasions called for more open testimonies of his principles, Mr. Barwick did not decline professing them, as appeared by his assisting Dr. John Hewet, while in prison for a plot against Cromwell, and even on the scaffold, when he lost his head. By the death of this gentleman, his branch of intelligence, and the care of conveying some hundred pounds which he had collected for the king's use, devolved upon Mr. Barwick; who, though he had already so much upon his hands, readily undertook, and happily performed it. The concern Mr. Barwick had for the king and for the state, did not hinder him from attending, when he was called thereto, the business of the church, in which, however, he had a very worthy associate, Mr. Richard Allestrey, who took the most troublesome part on himself,

by performing several dangerous journies into Flanders, in order to receive the king's commands by word of mouth. In the rising of sir George Booth, he had a principal concern in the managing of the design, and in providing for the safety of such as escaped after it miscarried. Not long after he narrowly missed a new imprisonment, through the treachery of some who were intrusted by the king's ministers: for by their intelligence, Mr. Allestrey was seized as soon as he landed at Dover, and one of Mr. Barwick's letters intercepted, but it is supposed to have been imperfectly decyphered. In the midst of these difficulties died the good old bishop of Durham, whom Mr. Barwick piously assisted in his last moments, preached his funeral sermon, and afterwards wrote his life, which he dedicated to the king. All the hopes that now remained of a restoration rested upon general Monk, and though Mr. Barwick had no direct correspondence with him, yet he furnished him with very important assistance in that arduous affair. After there seemed to be no longer any doubt of the king's return, Mr. Barwick was sent over by the bishops to represent the state of ecclesiastical affairs, and was received by his majesty with cordial affection, preached before him the Sunday after his arrival, and was immediately appointed one of his chaplains. Yet these extraordinary marks of the king's favour never induced him to make any request for himself, though he did not let slip so fair an opportunity of recommending effectually several of his friends, and procuring for them an acknowledgment suitable to each of their services. On his return he visited the university of Cambridge, where he very generously relinquished his right to his fellowship, in favour of an intruder, because he had the reputation of being a young man of learning and probity. Before he left the university, he took the degree of D. D. upon which occasion he performed his exercise, merely to support the discipline of the university. The thesis on this occasion was very singular, viz. That the method of imposing penance, and restoring penitents in the primitive church was a godly discipline, and that it is much to be wished it was restored. The Latin disputation upon this question has been preserved, and it was chiefly for the sake of inserting it, that Dr. Peter Barwick composed his brother's life in Latin. When the church of England was restored by king Charles II. the deans and chapters revived, Dr.

Barwick, according to his usual modesty, contented himself with recommending his tutor, old Mr. Fothergill, to a prebend in the cathedral church of York; but as to himself, he would have rested content with the provision made for him by his late patron, the bishop of Durham, who had given him the fourth stall in his cathedral, and the rectories of Wolsingham, and Houghton in le Spring; and used to say that he had too much. Among other extraordinary offices to which he was called at this busy time, one was to visit Hugh Peters, in order to draw from him some account of the person who actually cut off the head of king Charles I.; but in this neither he nor Dr. Dolben, his associate, had any success. Before the restoration there had been a design of consecrating Dr. Barwick, bishop of Man; but the countess of Derby desiring to prefer her chaplain, the king, of his own motive, would have promoted him to the see of Carlisle, which the doctor steadily refused, that the world might not imagine the extraordinary zeal he had shewn for episcopacy flowed from any secret hope of his one day being a bishop. Upon this he was promoted to the deanery of Durham, with which he kept the rectory of Houghton. He took possession of his deanery on the feast of All Saints, 1660, and as he enjoyed a large revenue, he employed it in repairing public buildings, relieving the poor, and keeping up great hospitality, both at the house of his deanery and at Houghton. But before the year was out, he was called from these cares, in which he would willingly have spent his whole life, by his being made dean of St. Paul's, a preferment less in value, and attended with much more trouble than that he already possessed. As soon as he had done this, he put an end to all granting of leases, even where he had agreed for the fine with the tenants, and did many other things for the benefit of his successor, which shewed his contempt of secular advantages, and his sincere concern for the rights of the church. He took possession of the deanery of St. Paul's, about the middle of October, 1661, and found, as he expected, all in very great disorder with respect to the church itself, and every thing that concerned it. He set about reforming these abuses with a truly primitive spirit, and prosecuted with great vigour the recovery of such revenues as in the late times of distraction had been alienated from the church; though with respect to his own particular concerns he was

never rigid to any body, but frequently gave up things to which he had a clear title. By his interest with his majesty he obtained two royal grants under the great seal of England, one for the repair of the cathedral, the other for enumerating and securing its privileges. In this respect he was so tender, that he would not permit the lord mayor of London to erect there a seat for himself at the expence of the city, but insisted that it should be done at the charge of the church. Towards the repairing the cathedral, he, together with the residentiaries, gave the rents of the houses in St. Paul's Church-yard as a settled fund, besides which they advanced each of them 500*l.* a piece, and, in many other respects, he demonstrated that neither the love of preferment, nor the desire of wealth, had any share in his acceptance of this dignity. He was next appointed one of the nine assistants to the twelve bishops commissioned to hold a conference with the like number of presbyterian ministers upon the review of the liturgy, usually called the Savoy conference, because held at the bishop of London's lodgings in the Savoy. He was also, by the unanimous suffrage of all the clergy of the province of Canterbury assembled in convocation, chosen prolocutor on the 18th of February, 1661; in which office he added to the reputation he had before acquired. His application, however, to the discharge of so many and so great duties brought upon him his old distemper, so that in November, 1662, he was confined to his chamber: he heightened his disease by officiating at the sacrament the Christmas-day following, after which he was seized with a violent vomiting of blood. Upon this he was advised to a change of air, and retired to Therfield in Hertfordshire, of which he was rector, but finding himself there too far from London, he returned to Chiswick, where he in some measure recovered his health. As soon as he found he had a little strength, he applied himself there to the putting in order the archives of St. Paul's church, but this return of active employment was followed by an extraordinary flux of blood, which rendered him very weak, and defeated his favourite design of retiring to Therfield. When he first found his health declining, he made choice of and procured this living, intending to have resigned his deanery and office of prolocutor, to those who had vigour enough to discharge them, and to spend the remainder of his days in the discharge of his pastoral office,

to which he thought himself bound by his taking orders. But coming upon some extraordinary occasion to London, he was seized with a pleurisy, which carried him off in three days. He was attended in his last moments by Dr. Peter Gunning, afterwards bishop of Ely, and as he lived, so he died, with all the marks of an exemplary piety, on the 22d of October, 1664, after he had struggled almost twelve years with this grievous distemper. By his will he bequeathed the greatest part of his estate to charitable uses, and this with a judgment equal to his piety. His body was interred in the cathedral of St. Paul's, with an epitaph composed by Mr. Samuel Howlet. The character of Mr. Barwick may be easily collected from the preceding sketch, but is more fully illustrated in his life published by Dr. Peter Barwick, a work of great interest and amusement. His printed works are very few. Besides the tract on the covenant, before mentioned, we have only his "Life of Thomas Morton, bishop of Durham, and a funeral sermon," 1660, 4to; and "Deceivers deceived," a sermon at St. Paul's, Oct. 20, 1661," 1661, 4to. Many of his letters to chancellor Hyde are among Thurloe's State Papers.[1]

BARWICK (PETER), physician in ordinary to king Charles II. was brother to the preceding, and born in 1619, at Wetherslack in Westmoreland. From the same grammar-school as his elder brother, he removed to St. John's college in Cambridge in 1637, and continued there about six years. In 1642, being then in the twenty-fourth year of his age, he took his degree of bachelor of arts. In 1644, he was nominated by the bishop of Ely, to a fellowship of St. John's, in his gift, but the usurper being then in power, he never availed himself of it. Probably, indeed, he had left the college before he obtained this presentation, and perhaps about the same time his brother did, which was in the foregoing year. It is uncertain, whether, at that time, he had made any choice of a profession; so that being invited into Leicestershire, in order to become tutor to Ferdinando Sacheverell, esq. of Old Hayes in that county, a young gentleman of great hopes, he readily accepted the proposal, and continued with him for some time. In 1647, he returned to Cambridge, and took his

[1] Biog. Brit.—Life by Dr. Peter Barwick, Lat. and English; the English translation by Hilkiah Bedford, with many curious and useful notes.

degree of master of arts, applying himself then assiduously to the study of physic, and about the same time, Mr. Sacheverell died, and bequeathed our author an annuity of twenty pounds. How he disposed of himself for some years, does not very clearly appear, because he who so elegantly recorded the loyal services of his brother, has studiously concealed his own. It is, however, more than probable, that he was engaged in the service of his sovereign, since it is certain that he was at Worcester in 1651, where he had access to his royal master king Charles II. who testified to him a very kind sense of the fidelity of his family. In 1655, he was created doctor of physic, and two years afterwards, he took a house in St. Paul's church-yard, and much about the same time, married the widow of Mr. Sayon, an eminent merchant. Being thus settled, he soon gained a very great repute in the city, for his skill in his profession, and among the learned, by his judicious defence of Dr. Harvey's discovery of the Circulation of the Blood, which was then, and is still, admired as one of the best pieces written upon that subject. At this house he entertained his brother Dr. John Barwick, who repaired at his own expence an oratory he found there, and daily read the service of the established church, and with a few steady royalists, prayed for his exiled master. After the restoration in 1660, he was made one of the king's physicians in ordinary, and in the year following, received a still stronger proof of his majesty's kind sense of his own and his brother's services by a grant of arms expressive of their loyalty. In 1666, being compelled by the dreadful fire to remove from St. Paul's church yard, where, much to his honour, he was one of the few physicians who remained all the time of the plague, and was very active and serviceable in his profession, he took another house near Westminster-abbey, for the sake of being near that cathedral, to which he constantly resorted every morning at six o'clock prayers. He was a very diligent physician, and remarkably successful in the small-pox, and in most kinds of fevers. Yet he was far from making money the main object of his care; for during the many years that he practised, he not only gave advice and medicines gratis to the poor, but likewise charitably administered to their wants in other respects. In 1671, he drew up in Latin, which he wrote with unusual elegance and purity, the life of the dean his brother, and took care to deposit it, and the original papers serving to

support the facts mentioned, in the library in St. John's college at Cambridge. Another MS. he gave to Dr. Woodward, and one he left to his family. Twenty years after this, when our author was in the seventy-fourth year of his age, and his eye-sight so much decayed, that he was forced to make use of the hand of a friend, he added an appendix in defence of the Εἰκὼν Βασιλικὴ, against Dr. Walker, who was very well known to him, and of whom in that treatise he has given a very copious account. This piece of his is written with a good deal of asperity, occasioned chiefly by the frequency of scurrilous libels against the memory of Charles I. In 1694, being quite blind, and frequently afflicted with fits of the stone, he gave over practice, and dedicated the remainder of his life to the service of God, and the conversation of a few intimate friends, amongst whom was Dr. Busby, the celebrated master of Westminster-school. He died Sept. 4, the same year, in the eighty-sixth year of his age, and by his own direction, was interred without any monument, as well as with great privacy, near the body of his dear wife, in the parish church of St. Faith's, under St. Paul's. He was a man of a very comely person, equally remarkable for the solidity of his learning, and for a wonderful readiness as well as elegance in expressing it. His piety was sincere, his reputation unspotted, his loyalty and his modesty most exemplary. In all stations of life he was admired and beloved, and of a chearful and serene mind in all situations. He was happy in the universal approbation of all parties, as he was himself charitable to all, and never vehement but in the cause of truth. He left behind him an only daughter, Mary, who married sir Ralph Dutton of Sherbourne in Dorsetshire, bart. The life of his brother was published, in Latin, 1721, 8vo, and in English, with an account of the writer, 1724. Mr. Hilkiah Bedford was editor of both.[1]

BASEDOW (John Bernard), an author of some merit on the subject of education, was born at Hamburgh in 1723. His father appears to have been a person of a rigid temper, and so frequent in correcting his son with severity, as to drive him from home for a time, during which the boy served as a domestic in the house of a land-surveyor at Holstein. Being, however, persuaded to return, he was

[1] Biog. Brit.—Preface to the English translation of the Life of dean Barwick.

placed at the public school at Hamburgh, where he made himself respected by his talents, and the aid he was enabled to give to his indolent schoolfellows. When advanced to the higher class, he attended the lectures of professors Richey and Reimarus, from whose instructions, particularly those of Reimarus, he derived great improvement: but he afterwards allowed that he did not pay a regular attention to the sciences, and passed much of his time with indolent and dissolute companions. He had little disposition for study, and remained for some time undetermined in the choice of a profession. His father was ambitious that he should be a clergyman, and the means being provided, he went to Leipsic in 1744, to prosecute his studies particularly in theology. Here he continued for two years, attending the lectures of professor Crusius, who had begun to philosophize on religion; and these lectures, with the writings of Wolf, to which he also applied, induced a sceptical disposition, which more or less prevailed in all his writings and opinions during his life. In 1749, he was appointed private tutor to the son of a gentleman at Holstein, and this situation gave him an opportunity of bringing to the test of experience, the plan of an improved method of education, which he had, for some time, in contemplation. The attempt succeeded to his wishes, and his pupil, who was only seven years old, when put under him, and could merely read the German language, became able in the space of three years, not only to read Latin authors, but to translate from the German into that language, and also to speak and write it with a degree of fluency. The young gentleman had also made considerable progress in the principles of religion and morals, in history, geography, and arithmetic.

In 1753, Basedow was chosen professor of moral philosophy and belles lettres at the university of Sorde, where he enjoyed further opportunities of pursuing his favourite object. While in this station, he published several works which were well received, particularly a treatise on practical philosophy, for all classes, in which the particulars of his plan are fully explained; and a grammar of the German language. From Sorde, he was nominated to a professorship at Altona, and now employed his leisure hours in communicating to the world the result of his theological studies, but the world was so little prepared to forsake the principles of their forefathers, that he met with the most

strenuous opposition from every quarter. Among his most distinguished opponents were the rev. Messrs. Gosse, Winkler, and Zimmerman, who represented his doctrines as hostile to religion and morals, while the magistrates prohibited the publishing and reading of his works, and the populace were ready to attack his person. His biographer praises the firmness with which he supported all this, rejoicing in the hopes, that Germany would one day be enlightened with his doctrines, and these hopes have certainly been in a considerable degree realized. The rest of his life appears to have been spent in controversies with his opponents, and in endeavours to establish public schools of instruction on his new plan, in all which he met with some encouragement from men of rank and influence, but not sufficient to enable him to carry any of his plans into execution. With respect to his scheme of education, if we may judge from the outline in our authority, there was nothing of mystery or invention in it. He entertained the idea that the compulsive methods, so generally adopted, are calculated to retard the progress of improvement, while the pupil was under the care of his tutor, and to give him a disgust for learning after he has escaped from the rod, and said that early education is, in some cases, of too abstracted a nature; and, in others, that it is confined merely to words as preparatory to the knowledge of things; while, in reality, the useful knowledge of things ought to be made preparatory to the knowledge of words. Conformably to this idea, he attempted to adapt every branch of science to the capacity of his scholars, by making judgment keep pace with memory, and by introducing them to an engaging familiarity with the objects of pursuit. This he attempted to effect, by the invention, due arrangement, and familar explanation of figures and prints, of which young minds are naturally fond; and by means of which, they have a more perfect impression of an object than the most elaborate description could possibly give. For those who were further advanced, he called in the aid of different species of mechanism, and different models, by means of which the pupil might form precise ideas, obtain accurate knowledge, and, in some instances, acquire address in a manner correspondent with that love of active amusements which characterizes youth.

After many unsuccessful efforts to establish a school which he called his "Philanthropinum," he finally relin-

quished it, owing to quarrels among the teachers, which afforded no very striking proof of the superior excellence of his system. He then endeavoured to find relief in the bottle, and this hurried him into a train of conduct which completed the destruction of his reputation. He died at Magdeburgh in 1790. His works on religious subjects are very numerous, but little known out of Germany.[1]

BASIL (ST.) surnamed THE GREAT, on account of his learning and piety, was born at Cæsarea in Cappadocia, in the year 326. He received the first part of his education under his father. He went afterwards and studied under the famous Libanius at Antiochia and Constantinople, and from thence to Athens, where he met with Gregory Nazianzen, with whom he had a very cordial intimacy. After finishing his studies, he returned to his native country in the year 355, and taught rhetoric. Some time after he travelled into Syria, Egypt, and Libya, to visit the monasteries of these countries; and the monastic life so much suited his disposition, that upon his return home he resolved to follow it, and became the first institutor of it in Pontus and Cappadocia. Eusebius bishop of Cæsarea conferred the order of priesthood upon Basil, who soon after retired into his solitude, having had some misunderstanding with his bishop; but he came to a reconciliation with him about three years after, and his reputation was at length so great, that, upon the death of Eusebius, in the year 370, he was chosen his successor. It was with some difficulty that he accepted of this dignity; and no sooner was he raised to it, than the emperor Valens began to persecute him because he refused to embrace the doctrine of the Arians. Valens came twice to Cæsarea, and finding he was not able to influence Basil, resolved to banish him from that place. He ceased at length, however, to molest Basil, who now began to use his utmost endeavours to bring about a re-union betwixt the eastern and western churches, then much divided about some points of faith, and in regard to Meletius and Paulinus, two bishops of Antioch. The western churches acknowledged Paulinus for the lawful bishop, and would have no communion with Meletius, who was supported by the eastern churches. But all his efforts were ineffectual, this dispute not being terminated till nine months after his

[1] Biog. Anecdotes of Basedow, published at Magdeburgh, 1791, and abridged in the Month. Rev. vol. VII. N. S.—Saxii Onomasticon, vol. VIII.

death. Basil was likewise engaged in some contests relating to the division the emperor had made of Cappadocia into two provinces. Anthimus, bishop of Tayane, the metropolis of the new province, was desirous to extend his limits, which Basil opposed. They contested chiefly about a little village named Zazime. Basil, in order to preserve it in his jurisdiction, erected a bishopric, and gave it to his friend Gregory of Nazianzen, but Anthimus took possession before him; and Gregory, who loved peace, retired from thence. Basil had also some disputes with Eustathius, and was engaged in most of the controversies of his age. Calumny, malice, and the domineering power of Arianism afflicted him with various trials, in which his patience was unwearied; and as his body became enfeebled by increasing distempers, his mind seems to have collected more vigour. Finding himself rapidly declining, after he had governed the church of Cæsarea eight years and some months, he ordained some of his followers, and was then obliged to take to his bed. The people flocked about his house, sensible of the value of such a pastor. For a time he discoursed piously to those about him, and sealed his last breath with the ejaculation, "Into thy hands I commend my spirit." He died in the year 379. By studying the works of Origen, he contracted a taste for exposition by no means very perspicuous. It is more to be regretted that a man of such extensive learning and piety should have been so attached to the monastic spirit, the excessive austerities of which impaired his constitution. His doctrines are consequently clouded with superstitious mixtures, although it is evident that he held the essential articles of Christianity in the utmost reverence.

There have been several editions of St. Basil's works, or parts of them, printed before 1500, but the best is that published by the society of the Benedictines of the congregation of St. Maur, in 3 vols. fol. Gr. and Latin. The first two volumes of this edition were published in 1722, under the care of father Garnier, who dying in 1725, the third volume was completed by father Maran, but not until 1730. In 1764, M. Herman, a doctor of the Sorbonne, published a life of St. Basil, 2 vols. 4to. The French have translations of his letters, and some other parts of his works published separately.[1]

[1] Dupin.—Cave, vol. I. both valuable articles.—Lardner's Works.—Mosheim and Milner's Eccl. Histories.—Saxii Onomasticon.

BASIL, bishop of Ancyra in the year 336, was ordained to that office by the bishops of Eusebius's party, in room of Marcellus, whom they had deposed: but Basil was excommunicated, and his ordination declared void in the council of Sardica, although he continued still in the possession of his see. He disputed against Photinus in the council of Sirmium, in the year 351, and there confounded that heretic. He was one of the greatest enemies to the Arians, or Anomœans, *i. e.* those who openly vindicated the opinion of Arius, and maintained that the Word was not like to the Father. But he was, notwithstanding, considered as the head of the Semi-Arians, who maintained that the Son was similar to the Father in his essence, not by nature, but by a peculiar privilege. Basil maintained this opinion and procured it to be established by the authority of a council, which was held at Ancyra in the year 358, and defended it at Seleucia and Constantinople, against the Eudoxians and Acacians, who deposed him in the year 360, after charging him with many crimes. St. Jerome informs us, that Basil wrote a book against Marcellus, his predecessor; a treatise of Virginity; and some other lesser pieces, of which no remains are extant, but he had the reputation of a man of learning and eloquence. Although he is placed by some at the head of the Semi-Arians, yet it is not quite certain that he was deemed a heretic. St. Basil speaks of him as a Catholic bishop, and Athanasius confesses, in his book of Synods, that Basil of Ancyra and those of his party, did not differ from them that professed the consubstantiality, but only in words, and therefore Hilary and Philastrius call the bishops of the council of Sirmium, held against Photinus, of which Basil of Ancyra was the chief, orthodox bishops.[1]

BASILIDES, one of the chief leaders of the Egyptian Gnostics, flourished in the second century. These Gnostics blended the Christian doctrine with both the Oriental and the Egyptian philosophy. They did not acknowledge an eternal principle of darkness or evil. They maintained that our Saviour consisted of two persons, Jesus the son of Joseph and Mary, and Christ, the son of God, who entered into him at his baptism, and went out of him when he was apprehended by the Jews: some, if not all of them, allowed the reality of his human body. Basilides, who

[1] Cave, vol. I.—Dupin.—Lardner's Works.

had the ambition to be the founder of a sect, contrived the following modification of the heresy of the Gnostics. He pretended that God, from his own essence, had produced seven angels, or Æons. Two of these, called "power" and "wisdom," engendered the angels of the highest order, who having formed heaven for their own residence, produced other angels of a subordinate nature, and these again produced others, till three hundred and sixty-five different orders or ranks were successively formed; all of which had one Abraxas for their common head. The lowest order living on the confines of the eternal, malignant, and self-animated matter, created this world, and the inhabitants thereof. God added rational souls to men, and subjected them to the government of angels. At length the angels fell off from their allegiance to God, and into terrible contests among themselves. He who governed the Jewish nation was the most turbulent of all. In pity, therefore, to mankind, who groaned under their oppression and discordant influence, God sent forth his son Christ, a principal Æon, to enter into the man Jesus, and by him restore the knowledge of God, and destroy the dominion of the angels, particularly of him who governed the Jews. Alarmed at this, the god of the Jews caused apprehend and crucify the man Jesus, but could not hurt the Æon who dwelt in him. Such souls as obey Jesus Christ shall at death be delivered from matter, and ascend to the supreme God: but disobedient souls shall successively pass into new bodies, till they at last become obedient.

This doctrine, in point of morals, if we may credit the accounts of most ancient writers, was favourable to the lusts and passions of mankind, aud permitted the practice of all sorts of wickedness. But those whose testimonies are equally worthy of regard, give a quite different account of this teacher, and represent him as recommending the practice of virtue and piety in the strongest manner, and as having condemned not only the actual commission of iniquity, but even every inward propensity of the mind to a vicious conduct. But in some respects he certainly gave offence to all real Christians. He affirmed it to be lawful for them to conceal their religion, to deny Christ, when their lives were in danger, and to partake of the feasts of the Gentiles that were instituted in consequence of the sacrifices offered to idols. He endeavoured also to diminish the character of those who suffered martyrdom for the cause

of Christ, impiously maintaining, that they were more heinous sinners than others, and that their sufferings were to be looked upon as a punishment inflicted upon them by the divine justice. He was led into this enormous error, by a notion that all the calamities of this life were of a penal nature. This rendered his principles greatly suspected: and the irregular lives of some of his disciples seemed to justify the unfavourable opinion that was entertained of their master. Beausobre, in his history of Manicheism, discusses these points with great candour. Basilides wrote many books, which are now lost. Clemens Alexandrinus, cites the 23d of his explications of the gospel, but of what gospel is doubtful: probably it might be one written by him, and which bore his name. In imitation of Pythagoras he obliged his scholars to a five years silence, teaching them to know all, and penetrate all; themselves being invisible, and unknown. "Know yourself, says he, and let nobody know you. The many must not, and cannot know their affairs; but only one of a thousand, and two of ten thousand. It is not at all proper for you to discover openly your mysteries, but to retain them in silence." After he had spread his doctrine over the greatest part of Egypt, he died at Alexandria about the year 130, according to Fleury, and in the year 133, according to Jerom and Tillemont.[1]

BASIN, or BASINIO, of Parma, was a celebrated Italian poet of the fifteenth century. He was born at Parma, about 1421, and was educated under Victorin of Feltro at Mantua, and afterwards by Theodore Gaza and Guarino at Ferrara, where he became himself professor. From Ferrara, he went to the court of Sigismond Pandolph Malatesta, lord of Rimini, and there passed the few remaining years of his life, dying at the age of thirty-six, in 1457. He had scarcely finished his studies, when he composed a Latin poem, in three books, on the death of Meleager, which exists in manuscript in the libraries of Modena, Florence, and Parma. In this last repository there is also a beautiful copy of a collection of poems printed in France, to which Basinio appears to have been the greatest contributor. This collection was written in honour of the beautiful Isotta *degli Atti*, who was first mistress and afterwards wife to the lord of Rimini. If we may believe these poeti-

[1] Mosheim.—Eccl. Hist.—Lardner's Works.—Cave, vol. I.—Moreri.

cal testimonies, she had as much genius as beauty; she was also in poetry, another Sappho, and in wisdom and virtue another Penelope. Basinio was one of the three poets, who composed the praises of this lady. The collection was printed at Paris, under the title of "Trium poetarum elegantissimorum, Porcelii, Basinii, et Trebanii Opuscula nunc primum edita," Paris, by Christ. Preudhomme, 1549. In this edition, the collection is divided into five books, all in praise of the lady, but the first is entitled "De amore Jovis in Isottam," and no distinction is preserved as to the contributors. In the copy, however, preserved at Parma, and which was transcribed in 1455, during the life-time of Basinio, almost all the pieces which compose the three books are attributed to him. In the same library is a long poem by him in thirteen books, entitled "Hesperidos;" another, in two books only, on astronomy; a third, also in two books, on the conquest of the Argonauts: a poem under the title of "An epistle on the War of Ascoli, between Sigismond Malatesta, and Francis Sforza," and other unpublished performances. It is rather surprising, that none of these have been published in a city where there are so many celebrated presses, and which may boast the honour of being the native place of one of the best poets of his time.[1]

BASIER, or BASIRE (Isaac), a learned divine of the seventeenth century, was born in 1607, in the island of Jersey, according to Wood, which an annotator on the Biog. Britannica contradicts without informing us of the place of his nativity. Grey, in his MS notes, says he was born at Rouen, in Normandy, but quotes no authority, nor do we know in what school or university he received his education. For some time, he was master of the college or free-school at Guernsey, and became chaplain to Thomas Morton bishop of Durham, who gave him the rectory of Stanhope, and the vicarage of Egglescliff, both in the county of Durham. In July 1640, he had the degree of doctor of divinity conferred upon him at Cambridge, by mandate; and was incorporated in the same at Oxford, the November following, about which time he was made chaplain in ordinary to king Charles I.; Dec. 12, 1643, he was installed into the seventh prebend of Durham, to which he was collated by his generous patron bishop Morton. The

[1] Tiraboschi, vol. VI.—Ginguene Hist. Litteraire d'Italie, cap. xxi. vol. III.

next year, August 24, he was also collated to the archdeaconry of Northumberland, with the rectory of Howick annexed. But he did not long enjoy these great preferments, as in the beginning of the civil wars, being sequestered and plundered, he repaired to king Charles at Oxford, before whom, and his parliament, he frequently preached. In 1646, he had a licence granted him under the public seal of the university, to preach the word of God throughout England. Upon the surrender of the Oxford garrison to the parliament, he resolved with all the zeal of a missionary to propagate the doctrine of the English church in the East, among the Greeks, Arabians, &c. Leaving therefore his family in England, he went first to Zante, an island near the Morea, where he made some stay; and had good success in spreading among the Greek inhabitants the doctrine of the English church, the substance of which he imparted to several of them, in a vulgar Greek translation of our church-catechism. The success of this attempt was so remarkable, that it drew persecution upon him from the Latins, as they are called, or those members of the Romish church, throughout the East, who perform their service in Latin. On this he went into the Morea, where the metropolitan of Achaia prevailed upon him to preach twice in Greek, at a meeting of some of his bishops and clergy, which was well received. At his departure, he left with him a copy of the catechism above mentioned. From thence, after he had passed through Apulia, Naples, and Sicily again (in which last, at Messina, he officiated for some weeks on board a ship) he embarked for Syria; and, after some months stay at Aleppo, where he had frequent conversation with the patriarch of Antioch, then resident there, he left a copy of our church-catechism, translated into Arabic, the native language of that place. From Aleppo he went in 1652 to Jerusalem, and so travelled over all Palestine. At Jerusalem he received much honour, both from the Greek Christians and Latins. The Greek patriarch (the better to express his desire of communion with the church of England, declared by the doctor to him) gave him his bull, or patriarchal seal, in a blank, which is their way of credence, and shewed him other instances of respect, while the Latins received him courteously into their convent, though he did openly profess himself a priest of the church of England. After some disputes about the validity of our

English ordinations, they procured him entrance into the temple of the sepulchre, at the rate of a priest, that is half of the sum paid by a layman; and, at his departure from Jerusalem, the pope's vicar gave him his diploma in parchment, under his own hand and public seal, styling him, a priest of the church of England, and doctor of divinity, which title occasioned some surprise, especially to the French ambassador at Constantinople. Returning to Aleppo, he passed over the Euphrates and went into Mesopotamia, where he intended to send the church-catechism in Turkish, to some of their bishops, who were mostly Armenians. This Turkish translation was procured by the care of sir Thomas Bendyshe, the English ambassador at Constantinople. After his return from Mesopotamia, he wintered at Aleppo, where he received several courtesies from the consul, Mr. Henry Riley. In the beginning of 1653, he departed from Aleppo, and came to Constantinople by land, being six hundred miles, without any person with him, that could speak any of the European languages. Yet, by the help of some Arabic he had picked up at Aleppo, he performed that journey in the company of twenty Turks, who used him courteously, because he acted as physician to them and their friends: a study (as he says) to which the iniquity of the times and the opportunity of Padua drove him. After his arrival at Constantinople, the French Protestants there desired him to be their minister, and though he declared to them his resolution to officiate according to the English liturgy (a translation whereof, for want of a printed copy, cost him no little labour) yet they orderly submitted to it, and promised to settle on him, in three responsible men's hands, a competent stipend: and all this, as they told him, with the express consent of the French ambassador, but still under the roof and protection of the English ambassador. Before he quitted the Eastern parts, he intended to pass into Egypt, in order to take a survey of the churches of the Cophties, and confer with the patriarch of Alexandria, as he had done already with the other three patriarchs, partly to acquire the knowledge of those churches, and partly to publish and give them a true notion of the church of England; but whether he accomplished his design, is not certain. He went next into Transilvania, where he was entertained for seven years by George Ragotzi the Second, prince of that country; who honoured him with the divinity-chair in

his new founded university of Alba Julia (or Weissenburg) and endowed him, though a mere stranger to him, with a very ample salary. During his travels he collated the several confessions of faith of the different sorts of Christians, Greeks, Armenians, Jacobites, Maronites, &c. which he kept by him in their own languages. His constant design and endeavour, whilst he remained in the East, was, to persuade the Christians of the several denominations there, to a canonical reformation of some errors; and to dispose and incline them to a communion or unity with the church of England, but his pious intentions were afterwards defeated by the artifices of court of France. Upon the restoration of king Charles II. Dr. Basier was recalled by his majesty to England, in a letter written to prince Ragotzi. But this unfortunate prince dying soon after, of the wounds he received in a battle with the Turks at Gyala, the care of his solemn obsequies was committed to the doctor by his relict, princess Sophia, and he was detained a year longer from England. At length returning in 1661, he was restored to his preferments and dignities; and made chaplain in ordinary to king Charles II. After quietly enjoying his large revenues for several years, he died on the 12th of Oct. 1676, in the 69th year of his age, and was buried in the yard belonging to the cathedral of Durham, where a tomb was erected over his grave, with an inscription. His character appears to have been that of a learned, active, and industrious man; a zealous supporter of the church of England; and a loyal subject. His son, John Basire, esq. who had been receiver general for the four western counties, died on the 2d of June 1722, in the 77th year of his age.

His works are, 1. "Deo et Ecclesiæ Sacrum; Sacrilege arraigned and condemned by St. Paul, Romans ii. 22," Oxford, 1646, 4to, London, 1668, 8vo. 2. "Diatriba de antiquâ Ecclesiæ Britannicæ libertate;" written on occasion of Chr. Justell's intended Geographia Sacro-politica, but which was never published. It was found in the lord Hopton's cabinet after his decease, by Richard Watson, an exile for his loyalty, who not only caused it to be printed at Bruges in 1656, 8vo, but also translated it into English, and published it under the title of "The ancient Liberty of the Britannic church, and the legitimate exemption thereof from the Roman patriarchate, discoursed on four positions, and asserted, &c." 1661, 8vo. III. "The his-

tory of the English and Scotch Presbytery," Lond. 1659, 1660, 8vo." 4. "Oratio privata, boni Theologi (speciatim concionatoris practici) partes præcipuas complectens," Lond. 1670, 8vo, in half a sheet. 5. "The dead man's real speech; being a sermon on Hebr. xi. 4. at the funeral of Dr. John Cosin, late bishop of Durham, 29th of April, 1672. Together with a brief (account) of the life, dignities, benefactions, principal actions and sufferings of the said bishop: And an Appendix of his profession and practice, and of his last will concerning religion." Lond. 1673, 8vo. Mr. Wood thinks he published some other things, but does not mention what they were. [1]

BASINGE (JOHN), more commonly known by the name of Basingstochius, or de Basingstoke, was born at Basingstoke, a town in the north part of Hampshire, and thence took his surname. He was a person highly eminent for virtue and learning; a perfect master of the Latin and Greek languages; and also an eloquent orator, an able mathematician and philosopher, and a sound divine. The foundation of his great learning he laid in the university of Oxford, and, for his farther improvement, went to Paris, where he resided some years. He afterwards travelled to Athens, where he made many curious observations, and perfected himself in his studies, particularly in the knowledge of the Greek tongue. At his return to England, he brought over with him several curious Greek manuscripts, and introduced the use of the Greek numeral figures into this kingdom. He became also a very great promoter and encourager of the study of that language, which was much neglected in these western parts of the world: and to facilitate it, he translated from Greek into Latin a grammar, which he entitled "The Donatus of the Greeks." Our author's merit and learning recommended him to the esteem of all lovers of literature: particularly to the favour of Robert Grosteste, bishop of Lincoln, by whom he was preferred to the archdeaconry of Leicester, as he had been some time before to that of London. He died in 1252. The rest of his works are, 1. A Latin translation of a Harmony of the Gospels. 2. A volume of sermons. 3. "Particulæ sententiarum per distinctiones," or a Commentary upon part of Lombard's Sentences, &c.—It was he also

[1] Biog. Brit.—Wood's Fasti, vol. I.—Hutchinson's Hist. of Durham, vol. II. p. 197.

that informed Robert, bishop of Lincoln, that he had seen at Athens a book called "The Testament of the XII Patriarchs." Upon which the bishop sent for it, and translated it into Latin, and it was printed among the "Orthodoxographa," Basileæ, 1555, fol. and afterwards translated into English, and often reprinted, 12mo.[1]

BASIRE (JAMES), an eminent English engraver, son of Isaac Basire, who was an engraver and printer, was born Oct. 6, 1730; and bred from infancy to his father's profession, which he practised with great reputation for sixty years. He studied under the direction of Mr. Richard Dalton; was with him at Rome; made several drawings from the pictures of Raphael, &c. at the time that Mr. Stuart, Mr. Brand Hollis, and sir Joshua Reynolds, were there. He was appointed engraver to the society of antiquaries about 1760; and to the royal society about 1770. As a specimen of his numerous works, it may be sufficient to refer to the beautiful plates of the "Vetusta Monumenta," published by the society of antiquaries, and to Mr. Gough's truly valuable "Sepulchral Monuments." With the author of that splendid work he was most deservedly a favourite. When he had formed the plan, and hesitated on actually committing it to the press, Mr. Gough says, "Mr. Basire's specimens of drawing and engraving gave me so much satisfaction, that it was impossible to resist the impulse of carrying such a design into execution." The royal portraits and other beautiful plates in the "Sepulchral Monuments" fully justified the idea which the author had entertained of his engraver's talents; and are handsomely acknowledged by Mr. Gough. The Plate of "Le Champ de Drap d'Or" was finished in 1774; a plate so large, that paper was obliged to be made on purpose, which to this time is called "antiquarian paper. Besides the numerous plates which he engraved for the societies, he was engaged in a great number of public and private works, which bear witness to the fidelity of his *burin*. He engraved the portraits of Fielding and Hogarth in 1762; earl Camden, in 1766, after sir Joshua Reynolds; Pylades and Orestes, 1770, from a picture by West; portraits of the Rev. John Watson, and sir George Warren's family; portraits also of dean Swift, and Dr. Parnell, 1774; sir James Burrow, 1780; Mr. Bowyer, 1782; portraits also of Dr. Munro, Mr. Gray, Mr. Thomp-

[1] Biog. Brit.—Leland.—Pitts.—Tanner.

son, Lady Stanhope, Sir George Savile, Bishop Hoadly, Rev. Dr. Pegge, Mr. Price, Algernon Sydney, Andrew Marvell, William Camden, William Brereton, 1790, &c. &c.; Captain Cook's portrait, and other plates, for his First and Second Voyages; a great number of plates for Stuart's Athens (which are well drawn). In another branch of his art, the Maps for general Roy's "Roman Antiquities in Britain" are particularly excellent. He married, first, Anne Beaupuy; and, secondly, Isabella Turner. He died Sept. 6, 1802, in his seventy-third year, and was buried in the vault under Pentonville chapel.—The ingenuity and integrity of this able artist are inherited by his eldest son, of whose works it may be enough to mention only the "Cathedrals," published by the society of antiquaries, from the exquisite drawings by Mr. John Carter. A third *James Basire*, born in 1796, has already given several proofs of superior excellence in the arts of drawing and engraving. [1]

BASKERVILLE (Sir SIMON), knight, of the ancient family of the Baskervilles in Herefordshire, an excellent scholar and eminent physician, famous for his skill in anatomy, and successful practice in the time of king James I. and king Charles I. was born at Exeter 1573. His father Thomas Baskerville, an apothecary of that city, observing an early love of knowledge and thirst after learning in him, gave him a proper education for the university, to which he was sent when about eighteen years old, entering him of Exeter college, in Oxford, on the 10th of March 1591, putting him under the care of Mr. William Helm, a man no less famous for his piety than learning; under whose tuition he gave such early proofs of his love of virtue and knowledge, that he was on the first vacancy elected fellow of that house, before he had taken his bachelor's degree in arts, which delayed his taking it till July 8, 1596, to which he soon after added that of M. A. and when he was admitted, had particular notice taken of him for his admirable knowledge in the languages and philosophy. After this, viz. 1606, he was chosen senior proctor of the university, when he bent his study wholly to physic, became a most eminent proficient, and was then in as great esteem at the university for his admirable knowledge in medicine, as he had been before for other parts of learning, taking at once, by accumulation (June 20, 1611), both

[1] Nichols's Life of Bowyer, vol. III.

his degrees therein, *viz.* that of bachelor and doctor. After many years study and industry, he came to London, where he acquired great eminence in his profession; being a member of the college of physicians, and for some time also president. His high reputation for learning and skill soon brought him into vogue at court, where he was sworn physician to James I. and afterwards to Charles I. with whom, Mr. Wood tells us, he was in such esteem for his learning and accomplishments, that he conferred the honour of knighthood upon him. By his practice he obtained a very plentiful estate, and shewed in his life a noble spirit suitable to the largeness of his fortune. What family he left besides his wife, or who became heir to all his great wealth, we cannot find. He died July 5, 1641, aged sixty-eight, and was buried in the cathedral church of St. Paul. No physician of that age could, we imagine, have better practice than he, if what is reported of him be true, *viz.* that he had no less than one hundred patients a week; nor is it strange he should amass so great wealth as to acquire the title of sir Simon Baskerville the rich.[1]

BASKERVILLE (JOHN), a celebrated printer, was born at Wolverley, in the county of Worcester, in 1706, heir to a paternal estate of 60*l.* per annum, which fifty years after, while in his own possession, had increased to 90*l.* He was trained to no occupation, but in 1726 became a writing master at Birmingham.—In 1737 he taught at a school in the Bull-ring, and is said to have written an excellent hand. As painting suited his talents, he entered into the lucrative branch of japanning, and resided at No. 22, in Moor-street; and in 1745 he took a building lease of eight acres two furlongs, north-west of the town, to which he gave the name of Easy Hill, converted it into a little Eden, and built a house in the centre: but the town, daily increasing in magnitude and population, soon surrounded it with buildings.—Here he continued the business of a japanner for life: his carriage, each pannel of which was a distinct picture, might be considered the pattern card of his trade, and was drawn by a beautiful pair of cream-coloured horses. His inclination for letters induced him, in 1750, to turn his thoughts towards the press. He spent many years in the uncertain pursuit, sunk 600*l.* be-

[1] Biog. Brit.—Prince's Worthies of Devon.—Wood's Fasti, vol: I.—Lloyd's Memoirs, fol. p. 655.

fore he could produce one letter to please himself, and some thousands before the shallow stream of profit began to flow.

His first attempt was a quarto edition of Virgil, 1756, price one guinea, but now much more valuable. This he reprinted in 8vo, 1758, and in that year was employed by the university of Oxford on an entire new-faced Greek type. Soon after this he obtained leave from the university of Cambridge, to print a bible in royal folio, and two editions of the Common Prayer, in three sizes, for which permission he paid a considerable premium. The next in order of his works was, "Dr. Newton's edition of Milton," 1759, 2 vols. 8vo; "Dodsley's Fables," 1761, 8vo; "Juvenal and Persius," 1761, 8vo; "Congreve's Works," 1761, 3 vols. 8vo; "The Book of Common Prayer," 1762, 8vo, and an edition in 12mo; "Horace, edited by Mr. Livie, 1762, 8vo; "Addison's Works, 1763, 4 vols. 4to; "Dr. Jennings's Introduction to the knowledge of Medals," 1763, 8vo. He also printed editions of Terence, Catullus, Lucretius, Sallust, and Florus, in royal 4to.

These publications rank the name of Baskerville with those persons who have the most contributed, at least in modern times, to the beauty and improvement of the art of printing. But after the publication of his folio Bible in 1763, he appears to have been weary of the profession of a printer; or at least declined to carry it on, except through the medium of a confidential agent. In 1765, he applied to his friend the eminent Dr. Franklin, then at Paris, to sound the literati respecting the purchase of his types; but received for answer, "That the French, reduced by the war of 1756, were so far from being able to pursue schemes of taste, that they were unable to repair their public buildings, and suffered the scaffolding to rot before them."

In regard to his private character, he was much of a humourist, idle in the extreme, but his invention was of the true Birmingham model, active. He could well design, but procured others to execute: wherever he found merit he caressed it: he was remarkably polite to the stranger, fond of shew: a figure rather of the smaller size, and delighted to adorn that figure with gold lace. Although constructed with the light timbers of a frigate, his movement was stately as a ship of the line. During the twenty-five last years of his life, though then in his decline, he retained the singular traces of a handsome man. If he ex-

hibited a peevish temper, we may consider that good-nature and intense thinking are not always found together. Taste accompanied him through the different walks of agriculture, architecture, and the fine arts. Whatever passed through his fingers, bore the lively marks of John Baskerville.

He died without issue, Jan. 8, 1775. We lament to add, that in his will, executed about two years before, he unblushingly avows not only his disbelief, but his contempt for revealed religion, and that in terms too gross to be transcribed. The same aversion to Christianity induced him to order that he should be buried in a tomb of masonry, in the shape of a cone, under a wind-mill in his garden. This was accordingly performed, and although his dwelling-house was destroyed in the riots in 1791, his remains continued undisturbed. In April 1775, his widow wholly declined the printing business, but continued that of a letter-founder until Feb. 1777. Many efforts were used after Baskerville's death to dispose of his types in this country, but without effect; and in 1779, they were purchased by a literary society of Paris for 3,700*l.* and were afterwards employed on a splendid edition of Voltaire's Works. Many unjust and unnecessary reflections are made, in the work which furnishes the principal part of this memoir, on the booksellers and universities having declined to purchase those types. The answer is easy. Baskerville himself derived little advantage from them; and at the time they were offered for sale, and for many years afterwards, the principal works which came from his press were sold at a price so inferior as to render any farther speculation hopeless. [1]

BASNAGE (Benjamin), the first of a family of French Calvinists, celebrated for learning and piety, was the son of N. Basnage, minister of Norwich in England, and afterwards of Carentan in Normandy, and was born in 1580. After studying divinity, he succeeded his father as minister of Carentan, and remained in that sacred charge the whole of his life, although invited to Roan, and some other more considerable churches, and even permitted by the national synod of Charenton to change his situation. He used to say that his first church was his spouse, from which he ought not to be separated unless by death. At the above-mentioned synod, he sat in 1623, as deputy from the pro-

[1] Hutton's Hist. of Birmingham.—Nichols's Life of Bowyer.—Biog. Brit.

vince of Normandy, but when named again in 1631, by the same province, the king forbad his going to the synod, and deprived him of his church, until the remonstrances of the assembly induced his majesty to restore him. In 1637, he presided as moderator of the national synod of Alençon, and contributed very essentially to preserve moderation during a crisis peculiarly important to the reformed church of France. In 1644, being chosen assistant moderator to the national synod of Charenton, he was deputed by them to the queen-dowager, who received him with marks of favour. He entered into the usual controversies with Lescrivain, Draconis, and other adherents of the church of Rome. His principal work, "Treatise on the Church," printed at Rochelle in 1612, was much esteemed, and he left behind him, but in an imperfect state, a work against worshipping the Virgin Mary. He died in 1652, after having been in the ministry fifty-one years. He is frequently mentioned in Quick's Synodicum, having been deputed to king James I. and having gone to Scotland, where he served the churches in matters pertaining to their temporal interest. King James's letter of leave styles him, "deputy from all the churches of France."[1]

BASNAGE (ANTHONY), eldest son of the above, was born in 1610, and became minister of Bayeux, and was called to suffer persecution in his old age, being thrown into the prison at Havre de Grace, when he was seventy-five years of age. On the revocation of the edict of Nantz he was set at liberty, and took refuge in Holland, where he probably passed the remainder of his days in quiet. He died at Zutphen in 1691. His son, SAMUEL BASNAGE DE FLOTMANVILLE, succeeded him in his congregation at Bayeux, but was forced to leave France in 1685, and retire to Zutphen, with the reputation of being one of the ablest of the French reformed clergy. He wrote "Exercitations on Baronius," beginning where Casaubon left off; but changing his purpose, he turned his work into the shape of Ecclesiastical Annals, published in 1706, under the title of "Annales politico-ecclesiastici," 3 vols. fol. and coming down to the reign of Phocas. This work is, undoubtedly, useful, but has been superseded by that of James Basnage, of whom we are soon to speak. Anthony died in 1721.[2]

[1] Gen. Dict.—Collier's Dict. vol. IV. [2] Ibid.

BASNAGE (HENRY) DU FRAQUENY, second son of Benjamin, was born at St. Mere Eglise in Lower Normandy, Oct. 16, 1615. He was admitted an advocate in the parliament of Normandy in 1636, and proved one of the most learned and eloquent of his order, and was employed in a great many causes, as well as political affairs of importance, in all which he gave the greatest satisfaction. As a writer, likewise, he stood very high in the opinion of his countrymen. His "Commentaire sur la Coutume de Normandie," or common law of Normandy, was first published in 1678, and was so much approved, that a new edition was published in 1694, 2 vols. fol. His "Traité des Hypotheques," or Mortgages, was also so popular as to go through three editions before the above year. Notwithstanding his religion, persons of rank and influence in the Romish church, testified the highest esteem for him. He died at Roan, Oct. 20, 1695.

BASNAGE (JAMES) DE FRANQUENER, son of the preceding, and the most celebrated of his family, was born at Roan in Normandy, Aug. 8, 1653, and received an education suitable to the talents which his father discovered in him. He first studied under the celebrated Tanaquil Faber, who made him his favourite scholar, but endeavoured to dissuade him from engaging in the ministry. At seventeen years of age, after he had made the Greek and Latin authors familiar to him, and learned the English, Italian, and Spanish languages, he went to Geneva, where he passed through a course of philosophy under Mr. Chouet. He began his divinity studies there under Mestrezat, Turretin, and Tronchin, and finished them at Sedan under the professors Jurieu and Le Blanc de Beaulieu. But disliking Mr. Jurieu's less tolerant sentiments, he applied himself more particularly to the latter, who was a divine of a moderate and pacific temper. He returned afterwards to Roan; and the learned Mr. Le Moine having been called to the professorship of divinity at Leyden, Mr. Basnage succeeded him, as pastor of the church of Roan in 1676, though he was then but twenty three years of age, and here studied ecclesiastical history and the fathers, and went on with the collections which he had begun at Geneva and Sedan. In 1684 he married Susanna du Moulin, daughter of Cyrus du Moulin, first cousin of Charles du Moulin, the Papinian of France, and grand-daughter of the famous Peter du

Moulin. The exercise of the protestant religion being suppressed at Roan in 1685, and Mr. Basnage being no longer allowed to perform the functions of his ministry, he desired leave of the king to retire into Holland, and obtained it for himself, his wife, and a nurse; but upon condition, that the nurse should return into France at the end of two years. He settled at Rotterdam, where he was a minister pensionary till 1691, when he was made pastor of the Walloon church of that city. The works which he wrote raised him a great reputation over all Europe; and he kept a correspondence with a great many learned men both in the United Provinces, and in foreign countries. His studies employed the greater part of his time, and his only relaxation was a select society of men of learning, who met once a week at each other's houses. The principal members of this little society were Messrs. Paatz, Basnage, De Beauval, his brother, Bayle, Lufneu, and Leers. Their contests were sometimes sharp, but friendly, and there was that candid interchange of sentiment from which Basnage confessed that he had derived great advantage. He had frequent disputes with Mr. Jurieu, his brother-in-law, particularly on the subject of the revolt of the Cevennois, which Jurieu approved and Basnage condemned. The author of his life mentions a conference which they had upon that subject, in 1703, in which Jurieu was obliged by the reasons of his antagonist to condemn the cruelties of the Camisars, and he only urged in their justification, that they had been used with rigour, and had lost patience. In 1709 pensionary Heinsius, who had a great regard for him, procured him to be chosen one of the pastors of the Walloon church at the Hague. He was then employed to manage a secret negotiation with mareschal D'Uxelles, plenipotentiary of France at the congress of Utrecht; and he executed it with so much success, that he was afterwards entrusted with several important commissions. Cardinal de Bouillon, dean of the Sacred College, who was then in Holland, imparted to him all his concerns with the States. The abbé Du Bois, who was afterwards cardinal and first minister of France, having arrived at the Hague in 1716, with the character of ambassador plenipotentiary, to negotiate a defensive alliance between France, England, and the States General, was ordered by the duke of Orleans, regent of France, to apply to Mr. Basnage for his advice, the consequence of which was, that they acted

in concert, and the alliance was concluded Jan. 14, 1717. As a reward for this service, he obtained the restitution of his estate in France. He corresponded with several princes, noblemen, and statesmen, both catholic and protestant, and with a great many learned men in France, Italy, Germany, and England, upon subjects of a political or literary nature. The catholics appear to have confided as much in his opinion as the protestants, of which we have a remarkable instance in a French archbishop. This prelate, perplexed to know what step to take respecting the bull Unigenitus, the rigours of which put an end to the last hopes of reconciliation between the catholic and protestant churches, consulted Basnage, and requested to know how he would himself act, if in his place. Basnage replied, that it did not perhaps become him to give advice in a case of so much difficulty: but suggested that the archbishop ought to examine himself whether he acknowledged the pope's authority, or not: that in the first case he was obliged to admit the constitution; that in the second case he might reject it; but he should consider, that if he argued consequentially, this would carry him farther than he would go. Basnage was a man of great sincerity and candour, and had a politeness seldom to be met with among learned men. He was affable and easy in his behaviour, and always ready to use his interest in favour of the unfortunate. He answered every person who consulted him with the utmost affability and kindness. He was a good friend, a man of great probity, and though he confuted errors with zeal and spirit, yet he treated the persons themselves with peculiar moderation. His constitution, which before had been very firm, began to decline in 1722; and after a lingering illness he died with exemplary piety, Dec. 22, 1723, in the seventy-first year of his age. He left only one daughter, who was married to Mr. de la Sarraz, privy counsellor to the king of Poland.

The favourite studies of his life, and much of his character, may be ascertained from his works, which were very numerous: 1. "Examen des Methodes," &c. Cologne, 1684, 12mo; or an examination of the methods proposed by the assembly of the clergy of France in 1682. Simon answered some remarks in this work on his "Critical History." 2. "Consideration sur l'etat de ceux qui sont tombez." This consists of letters sent to the church of Rean, respecting some falling-off among its members,

Rotterdam, 1686, 12mo. 3. "Reponse à M. l'Eveque de Meaux sur sa lettre pastorale," Cologne, 1686, 12mo; all the preceding without his name. 4. "Divi Chrysostomi Epistola ad Cæsarium Monachum, &c." To this epistle are added three dissertations on the heresy of Apollinaris, on the works attributed to Athanasius, and an answer to father Simon. It was printed at Rotterdam, 1687, 8vo, and reprinted there 1694, under the title of "Dissertationes Historico-Theologicæ." 5. "La Communion Sainte," a treatise on worthily communicating, Rotterdam, 1688, 8vo, reprinted at least ten times, and even adopted as a pious and useful work, by some of the popish clergy. 6. "Histoire de la Religion des Eglises Reformées, &c." containing an account of the succession of the reformed churches, the perpetuity of their faith, especially since the eighth century, the establishment of the reformation, the continuation of the same doctrines from the reformation to the present time, with an history of the origin and progress of the chief errors of the Roman church, in answer to the bishop of Meaux's "History of the variations of the Protestant churches." This was first published at Rotterdam, 2 vols. 12mo, reprinted by the author in his church history in 1699, but enlarged and published separately in 1721, 5 vols. 8vo, and after the author's death, in 1725, 2 vols. 4to; the best and most complete edition. 7. "Traité de la conscience," Amst. 1696, 2 vols. 8vo; Lyons, 3 vols. 12mo. This is partly an answer to Bayle's philosophical commentary. 8. "Lettres Pastorales," intended to animate the protestants on the renewal of persecution, 1698, 4to. 9. "Histoire de l'Eglise depuis Jesus Christ jusqu'à present," Rotterdam, 2 vols. fol. 10. "Traité des prejugez," in answer to the pastoral charges of the French prelates de Noailles, Colbert, Bossuet, and Nesmond, 1701, 3 vols. 8vo. 11. "Defense du Traité des prejugez, &c." Delft, 1703, 8vo. 12. "Dissertation historique sur l'usage de la Benediction nuptiale," inserted in the History of the Works of the Learned, for 1703, an attack upon some of the popish marriage ceremonies. 13. "Dissertation sur la maniere dont le Canon de l'Ecriture Sainte s'est formé, &c." intended as an apology for what he had said in his Church History against Mr. Richardson's "Defence of the Canon of the New Testament." 14. "Histoire de l'ancien et du nouveau Testament," Amst. fol. 1705, with cuts by de Hooge,

often reprinted, and in various forms. 15. "Histoire des Juifs," Rotterdam, 1706, 5 vols. 12mo, Hague, 1716, 15 vols. 12mo, translated into English by Taylor, 1706, fol. and an abridgment of the English by Crull, 1708, 2 vols. 8vo. It appears that Dupin had reprinted this work at Paris, without consulting the author, and with alterations adapted to the sentiments of the church of Rome. This occasioned Basnage to publish a sixth, or supplementary volume, under the title of, 16. "L'Histoire des Juifs reclamee et retablie par son veritable auteur, &c." Rott. 1711, 12mo. 17. "Entretiens sur la Religion," Rotterdam, 1709, 12mo, and frequently reprinted, and in 1713 enlarged to two vols. 12mo, but without his name. 18. "Sermons sur divers sujets, &c." Rott. 2 vols. 8vo, on which Niceron makes a curious remark, that there is more morality in them than is generally in those of the Protestants. 19. "Prospectus novæ editionis Canisii, Dacherii, &c." He had undertaken an improved edition of Canisius's "Lectiones antiquæ," but his booksellers not being able to support the expence, transferred it to the Wetsteins, who published this great collection under the title of "Thesaurus Monumentorum Eccl. et Hist. &c." Antwerp, 1725, 7 vols. fol. 20. "Preface sur la durée de la persecution," prefixed to Claude's "Complaints of the Protestants." 21. "Antiquitez Judaiques, ou Remarques critiques sur la Republique des Hebreux," Amst. 1713, 2 vols. 8vo, intended as critical remarks on Cunæus "De Republica Hebræorum." 22. "Reflexions desinterressées sur la Constitution du pape Clement XI. qui condamne le nouveau Testament du P. Quesnel," Amst. 1714, 8vo. 23. "L'unité, la visibilité, &c. de l'Eglise," Amst. 1715, 8vo. 24. "Avis sur la tenue d'un Concile National en France, &c." 1715, 8vo, without his name. 25. "L'etat present de l'Eglise Gallicane," chiefly on the conduct of pope Clement XI. Amst. 1719, 12mo. 26. "Instructions pastorales aux Reformez de France," concerning obedience due to the king, 1720, 12mo. This was written at the desire of the regent duke of Orleans, yet it was attempted to be answered by Catelan, a French bishop. The controversy, however, was carried on between him and Basnage with great liberality. 27. "Annales des Provinces Unies," vol. I. Hague, fol. 1719. This volume contains the history of the united provinces from 1646 to 1667. The second, published in 1726, proceeds as far

as the peace of Nimeguen in 1678. This valuable work was undertaken at the request of the counsellor deputies of Holland and West Friesland, who furnished the author with materials from their archives. 28. "Nouveaux Sermons," 1720, 8vo. 29. "Dissertation historique sur les Duels et les ordres de Chevalerie." This dissertation on duels is said to be a very curious work. Besides these, M. Basnage was an occasional contributor to the literary journals, and left many manuscripts. His style, in the greater part of his writings, is inferior to his matter, a remark which belongs generally to voluminous writers.[1]

BASNAGE (HENRY), DE BEAUVAL, brother to the preceding, was born at Roan, in 1659, and, like his father, became an advocate of the parliament of Normandy. On the revocation of the edict of Nantes, he took refuge in Holland, where he published a very liberal and sensible work, entitled, "Traité de la Tolerance," 1684, 12mo. When Bayle discontinued his "Republic of Letters," Basnage commenced a similar literary journal, entitled "Histoire des ouvrages des Savans," in Sept. 1687, and concluded it in June 1709, in all 24 vols. 12mo, written with great impartiality, and containing many valuable analyses and extracts from books. He also published an improved edition of Furetiere's dictionary, 3 vols. fol. The "Dictionnaire Universel," printed at Trevoux, in 1704, 3 vols. fol. is an exact copy of the preceding, but without the least notice of either Furetiere or Basnage. Our author died at the Hague, in 1710.[2]

BASSANO. See PONTE.

BASSANTIN (JAMES), a Scotch astronomer in the sixteenth century, whose writings have deservedly transmitted his memory to posterity, was the son of the laird of Bassantin in the Merse, and born some time in the reign of king James IV. He was sent while young to the university of Glasgow; where, instead of applying himself to words, he studied things; and, while other young men of his age were perfecting themselves in style, he arrived at a surprising knowledge, for that time, in almost all branches of the mathematics. In order to improve himself in this science, and to gratify his passion for seeing other countries, he travelled, soon after he quitted the college of

[1] Gen. Dict.—Memoirs of Literature, vol. IX. XII. and XIII.—Niceron.—Fabric. Bibl. Græc. [2] Dict. Hist.—Gen. Dict.

Glasgow, through the Netherlands, Switzerland, Italy, and Germany, fixing himself at last in France, where he taught the mathematics with applause, in the university of Paris. He fell in there with the common notions of the times, and was either credulous enough to entertain a good opinion of judicial astrology, or had so much address as to make the credulity of others useful to him, by supporting an erroneous system, then in too great credit for him to demolish, if he had been disposed, as the humour of believing such kind of predictions never ran so strong as at this time, nor any where stronger than in that country. At last, having a desire to see his relations, and spend his remaining days in his own country, he resolved to quit France, where he had acquired a high reputation, and some fortune, and returned home in the year 1562. It was doubtless to our author that sir James Melvil alludes in his Memoirs, when he says that his brother, sir Robert, while he was using his endeavours to reconcile the two queens, Elizabeth and Mary, met with one Bassantin, a man learned in the high sciences, who told him "that all his travel would be in vain; for, said he, they will never meet together: and next, there will never be any thing but dissembling and secret hatred, for a while; and at length, captivity and utter wreck to our queen from England." He added, "that the kingdom of England at length shall fall, of right, to the crown of Scotland; but it shall cost many bloody battles; and the Spaniards shall be helpers, and take a part to themselves for their labour." A prediction in which Bassantin partly guessed right, which it is likely he was enabled to do from a judicious consideration of probable circumstances and appearances.

It does not at all appear in what manner he spent the remainder of his life after he came back to Scotland; but it is certain he did not survive long, since his decease happened, as those who were well acquainted with him attest, in 1568. As to his learning, we are told by those who admired it most, it lay not in languages, of which, except his mother-tongue, he knew none thoroughly, though he spoke and taught in French, but in a very incorrect manner, and wrote much worse. He had very clear notions in most parts of his writings, and was far from being a contemptible astronomer, though the commendations bestowed on him by some authors very far surpass his deserts. He was too much tinctured with the superstition of the times,

not to intermix a vast deal of false, and even ridiculous matter in his writings, on the virtuous aspects, and influences of the planets; yet in other respects he shews much good sense and industry, which render his works worth reading, and ought to secure both them and his memory from oblivion. As to his religion, he is reported to have been a zealous Protestant; and, with regard to his political principles, he is said to have adhered to the famous earl of Murray, then struggling for that power which he afterwards obtained. The works published by our author were: 1. "Astronomia, Jacobi Bassantini Scoti, opus absolutissimum," &c. in which the observations of the most expert mathematicians on the heavens are digested into order and method, Latin and French, Geneva, 1599, fol. 2. "Paraphrase de l'Astrolabe, avec une amplification de l'usage de l'astrolabe," Lyons, 1555; and again at Paris, 1617, 8vo. 3. "Super mathematica genethliaca;" *i. e.* of the calculation of nativities. 4. "Arithmetica." 5. "Musica secundum Platonem." 6. "De Mathesi in genere." The very titles of his works, joined to the age in which he flourished, sufficiently justify his right to a place in this work; and, though he might have foibles, yet, without doubt his practical skill was great, and the pains he took contributed not a little to bring in that accuracy and correctness in observations, which have effectually exploded those superstitions to which, with other great men, he was too much addicted.[1]

BASSET (Fulk), bishop of London in the reign of king Henry III. was brother of Gilbert Basset, one of the barons, who died by a fall from his horse, leaving behind him one only son, an infant, by whose death soon after, the inheritance devolved to Fulk. In 1225, he was made provost of the collegiate church of St. John of Beverly, and in 1230, dean of York. In December 1241, he was elected by the chapter of London, bishop of that see, in the room of Roger Niger, both in regard of his family and his great virtues, and notwithstanding the king's recommendation of Peter de Egueblanche, bishop of Hereford. The see of Canterbury being vacant at the time of this prelate's election, he was not consecrated till the 9th of October, 1244, at which time the solemnity

[1] Biog. Brit.—Mackenzie's Scotch writers, vol. III. p. 81.—Hutton's Math. Dictionary.

was performed at London in the church of the Holy Trinity. In the year 1250, bishop Basset began to have a warm dispute with archbishop Boniface, concerning the right of metropolitical visitation. The see of Canterbury had from the beginning an undoubted authority over all the churches of that province, received appeals, censured offenders, and occasionally exercised a jurisdiction over the bishops and canons of the cathedral churches. But hitherto solemn metropolitical visitations at stated times were not in use. Boniface was the first who introduced them, and loaded the bishops and chapters with a prodigious expence, under the name of procurations. On the 12th of May, 1250, he visited the bishop of London, and, being intolerably insolent, as well as avaricious, treated the good prelate with the grossest indignities, and most opprobrious language. Designing to visit the chapter of St. Paul's, and the priory of St. Bartholomew, he was opposed by the canons of both places, alleging that they had a learned and diligent bishop, who was their proper visitor, and that they neither ought, nor would submit to any other visitatorial power. The archbishop on hearing this, excommunicated the canons, and involved the bishop, as favouring their obstinacy, in the same sentence. Both sides appealed to Rome, where the archbishop, supported by money and the royal favour, pleaded his cause in person; and, notwithstanding the English clergy, by their proctors, offered the pope four thousand marks to be exempted from the archiepiscopal visitation, he obtained a confirmation of his visitatorial power, with this restriction only, that he should be moderate in his demand of procurations.

But Basset succeeded better in opposing Rustand, the pope's legate. The king and the pope had agreed to extort a large sum of money from the English clergy, and to share the plunder. For this purpose Rustand summoned a council at London in October 1255, in which he produced a commission from the pope to demand a certain sum of them; but the bishop of London rising up, said: "Before I will submit to such great servitude, injury, and intolerable oppression of the church, I will lose my head." The rest of the prelates, encouraged by his firmness, unanimously decreed, that the pope's demand should not be complied with, nor any regard paid to Rustand's authority or censures. The legate carried his complaints to the king, who, sending for the bishop of London, reviled him

and threatened him with the severest papal censures. To which Fulk replied, "The king and the pope, though they cannot justly, yet, as being stronger than me, may force my bishopric from me; they may take away the mitre, but the helmet will remain:" and this steadiness, and the decree of the council, totally disconcerted the scheme.

In 1256, this prelate began to build the church of St. Faith, near St. Paul's, on the spot which king John had formerly given to the bishops and chapter of London for a market. In the latter part of his life he is said to have inclined to the side of the barons. But we have only the authority of Matthew Paris for this, while bishop Godwin informs us that our other historians, who acknowledge Basset to have been a good man, and a wise, pious, and vigilant pastor, censure him for not joining the barons, but remaining faithful to his prince. He died of the plague in 1259, having sat near fifteen years from the time of his consecration, and was buried May 25, in St. Paul's church. Bishop Basset founded two chantries in his cathedral church, near the altar of the blessed virgin, for himself and his father and mother. He also bequeathed to his church a golden apple, two rich chests for relics, some ecclesiastical vestments, and several books relating to church matters.[1]

BASSET (Peter), esq. a gentleman of a good family, and a writer in the fifteenth century, was chamberlain, or gentleman of the privy chamber, to king Henry V. on whom he was a constant attendant and an eye-witness of most of his glorious actions both at home and abroad; all which he particularly described. Beginning at his tenderest years, he gave a full and exact account of Henry's several expeditions into France; his glorious victories, large conquests, and illustrious triumphs in that kingdom; his advantageous and honourable peace with Charles VI. his marriage with the princess Catherine, his coronation at Paris: and, finally, his death, and the coronation of king Henry VI. his son and successor. These several remarkable events Peter Basset comprized in one volume, which he entitled "The Actes of king Henry V." This book was never printed; and was said to be extant in manuscript in the college of heralds, and perhaps in some other

[1] Biog. Brit.

places; but upon the closest examination it appears that he is originally quoted only by Edward Hall, in his Chronicle, and perhaps by Bale. What has been quoted out of his writings, either by Mr. Thomas Goodwin in his "History of the reign of Henry the Fifth," or by other historians within that period, is visibly borrowed from Hall. Dr. Nicolson mentions Basset only upon the authority of Pits, who had taken his account from Bale.

In one particular he differs from the rest of king Henry the Fifth's historians: for whereas Monstrelet says that that prince died of a St. Anthony's fire; others, of a fever and dysentery; or of the disease of St. Fiacre, which is a flux accompanied with the hæmorrhoids; Basset, who was with him at the time of his decease, affirms that he died of a pleurisy. Basset flourished about the year 1430, under the reign of Henry VI.[1]

BASSEVILLE (N. I. HUGON DE), a Frenchman, who was, unfortunately for him, sent to Rome as ambassador. At the commencement of the revolution, he was editor of the journal called the "Mercure," with Mallet-Dupan, and afterwards of the "Journal d'etat et du citoyen," begun by Carra. Having made diplomatic affairs his particular study, he was sent to Rome, in 1792, as envoy extraordinary, but was so unpopular as to be insulted in that city whenever he made his appearance. At length, on Jan. 13, 1793, the populace, irritated at his wearing the French cockade, pelted him with stones until he reached the house of the banker, Monette, where he received a wound from one of the mob, which proved fatal in about twenty-four hours. Not content with this murder, the insurgents set fire to the French academy des eleves in Rome, and insulted many of the students. It is said that this insurrection was occasioned by the substitution of a new coat of arms, probably in the taste of the French revolutionists. Basseville was a member of several academies, and wrote: 1. "Elemens de Mythologie," 8vo. 2. "Precis historique sur la vie du Genevois Lefort, principal ministre de Pierre-le-Grand, grand amiral de Russie," 1786. 3. "Memoires historiques et politiques sur la Revolution de France," 1790, 2 vols. 8vo.[2]

BASSI. See POLIZIANO.

BASSI (LAURA MARIA CATHERINA), the wife of Dr. Joseph Verati, a very ingenious lady, was born in 1712,

[1] Biog. Brit. [2] Dict. Historique.

and died at Bologna, of which she was a native, in 1778. Such were her acknowledged talents and learning, that, in 1732, she was honoured with a Doctor's degree, after having disputed publicly in Latin, and her reputation became afterwards completely established by a course of lectures on experimental philosophy, which she delivered from 1745 to the time of her death. Madame de Bocage, in her "Letters on Italy," informs us that she attended one of those lectures, in which Madame Bassi developed the phenomena of irritability, with precision and depth. The greater part of the literati of Europe, to whom she was well known, bore testimony to her learning, particularly in the Greek, Latin, French, and Italian; nor was she less distinguished for her numerous exertions of charity to the poor and the orphan. We do not find that she published anything, but was the theme of much poetical praise. A collection of these tributes of applause appeared in 1732, with her portrait, and an inscription, "L. M. C. Bassi, Phil. Doct. Coll. Academ. Institut. Scientiar. Societ. Ætat. Ann. xx." and with the following allusion to Petrarch's Laura:

"Laura, vale, ingenio quæ et carmine nota Petrarchæ.
Laura hæc eloquio, et mente Petrarcha sibi."[1]

BASSIANUS. See LANDUS.

BASSIUS (Henry), a surgeon and anatomist of considerable reputation, was born at Bremen in 1690, whence, in 1713, he went to Halle, and studied medicine under the ablest professors. In 1715 he removed to Strasburgh, and afterwards to Basle, where he confined his researches entirely to anatomy and surgery. In 1718 he took his doctor's degree at Halle, and some time after was appointed professor extraordinary of anatomy and surgery, which office he held until his death, in 1754. He published: 1. "Disputatio de Fistula ani feliciter curanda," Halle, 1718. This was his inaugural thesis, and Haller thought it so excellent a performance that he inserted it among his "Theses," and Macquart translated it into French, Paris, 1759, 12mo. In this treatise he discovers a considerable degree of conformity between the practice of the ancients and moderns in the cure of the fistula. 2. "Grundlicher Beritcht oon bandagen," Leipsic, 1720, and 1723, 8vo, and translated into Dutch. 3. "Obser-

[1] Dict. Historique.—Republic of Letters, vol. XII. p. 318.

vationes anatomico-chirurgico-medicæ," Halle, 1731, 8vo. In this there are many judicious reflections and cases, accompanied by figures descriptive of some instruments of his invention. 4. "Tractatus de morbis venereis," Leipsic, 1764, 8vo, a posthumous work. Bassius published also in German, "Notes on the Surgery of Nuck," Halle, 1728, 8vo.[1]

BASSOL (JOHN), a native of Scotland in the thirteenth and fourteenth centuries, applied in youth to the study of polite literature and philosophy, after which he studied divinity at Oxford, under Duns Scotus, with whom he went to Paris, in 1304. After continuing his studies for some time at that university, he entered into the order of the Minorites, in 1313. Being sent by the general of the order to Rheims, he studied medicine, and taught there for seven or eight years, with much credit, upon "the Master of the Sentences." In 1322 he was sent to Mechlin, in Brabant, where he spent the remainder of his days in teaching theology, and died in that city in the year 1347. We have of his, "Commentaria seu Lecturæ in quatuor Libros Sententiarum," Paris, 1517, fol. a work which was in such high reputation in his day as to procure him from his brethren the schoolmen, the title of "Doctor Ordinatissimus," in allusion to his method and perspicuity. In the same volume are "Miscellanea Philosophica et Medica."[2]

BASSOMPIERRE (FRANÇOIS DE), colonel-general of the Swiss guards, and marshal de France in 1622, was born in Lorraine of a family of distinction, April 22, 1579. He served in the war of the Savoy in 1600, and in 1603 went into Hungary, where he was solicited to serve under the emperor, but he preferred the service of France. In 1617 he commanded the ordnance at the siege of Chateau-Porcien, and a short time after was wounded at the siege of Rhetel. He served afterwards, as marshal of the camp, at the battle of Pont-de-Ce, the sieges of St. John d'Angeli, of Montpellier, &c. In 1622, when made a marshal of France, he was colonel of the Swiss, and at the same time sent as ambassador extraordinary to Spain. In 1625 he served in the same capacity in Swisserland, and in 1626 in England. He was also at the siege of Rochelle, and, as on all other occasions, was distinguished for skill and

[1] Dict. Hist.—Haller, Bibl. Anat.
[2] Mackenzie's Scotch Writers, vol. I.—Cave, vol. II.—Dupin.

bravery, but the cardinal de Richelieu, who had to complain of his caustic tongue, and who dreaded all those by whom he thought he might one day be eclipsed, caused him to be imprisoned in the Bastille in 1631. Bassompierre had foreseen the ascendancy which the capture of Rochelle, the bulwark of the Protestants, would give to that minister; and therefore was heard to say on that occasion: "You will see that we shall be fools enough to take Rochelle." He passed the time of his confinement in reading and writing. One day as he was busily turning over the leaves of the Bible, Malleville asked him what he was looking for? "A passage that I cannot find," returned the marechal, "a way to get out of prison." Here also he composed his "Memoirs," printed at Cologne in 1665, 3 vols. Like the generality of this sort of books, it contains some curious anecdotes, and a great many trifles. They begin at 1598, and terminate in 1631. His detention lasted twelve years, and it was not till after the death of Richelieu that he regained his liberty. There is also by him a "Relation of his embassies," much esteemed, 1665 and 1668, 2 vols. 12mo; likewise "Remarks on the history of Louis XIII." by Dupleix, in 12mo, a work somewhat too satirical, but curious. Bassompierre lived till the 12th of October 1646, when he was found dead in his bed. He was a great dealer in bons mots, which were not always delicate. On his coming out of the Bastille, as he was become extremely corpulent, for want of exercise, the queen asked him, "Quand il accoucheroit?" — "Quand j'aurais trouvé une sage femme," answered he; which will not bear a translation, as the wit turns on the double meaning of sage femme, which signifies either *a midwife*, or a *sensible woman*. Louis XIII. asked him his age, almost at the same time: he made himself no more than fifty. The king seeming surprised: "Sir," answered Bassompierre, I subtract ten years passed in the Bastille, because I did not employ them in your service." Although he had been employed in embassies, negociation was not his principal talent; but he possessed other qualities that qualified him for an ambassador. He was a very handsome man, had great presence of mind, was affable, lively, and agreeable, very polite and generous. After his liberation from the Bastille, the duchess of Aiguillon, niece of the cardinal de Richelieu, offered him five hundred thousand livres to dispose of as he should think proper: "Madam," said Bassompierre,

as he thanked her, "your uncle has done me too much harm, to allow me to receive so much good of you." He spoke all the languages of Europe with the same facility as his own. Play and women were his two predominant passions. Being secretly informed that he was to be arrested, he rose before day, and burnt upwards of six thousand letters, which he had received from ladies of the city and the court.[1]

BASTA (GEORGE), an able military commander, originally of Epirus, was born at Rocca near Tarentum. The duke of Parma, under whom he served, was highly satisfied with the success of all the affairs he entrusted him with. In 1590 he threw provisions into Fère, besieged by Henry IV. an enterprise which was executed with a secrecy and celerity that did him great honour, and the emperor afterwards engaged him in his service. He signalized himself in Hungary and in Transylvania, where he conquered and reduced the rebels. He died about 1607, leaving two works which have preserved his memory, 1. "Maestro di campo generale," Venice, 1606. 2. "Governo della Cavalleria leggiera," Francfort, 1612. Naude, in his treatise on Military Study, recommends these treatises, as having acquired and deserving universal approbation.[2]

BASTARD (THOMAS), a clergyman and poet, was born at Blandford in Dorsetshire, and educated at Winchester-school, from whence he removed to New college, Oxford, where he was chosen perpetual fellow in 1588, and two years after took the degree of B. A. but indulging too much his passion for satire, he was expelled the college for a libel. Not long after, he was made chaplain to Thomas, earl of Suffolk, lord treasurer of England, through whose interest he became vicar of Bere Regis, and rector of Almer in his native county, having some time before taken the degree of M. A. He was a person of great natural endowments, a celebrated poet, and in his latter years an excellent preacher. His conversation was witty and facetious, which made his company be courted by all ingenious men. He was thrice married, as appears from one of his epigrams. Towards the latter end of his life, being disordered in his senses, and brought into debt, he was confined in the prison of All-Hallows parish in Dorchester,

[1] Moreri.—Dict. Hist. [2] Gen. Dict.—Moreri.

where dying in a very obscure and mean condition, he was buried in the church-yard belonging to that parish, April the 19th, 1618.

His poetical performances are, 1. "Chrestoleros; seven bookes of Epigrames," London, 1598, 12mo, of which an account may be seen in the Censura Literaria, vol. IV. 2. "Magna Britannia," a Latin poem in three books, dedicated to king James I. London, 1605, 4to. Besides which, there is in the king's library, "Jacobo regi I. carmen gratulatorium." Under this head we may mention his libels, two of which Mr. Wood met with in his collection of libels or lampoons, written by several Oxford students in the reign of queen Elizabeth. One of them is entitled "An admonition to the city of Oxford," or his libel entitled "Mar-prelate's Bastardini;" wherein he reflects upon all persons of note in Oxford, who were suspected of criminal conversation with other men's wives, or with common strumpets. The other, made after his expulsion, and in which he disclaims the former, begins thus: "Jenkin, why man? why Jenkin? fie for shame," &c. But neither of these were printed. He also published "Five Sermons," Lond. 1615, 4to; and in the same year a collection of "Twelve Sermons," 4to. Warton speaks of him as an elegant classical scholar, and better qualified for that species of occasional pointed Latin epigram, established by his fellow collegian, John Owen, than for any sort of English versification. [1]

BASTIDE (JOHN FRANCIS DE LA), a very industrious French writer, was born at Marseilles, July 15, 1724, and after studying in his own country, came to Paris, where he engaged in a great variety of literary enterprises. He was editor of the "Bibliotheque universelle des Romans," Paris, 1775—1789, 112 vols. 12mo, and the "Choix des anciens Mercures," 1757—1764, in 108 vols. 12mo. He also published, 1. "L'etre pensant," a kind of romance, Paris, 1755, 12mo. 2. "Les choses comme on doit les voir," ibid. 1758, 8vo, in which he endeavours partly to excuse, and partly to reform, what is wrong in morals and manners. 3. "Le Nouveau Spectateur," 2 vols. 8vo, an attempt at a periodical essay in the manner of the Spectator, but without the materials which a free country fur-

[1] Biog. Brit.—Ath. Ox. vol. II.—Cens. Lit. vols. II. and IV.—Phillips's Theatrum, edit. 1800, p. 265.—Ritson's Bibl. Poetica.—Warton's Hist. of Poetry vol. IV. p. 70, 71.

nishes. 4. "Aventures de Victoire Ponty," Amsterdam and Paris, 1753, 2 vols. 12mo. 5. "Confessions d'un Fat," Paris, 1749, 12mo. 6. "Le Depit et le Voyage," a poem with notes, and "Lettres Venitiennes," Paris, 1771, 8vo. 7. "Le Monde comme il est," ibid. 1760, 4 vols. 12mo. 8. "Le Tombeau Philosophique," Amsterdam, 1751, 12mo. 9. "Les Tetes Folles," Paris, 1753, 12mo. 10. "Varietés Litteraires, Galantes, &c. ibid. 1774, 8vo. 11. "Le Tribunal de l'Amour," ibid. 1750, 12mo. 12. "La Trentaine de Cythere," Paris, 1753, 12mo. In the opinion of his countrymen, there are few of these works which rise above mediocrity, although the author generally pleases by his sprightly manner. The Dict. Hist. to which we are chiefly indebted for this article, does not mention the time of his death. There was another la Bastide, called the elder, who published, in 1773, two volumes of a history of French literature, but how far connected with the author we know not.[1]

BASTON (Robert), a poet of some note in the fourteenth century, and author of several works, was born in Yorkshire, not far from Nottingham. In his youth he became a Carmelite monk, and afterwards prior of the convent of that order at Scarborough. Bale says that he was likewise poet laureat and public orator at Oxford, which Wood thinks doubtful. Edward I. (not Edward II. as Mr. Warton says) carried him with him in his expedition to Scotland in 1304, to be an eye-witness and celebrate his conquest of Scotland in verse. Holinshed mentions this circumstance as a singular proof of Edward's presumption and confidence in his undertaking against Scotland, but it appears that a poet was a stated officer in the royal retinue when the king went to war. On this occasion Baston was peculiarly unfortunate, being taken prisoner, and compelled by the Scots to write a panegyric on Robert Bruce, as the price of his ransom. This was the more provoking, as he had just before written on the siege of Stirling castle in honour of his master, which performance is extant in Fordun's Scoti-chronicon. His works, according to Bale and Pits, were written under these titles: 1. "De Strivilniensi obsidione;" of the Siege of Stirling, a poem in one book. 2. "De altero Scotorum Bello," in one book. 3. "De Scotiæ Guerris variis," in one book. 4. "De variis mundi

[1] Dict. Hist.

Statibus," in one book. 5. "De Sacerdotum luxuriis," in one book. 6. "Contra Artistas," in one book. 7. "De Divite et Lazaro." 8. "Epistolæ ad diversos," in one book. 9. "Sermones Synodales," in one book. 10. A Book of Poems; and, 11. A volume of tragedies and comedies in English, the existence of which is doubtful. His other poems are in monkish Latin hexameters. He died about 1310, and was buried at Nottingham.[1]

BASTWICK (Dr. John), an English physician of the last century, has acquired some celebrity, more from the punishment he suffered for writing, than for the merit of what he has written. He was born at Writtle in Essex, 1593, and studied at Emanuel college, Cambridge, but leaving the university without a degree, he travelled for nine years, and was made doctor of physic at Padua. He printed at Leyden, 1624, a small piece entitled "Elenchus Religionis Papisticæ, in quo probatur neque Apostolicam, neque Catholicam, imo neque Romanam esse," 24mo. Afterwards, in England, he published "Flagellum Pontificis et Episcoporum latialium;" and though he declared, in the preface, that he intended nothing against such bishops as acknowledged their authority from kings and emperors; yet our English prelates imagining that some things in his book were levelled at them, he was cited before the high commission court, fined 1000*l.* and sentenced to be excommunicated, to be debarred the practice of physic, to have his book burnt, to pay costs of suit, and to remain in prison till he made a recantation. Accordingly he was confined two years in the Gate-house, where he wrote "Apologeticus ad Præsules Anglicanos," &c. and a book called "The New Litany," in which he taxed the bishops with an inclination to popery, and exclaimed against the severity and injustice of the high-commission's proceedings against him. For this he was sentenced to pay a fine of 5000*l.* to stand in the pillory in the Palace Yard, Westminster, and there lose his ears, and to suffer perpetual imprisonment in a remote part of the kingdom. The same sentence was, the same year, 1637, passed and executed upon Prynne and Burton. Bastwick was conveyed to Launceston castle in Cornwall, and thence removed to St. Mary's castle in the Isle of Scilly, where his nearest relations were not permitted to visit him. The house of commons, however, in

[1] Biog. Brit.—Winstanley and Jacob.—Warton's Hist. of Poetry, vol. I. p. 232.—Bale and Pits.—Leland.—Saxii Onomasticon.

1640, ordered him, as well as the others, to be brought back to London; and they were attended all the way thither by vast multitudes of people, with loud acclamations of joy. The several proceedings against them were voted illegal, unjust, and against the liberty of the subject; their sentence reversed; their fine remitted; and a reparation of 5000*l.* each ordered out of the estates of the archbishop of Canterbury, the high-commissioners, and other lords, who had voted against them in the star-chamber.

Bastwick was alive in 1648, but when he died is uncertain. He appears to have been one of those turbulent lovers of popularity, who lose their fame by endeavouring to carry the principles of liberty into practice. He evidently quarrelled with the leaders of some of the parties which arose out of the convulsions of the times, and was suffered to depart in obscurity. This is evident from the titles of the pamphlets he published, besides those above-mentioned, which were, 1. "Independency not God's Ordinance;" to which H. Burton wrote an answer under this title: "Vindiciæ Veritatis; truth vindicated against calumny. In a brief answer to Dr. Bastwick's two late books, entitled 'Independency not God's Ordinance,'" Lond. 1645, 4to. 2. "The utter routing of the whole army of all the Independents and Sectaries, with the total overthrow of their monarchy." 3. "Defence of Himself against Lilburn."[1]

BATE (GEORGE), an eminent physician, was born at Maid's Morton near Buckingham, 1608. At fourteen years of age he became one of the clerks of New college, in Oxford; from whence he was removed to Queen's college, and afterwards to St. Edmund's hall. When he had taken the degrees of bachelor and M. A. he entered on the study of physic; and having taken a bachelor's degree in that faculty in 1629, he obtained a licence, and for some years practised in and about Oxford, chiefly amongst the Puritans, who at that time considered him as one of their party. In 1637 he took his degree of doctor in physic, and became so eminent in his profession, that when king Charles kept his court at Oxford, he was his principal physician. When the king's affairs declined, Dr. Bate removed to London, where he accommodated himself so well to the times, that he became physician to the Charterhouse, fellow of the college of physicians, and afterwards

[1] Biog. Brit.

principal physician to Oliver Cromwell, whom he is said to have highly flattered. Upon the restoration he got into favour with the royal party, was made principal physician to the king, and fellow of the royal society; and this, we are told, was owing to a report raised on very slender foundation, and asserted only by his friends, that he gave the protector a dose which hastened his death. He died at his house in Hatton-garden, April 19, 1668, and not 1669, as in the Biog. Brit.; and was buried at Kingston-upon-Thames.

His principal work is an account of the rebellion, with a narrative of the regal and parliamentary privileges, printed under the title of "Elenchus Motuum nuperorum in Anglia, simul ac Juris Regis et Parliamentarii brevis narratio," Paris, 1649, and Frankfort, 1650, 4to. Before it went to the press, it was communicated to Dr. Peter Heylyn, who made several observations on it, greatly tending to the honour of the king and the church. The first part of the Elenchus was translated into English by an unknown hand, and printed at London in 1652, in 8vo. The second part, in which the author had the assistance of some papers communicated to him by the lord-chancellor Hyde, afterwards earl of Clarendon, was printed in Latin at London in 1661, at Amsterdam the year following in 8vo, and reprinted with the first part at London in 1663, in 8vo. With such assistance this may be supposed an impartial work; but he has been accused of leaning too much to the Puritans, among whom he appears to have lived much in the early part of his life. In 1676, a third part was added to the "Elenchus," also in Latin, by Dr. Thomas Skinner, a physician, but is inferior to the former. In 1685, the whole was translated by A. Lovel, M. A. of Cambridge. The only answer to Dr. Bate's work, entitled "Elenchus Elenchi," was written by Robert Pugh, an officer in the king's army, and printed at Paris in 1664, 8vo, to which Bate replied; but we do not find that his reply was published. Dr. Bate wrote likewise, 1. "The Royal Apology; or, the declaration of the Commons in parliament, Feb. 11, 1647," 1648, 4to. 2. "De Rachitide, sive morbo puerili, qui vulgo *the Rickets* dicitur," Lond. 1650, 8vo. Mr. Wood tells us, the doctor was assisted in this work by Francis Glisson and Ahasuerus Regemorter, doctors of physic, and fellows of the college of physicians, and that it was afterwards translated into English by Philip Armin, and printed at London,

1651, 8vo; and about the same time translated by Nicolas Culpepper, who styles himself 'student in physic and astrology.' 3. After Dr. Bate's death came out a dispensatory in Latin, entitled "Pharmacopœia Bateana; in qua octoginta circiter pharmaca pleraque omnia è praxi Georgii Batei regi Carolo 2do proto-medici excerpta," Lond. 1688 and 1691. It was published by Mr. James Shipton, apothecary, and translated into English by Dr. William Salmon, under the title of "Bate's Dispensatory," and was long a very popular work.—There was another GEORGE BATE, who wrote the "Lives of the Regicides," London, 1661, 8vo.[1]

BATE, in Latin BATUS (JOHN), prior of the monastery of Carmelites at York in the fifteenth century, was born in Northumberland, and educated at York in the study of the liberal arts, in which he was much encouraged by the favour of some persons his patrons, who were at the expence of sending him to Oxford, to finish his studies in that university. Bate abundantly answered the hopes conceived of him, and became an eminent philosopher and divine, and particularly remarkable for his skill in the Greek tongue. He took the degree of D. D. at Oxford, and afterwards distinguished himself as an author. The Carmelites of York were so sensible of his merit, that, upon a vacancy, they offered him the government of their house, which he accepted, and discharged that office with great prudence and success. He died the 26th of January 1429, in the beginning of the reign of Henry VI. Bale, who cannot refuse him the character of a learned man, asserts that he adulterated the word of God with false doctrines, to support the blasphemies of antichrist, and defiled his own writings with the filth of Paganism. These writings, as enumerated by Leland, Bale, and Pits, consist of the following treatises, 1. "On the construction of the Parts of Speech." 2. "On Porphyry's Universalia." 3. "On Aristotle's Predicaments." 4. "On Poretanus's Six Principles." 5. "Questions concerning the Soul." 6. "Of the Assumption of the Virgin." 7. "An introduction to the Sentences." 8. "The praise of Divinity." 9. "A compendium of Logic." 10. "An address to the clergy of Oxford." 11. "Synodical conferences." 12. "Determinations on several questions." 13. "A course of

[1] Biog. Brit.—Ath. Ox. vol. II.—Peck's Desiderata, vol. II.

Sermons for the whole year." 14. "A preface to the Bible."[1]

BATE (JULIUS), an English divine of the Hutchinsonian principles, was a younger son of the Rev. Richard Bate, vicar of Chilham and rector of Warehorn, who died in 1736. He was born about 1711, and matriculated at St. John's college, Cambridge, where he took his degrees, of B. A. 1730, and M. A. 1742. He was an intimate friend of the celebrated Hutchinson, as we learn from Mr. Spearman's life of that remarkable author), by whose recommendation he obtained from Charles duke of Somerset a presentation to the living of Sutton in Sussex, near his seat at Petworth. Mr. Bate attended Hutchinson in his last illness (1737), and was by him in a most striking manner recommended to the protection of an intimate friend, "with a strict charge not to suffer his labours to become useless by neglect." It having been reported that Hutchinson had recanted the publication of his writings to Dr. Mead a little before his death; that circumstance was flatly contradicted by a letter from Mr. Bate, dated Arundel, January 20, 1759. He died at Arundel, April 7, 1771. His evangelical principles of religion shone with a steady lustre, not only in his writings, but in his life. Disinterested, and disdaining the mean arts of ambition, he was contented with the small preferment he had in the church As a Christian and a friend, he was humble and pious, tender, affectionate, and faithful; as a writer, warm, strenuous, and undaunted, in asserting the truth.

His publications were, 1. "The Examiner examined, &c. (against Calcott) with some observations upon the Hebrew Grammar," 1739. 2. "An essay towards explaining the third chapter of Genesis, in answer to Mr. Warburton," 1741, 8vo. Warburton, in his "Divine Legation," 1740, preface, accuses "one Julius Bate," in conjunction with "one Romaine," of betraying private conversation, and writing fictitious letters. 3. "The philosophical principles of Moses asserted and defended against the misrepresentations of Mr. David Jennings," 1744, 8vo. 4. "Remarks upon Mr. Warburton's remarks, shewing that the ancients knew there was a future state, and that the Jews were not under an equal Providence," 1745, 8vo. 5. "The faith of the ancient Jews in the law of Moses and the evidence

[1] Tanner.—Biog. Brit.

of the types, vindicated in a letter to Dr. Stebbing," 1747, 8vo. 6. "Proposals for printing Hutchinson's works," 1748. 7. "A defence of Mr. Hutchinson's plan," 1748. 8. "An Hebrew Grammar, formed on the usage of words by the inspired writers," 1750, 8vo. 9. "The use and intent of Prophecy, and history of the Fall cleared," 1750, 8vo, occasioned by Middleton's examination of Sherlock. 10. "A defence of Mr. Hutchinson's tenets against Berington," 1751. 11. "The scripture meaning of Elohim and Berith," 1751. 12. "Micah v. 2. and Matthew ii. 6. reconciled, with some remarks on Dr. Hunt's Latin writings." 13. "The blessing of Judah by Jacob considered; and the era of Daniel's weeks ascertained, in two dissertations," 1753, 8vo. 14. "An Inquiry into the original Similitudes, &c. in the Old and New Testament," &c. no date, but about 1754. 15. "The integrity of the Hebrew text, and many passages of Scripture vindicated from the objections and misconstructions of Mr. Kennicott," 1755, 8vo. 16. "A reply to Dr. Sharp's review and defence of his dissertations on the scripture meaning of Berith. With an appendix in answer to the doctor's discourse on Cherubim, part I." 1755, and a second part in 1756, 8vo. 17. "Remarks upon Dr. Benson's sermon on the gospel method of Justification," 1758, 8vo. 18. "Critica Hebræa, or a Hebrew-English Dictionary without points," 1767, 4to, his greatest effort in favour of Hutchinsonian divinity, philosophy, and criticism. After his death was published, "A new and literal translation from the original Hebrew of the pentateuch of Moses, and of the historical books of the Old Testament, to the end of the second book of Kings, with notes critical and explanatory," 1773, 4to.[1]

BATE (James), elder brother of the preceding, was born at Bocton Malherb in Kent in 1703, and after being educated at the king's school at Canterbury, was admitted a pensioner of Corpus Christi college, Cambridge, under the tuition of Mr. Denne, July 4, 1720. He proceeded A. B. in 1723, and was pre-elected fellow soon after; but an offer being made him, in the mean time, of a fellowship in St. John's college, by the bishop of Ely, he chose rather to accept of that than to wait for a vacancy in the other. He commenced A. M. in 1727, became moderator of the university in 1730, one of their taxors the year following,

[1] Nichols's Bowyer, vol. III. 8vo.

and after distinguishing himself for his skill in the Hebrew language, was recommended to the right honourable Horatio Walpole, whom he attended as chaplain in his embassy to Paris. After his return home he became possessed of the rectory of St. Paul's, Deptford, June 23, 1731. He died in 1775. He published, 1. "An address to his parishioners on the Rebellion in 1745." 2. "Infidelity scourged, or Christianity vindicated against Chubb, &c." 1746, 8vo. 3. "An essay towards a rationale of the literal doctrine of Original Sin, &c." occasioned by some of Dr. Middleton's writings, 1752, 8vo. 4. "A second edition of the Rationale, &c." 1766, in the preface to which he laments that "it was his hard fate, in his younger years, to serve one of our ambassadors as his chaplain at a foreign court." He published also a few occasional sermons.[1]

BATECUMBE, or BADECOMBE (WILLIAM), an eminent mathematician, is supposed by Pits to have flourished about 1420. He studied at Oxford, where he applied himself to natural philosophy in general, but chiefly to the mathematics, in which he made a very great proficiency, as is evident by his writings in that science, which introduced him to the acquaintance and intimacy of the greatest men of his time. It is not known when he died. He wrote, 1. "De Sphæræ concavæ fabrica et usu;" which Bale saw in the library of Dr. Robert Recorde, a learned physician. 2. "De Sphæra solida." 3. "De operatione Astrolabii." 4. "Conclusiones Sophiæ."[2]

BATEMAN (WILLIAM), bishop of Norwich in the fourteenth century, and founder of Trinity hall in Cambridge, was born at Norwich, the son of a citizen of good repute in that place. He was, from his tenderest years, of a docile and ingenuous disposition, and having made good proficiency in learning, he was sent to the university of Cambridge. There he particularly studied the civil law, in which he took the degree of doctor before he was thirty years of age, a thing then uncommon. On the 8th of December 1328, he was collated to the archdeaconry of Norwich. Soon after this, he went and studied at Rome, for his further improvement; and so distinguished himself by his knowledge and exemplary behaviour, that he was promoted by the pope to the place of auditor of his palace.

[1] Nichols's Bowyer, vol. III. 8vo.—Masters's Hist. of C. C. C. C.
[2] Biog. Brit.—Tanner Bibl.

He was likewise advanced by him to the deanery of Lincoln, and twice sent by him as his nuncio, to endeavour to procure a peace between Edward III. king of England, and the king of France. Upon the death of Anthony de Beck, bishop of Norwich, the pope conferred that bishopric upon Bateman, on the 23d of January 1343, after which he returned into his native country, and lived in a generous and hospitable manner. Of pope Clement VI. he obtained for himself and successors, the first fruits of all vacant livings within his diocese; which occasioned frequent disputes between himself and his clergy. In 1347, he founded Trinity-hall in Cambridge, for the study of the civil and canon laws, by purchasing certain tenements from the monks of Ely, for which he gave some rectories in exchange, and converted the premises into a hall, dedicated to the holy Trinity. He endowed it with the rectories of Briston, Kymberley, Brimmingham, Woodalling, Cowling, and Stalling, in the diocese of Norwich: and designed that it should consist of a master, twenty fellows, and three scholars; to study the canon and civil law, with an allowance for one divine. But being prevented by death, he left provision only for a master, three fellows, and two scholars. However, by the munificence of subsequent benefactors, it now maintains a master, twelve fellows, and fourteen scholars. Bishop Bateman, from his abilities and address, was often employed by the king and parliament in affairs of the highest importance; and particularly was at the head of several embassies, on purpose to determine the differences between the crowns of England and France. In 1354, he was, by order of parliament, dispatched to the court of Rome, with Henry duke of Lancaster, and others, to treat (in the pope's presence) of a peace, then in agitation between the two crowns above mentioned. This journey proved fatal to him: for he died at Avignon, where the pope then resided, on the 6th of January 1354-5, and was buried with great solemnity, in the cathedral church of that city. With regard to his person, we are told that he was of an agreeable countenance; and tall, handsome, and well made. He was, likewise, a man of strict justice and piety, punctual in the discharge of his duty, and of a friendly and compassionate disposition. But he was a stout defender of his rights, and would not suffer himself to be injured, or imposed upon, by any one, of which we have the following instance upon record,

which perhaps does not more display his resolution than the abject state into which the king and his nobles were reduced by the usurped powers of the church of Rome: Robert lord Morley having killed some deer in his parks, and misused his servants, he made him do public penance for the same, by walking uncovered and barefoot, with a wax taper of six pounds in his hands, through the city of Norwich to the cathedral, and then asking his pardon. And all this was done notwithstanding an express order of the king to the contrary, and though his majesty had seized the bishop's revenues for his obstinacy. But the king was soon after reconciled to him. It remains to be mentioned that bishop Bateman was executor to Edmund Gonville, the founder of the college so called, which gave rise to the report by Godwin and others that he had founded that college or hall, which is evidently a mistake.[1]

BATES (William), an eminent nonconformist divine of the seventeenth century, was born in November 1625, and after a suitable school education, was sent to Cambridge, where he was admitted of Emanuel college, from which he removed to King's, in 1644. He commenced bachelor of arts in 1647, and applying himself to the study of divinity, became a distinguished preacher among the Presbyterians. He was afterwards appointed vicar of St. Dunstan's in the West, London; and joined with several other divines in preaching a morning exercise at Cripplegate church. At this exercise Dr. Tillotson preached, in September 1661, the first sermon which was ever printed by him. Upon the restoration of Charles II. Mr. Bates was made one of his majesty's chaplains; and, in the November following, was admitted to the degree of doctor in divinity in the university of Cambridge, by royal mandate. The king's letter to this purpose was dated on the 9th of that month. About the same time, he was offered the deanery of Lichfield and Coventry, which he refused; and it is said that he might afterwards have been raised to any bishopric in the kingdom, if he would have conformed to the established church. Dr. Bates was one of the commissioners at the Savoy conference in 1660, for reviewing the public liturgy, and was concerned in drawing

[1] Biog. Brit.—Peck's Desiderata, vol. II. and Memoirs of Cromwell, Collections, p. 1.—Wharton's Anglia Sacra.

up the exceptions against the Common Prayer. He was, likewise, chosen on the part of the Presbyterian ministers, together with Dr. Jacomb and Mr. Baxter, to manage the dispute with Dr. Pearson, afterwards bishop of Chester, Dr. Gunning, afterwards bishop of Ely, and Dr. Sparrow, afterwards bishop of Ely. In 1665, he took the oath required of the nonconformists by the act commonly called the Five Mile Act, and which had passed in the parliament held that year at Oxford, on account of the plague being in London *. When, about January 1667-8, a treaty was proposed by sir Orlando Bridgman, lord keeper of the great seal, and countenanced by the lord chief baron Hale, for a comprehension of such of the dissenters as could be brought into the communion of the church, and for a toleration of the rest, Dr. Bates was one of the divines who, on the Presbyterian side, were engaged in drawing up a scheme of the alterations and concessions desired by that party. He was concerned, likewise, in another fruitless attempt of the same kind, which was made in 1674. His good character recommended him to the esteem and acquaintance of lord keeper Bridgman, lord chancellor Finch, and his son, the earl of Nottingham. Dr. Tillotson had such an opinion of his learning and temper, that it became the ground of a friendship between them, which continued to the death of that excellent prelate, and Dr. Bates, with great liberality, used his interest with the archbishop, in procuring a pardon for Nathaniel lord Crewe, bishop of Durham, who, for his conduct in the ecclesiastical commission, had been excepted out of the act of in-

* When the parliament sat at Oxford, during the plague in London, they passed an act to oblige the nonconformists to take an oath, "That it was not lawful, upon any pretence whatsoever, to take arms against the king; and that they abhorred the treacherous position of taking arms by his authority against his person, or against those that are commissioned by him, in pursuance of such commission; and that they would not at any time endeavour any alteration in the government of church and state." Those who refused to take this oath were to be restrained from coming (except upon the road) within five miles of any city or corporation, or any place which sent burgesses to parliament. The ministers finding the pressure of the act very great, studied how to take the oath lawfully. Dr. Bates consulted the lord keeper Bridgman, who promised to be present at the next sessions, and to declare from the bench, that by "endeavour to change the government in church, was meant only unlawful endeavour." This satisfied Dr. Bates, who upon this took the oath with several others. He wrote a letter hereupon to Mr. Baxter; but the latter tells us, that all the arguments contained therein seemed to him not sufficient to enervate the objections against taking the oath.

demnity, which passed in 1690. When the dissenters presented their address to king William and queen Mary, on their accession to the throne, the two speeches to their majesties were delivered by Dr. Bates, who was much respected by that monarch; and queen Mary often entertained herself in her closet with his writings. His residence, during the latter part of his life, was at Hackney, where he preached to a respectable society of Protestant dissenters, in an ancient irregular edifice in Mare-street, which was pulled down in 1773. He was also one of the Tuesday lecturers at Salter's hall. He died at Hackney, July 14, 1699, in the 74th year of his age. After his death, his works, which had been separately printed, were collected into one volume fol. besides which a posthumous piece of his appeared in 8vo, containing some "Sermons on the everlasting rest of the Saints." He wrote, likewise, in conjunction with Mr. Howe, a prefatory epistle to Mr. Chaffy's treatise of the Sabbath, on its being reprinted; and another before lord Stair's vindication of the Divine Attributes. Dr. Bates is universally understood to have been the politest writer among the nonconformists of the seventeenth century. It is reported, that when his library came to be disposed of, it was found to contain a great number of romances; but, adds his biographer, it should be remembered that the romances of that period, though absurd in several respects, had a tendency to invigorate the imagination, and abounded in heroic sentiments of honour and virtue. Dr. Bates's works, however esteemed about a century ago, are not among those which have been of late years revived among the dissenters by republication. Besides those included in the folio edition, he was the editor of a valuable collection of lives of eminent persons, princes, and men of rank, churchmen, and men of learning, amounting to thirty-two, all in Latin, under the title of "Vitæ selectorum aliquot virorum qui doctrinâ, dignitate, aut pietate inclaruere," Lond. 4to, 1681. Six of them are anonymous, and the rest are taken from very scarce tracts. The life of B. Gilpin by Carleton, written in English, was translated into Latin by Dr. Bates; and another written in French, translated by another person, at his request. Dr. Bates's name is not in the title page, but it is at the end of the dedication to the celebrated lord Russel, and the work is generally quoted by the title of "Batesii Vitæ selectæ."

It is now, although scarce, much less valued than such a collection deserves.[1]

BATHE (HENRY DE), a learned knight, and eminent justiciary of the thirteenth century, was a younger brother of an ancient family of that name, and born, most probably, at the ancient seat of the family, called Bathe house, in the county of Devon. Being a younger brother, he was brought up to the profession of the law, in the knowledge of which he so distinguished himself, that he was advanced by king Henry III. in 1238, to be one of the justices of the common pleas; and in 1240, was constituted one of the justices itinerant (as they were then called), for the county of Hertford; and in 1248 he was appointed the same for Essex and Surrey; in 1249 for Kent, Berks, Southampton, and Middlesex; and in 1250 for Lincolnshire; at which time he had allowed him out of the exchequer, by a peculiar favour, an hundred pounds a year for his sustentation in the discharge of his office. But the year following he lost the king's favour, owing to the following crimes being laid to his charge, *viz.* That he had not exercised his office uprightly, but to his own private gain, having perverted justice through bribes, in a suit betwixt him and one Everard Trumpington; and this charge was chiefly supported against him by one Philip de Arcis, knt. who also added treason to that of infidelity in his office. The accused was attached in the king's court; but one Mansel, who was now become a great favourite at court, offered bail for his appearance: king Henry refused this, the case, as he alledged, not being bailable, but one of high-treason. Fulk Basset, however, then bishop of London, and a great many of De Bathe's friends interceding, the king at last gave orders that he should be bailed, twenty-four knights becoming sureties for his appearing and standing to the judgment of the court. But De Bathe seems to have been conscious of his own demerits, or the prejudices of his judges against him; for he was no sooner set at liberty, than he wrote to all his relations either by blood or marriage, desiring that they would apply to the king in his favour, at first by fair speeches and presents, and if these did not prevail, they should appear in a more warlike manner, which they una-

[1] Biog. Brit.—Life prefixed to his works.—Palmer's Nonconformists' Memorial, vol. I.

nimously promised to do, upon the encouragement given them by a bold knight, one Nicholas de Sandford. But the king, confiding in his own power and the interest of De Bathe's accusers, appeared inexorable, and rejected all presents from the friends of the accused. De Bathe, convinced that, if Henry persisted in his resolution, he himself must perish, had recourse to the bishop of London, and other special friends, and with a great posse of these went to Richard earl of Cornwall (afterwards king of the Romans), whom by prayer and promises he won over to his interest. The king remaining inflexible, about the end of February, De Bathe was obliged to appear to answer what should be laid to his charge. This he accordingly did, but strongly defended by a great retinue of armed knights, gentlemen, and others, *viz.* his own and his wife's friends and relations, among whom was the family of the Bassets and the Sandfords. The assembly was now divided between those who depended upon the king for their preferments, and those who (though a great majority) were so exasperated at the measures of the court, that they were resolved not to find De Bathe guilty. It was not long before the king perceived this, and proclaimed that whosoever had any action or complaint against Henry de Bathe, should come in and should be heard. A new charge was now brought against De Bathe: he was impeached (not only on the former articles, but particularly) for alienating the affections of the barons from his majesty, and creating such a ferment all over the kingdom, that a general sedition was on the point of breaking out; and Bathe's brother-justiciary declared to the assembly, that he knew the accused to have dismissed without any censure, for the sake of lucre, a convicted criminal. Many other complaints were urged against him, but they seem to have been disregarded by all, except the king and his party, who was so much exasperated to see De Bathe likely to be acquitted, that he mounted his throne, and with his own mouth made proclamation, That whosoever should kill Henry de Bathe, should have the royal pardon for him and his heirs; after which speech he went out of the room in a great passion. Many of the royal party, upon this savage intimation, were for dispatching De Bathe in court: but his friend Mansel, one of the king's counsel, and Fulk Basset, bishop of London, interposed so effectually, that he was saved; and afterwards, by the powerful mediation of his friends

(among whom was the earl of Cornwall, the king's brother, and the bishop of London), and the application of a sum of money, viz. 2,000 marks to the king, he obtained not only a pardon, but all his former places and favour with the king, who re-established him in the same seat of judicature as he was in before, and rather advanced him higher; for he was made chief-justice of the king's bench, in which honourable post he continued till the time of his death, as Dugdale informs us: for in 1260, we find that he was one of the justices itinerant for the counties of Huntingdon, Norfolk, Suffolk, and Cambridge, which was the year before he died. Browne Willis in his Cathedrals (vol. ii. p. 410.) mentions that he was buried in Christ church, Oxford, but the editor of Wood's colleges and halls, asks how any one can conceive the effigy of a man in armour to have been intended for a justiciary of England? This, however, is not decisive against the effigies on this tomb being intended for Henry de Bathe, because from the king's threat above, which might be executed by any assassin, it is very probable that he might have been obliged to wear armour, even after the king was reconciled to him.[1]

BATHE (William), an Irish Jesuit, was born in Dublin in 1564. It is said that he was of a sullen, saturnine temper, and disturbed in his mind, because his family was reduced from its ancient splendour. His parents, who were Protestants, having a greater regard to learning than religion, placed him under the tuition of an eminent popish school-master, who fitted him for that station of life which he afterwards embraced. He then removed to Oxford, where he studied several years with indefatigable industry: but the inquisitive Anthony Wood could not discover in what college or hall he sojourned, or whether he took any university degree. The same writer alledges, that growing weary of the heresy professed in England (as he usually called the Protestant faith), he quitted the nation and his religion together, and in 1596 was initiated among the Jesuits, being then between thirty and forty years of age; though one of his own order says he was then but twenty-five, which certainly is erroneous. Having spent some time among the Jesuits in Flanders, he travelled into Italy, and completed his studies at Padua; from whence he passed into Spain, being appointed to govern the Irish

[1] Biog. Brit.—Prince's Worthies of Devon.

seminary at Salamanca. He is said to have had a most ardent zeal for making converts, and was much esteemed among the people of his persuasion for his extraordinary virtues and good qualities, though he was of a temper not very sociable. At length, taking a journey to Madrid to transact some business of his order, he died on the 17th of June 1614, and was buried in the Jesuits' convent of that city, bearing among his brethren a reputation for learning; particularly on account of a work which he published to facilitate the acquirement of any language, entitled "Janua Linguarum, seu modus maxime accommodatus, quo patefit aditus ad omnes linguas intelligendas," Salamanca, 1611. Besides one or two tracts on confessions and penance, he wrote, when a youth at Oxford, "An introduction to the art of Music," London, 1584, 4to. In this work, which is dedicated to his uncle Gerald Fitzgerald earl of Kildare, the author displays a good opinion of his own performance, but thought proper, some years after its first publication, to write it over again in such a manner, as scarcely to retain a single paragraph of the former edition. This latter edition was printed by Thomas Este, without a date, with the title of "A briefe introduction to the skill of Song; concerning the practice; set forth by William Bathe, gent." From sir John Hawkins's account of both these productions, and his extracts from them, it does not appear that they have any great merit. The style, in particular, is very perplexed and disagreeable.[1]

BATHELIER (James le) sieur d'Aviron, advocate of the presidial court of Evreux, was celebrated in the sixteenth century for his knowledge of law. Henry III. king of France, having, in 1586, appointed commissioners to investigate and adjust some disputes respecting certain parts of the Norman law, the report they gave in, and the proceedings which followed, suggested to le Bathelier that able work on the Norman law, by which principally he is now known. Groulard, first president of the parliament of Normandy, to whom the manuscript was submitted, was so delighted with it, that he caused the whole to be printed, but without the name of the author, and when some insinuated that this might be interpreted to his disadvantage, as an attempt to pass for the author, Groulard answered,

[1] Biog. Brit.—Ath. Ox. vol. I.—Dodd's Church History, vol. II. where he is called Bates.

that the book was so excellent, it must always appear the work of James le Bathelier, and never could be mistaken under any other name. These "Commentaries on the Norman law" were reprinted with those of Berault and Godefroi, at Rouen, 1684, 2 vols. fol. We have no account of the time of Bathelier's death.[1]

BATHURST (ALLEN), earl, an English nobleman of distinguished abilities, was son of sir Benjamin Bathurst of Pauler's Perry, Northamptonshire, and born in St. James's square, Westminster, Nov. 16, 1684. His mother was Frances, daughter of sir Allen Apsley, in Sussex, knt. After a grammatical education, he was entered, at the age of fifteen, in Trinity college, Oxford; of which his uncle, dean Bathurst, was president. In 1705, when just of age, he was chosen for Cirencester in Gloucestershire, which borough he represented for two parliaments. He acted, in the great opposition to the duke of Marlborough and the Whigs, under Mr. Harley and Mr. St. John; and, in Dec. 1711, at that memorable period, in which the administration, to obtain a majority in the upper house, introduced twelve new lords in one day, was made a peer. On the accession of George I. when his political friends were in disgrace, and some of them exposed to persecution, he continued firm in his attachment to them: he united, particularly, in the protests against the acts of the attainder against lord Bolingbroke and the duke of Ormond. We have no speech of his recorded, till on Feb. 21, 1718; from which period, for the space of twenty-five years, we find that he took an active and distinguished part in every important matter which came before the upper house; and that he was one of the most eminent opposers of the measures of the court, and particularly of sir Robert Walpole's administration. For an account of these, however, we refer to history, and especially to the history and proceedings of the house of lords.

The principal circumstances of his private life are as follow: In 1704, he married Catherine, daughter of sir Peter Apsley, son and heir of sir Allen aforesaid; by whom he had four sons and five daughters. In 1742, he was made one of the privy council. In 1757, upon a change in the ministry, he was constituted treasurer to the present king, then prince of Wales, and continued in that office

[1] Moreri.—Dict. Hist. where the life is twice repeated, vol. II. p. 89, and 303.

till the death of George II. At his majesty's accession, in 1760, he was constituted privy counsellor; but, on account of his age, declined all employments: he had, however, a pension of 2000*l.* per annum. "I have attended parliament," says he to Swift, "many years, and have never found that I could do any good; I have, therefore, determined to look to my own affairs a little:" and it has been said, we believe justly, that no person of rank ever knew better how to unite *otium cum dignitate*. To uncommon abilities he added many virtues, integrity, humanity, generosity: and to these virtues, good breeding, politeness, and elegance. His wit, taste, and learning connected him with all persons eminent in this way, with Pope, Swift, Addison, &c.; and from the few letters of his which are published among Swift's, his correspondence must have been a real pleasure to those by whom it was enjoyed. He preserved, to the close of his life, his natural cheerfulness and vivacity: he delighted in rural amusements, and enjoyed with philosophic calmness the shade of the lofty trees himself had planted. Till within a month of his death, he constantly rode out on horseback two hours in the morning, and drank his bottle of wine after dinner. He used jocosely to declare, that he never could think of adopting Dr. Cadogan's regimen, as Dr. Cheyne had assured him fifty years before, that he would not live seven years longer, unless he abridged himself of his wine.

In 1772, he was advanced to the dignity of earl Bathurst. He lived to see his eldest surviving son, the second earl Bathurst (who died in 1794) several years chancellor of England, and promoted to the peerage by the title of baron Apsley. He died, after a few days illness, at his seat near Cirencester, Sept. 16, 1775, in his ninety-first year.[1]

BATHURST (Ralph), a distinguished wit, and Latin poet, was descended of an ancient family, and was born at Howthorpe, a small hamlet in Northamptonshire, in the parish of Thedingworth, near Market-Harborough in Leicestershire, in 1620. He received the first part of his education at the free-school in Coventry, where his father seems to have resided in the latter part of his life. His mother was Elizabeth Villiers, daughter and coheir of Edward Villiers, esq. of the same place. They had issue thirteen sons, and four daughters. Six of the sons lost

[1] Biog. Brit.

their lives in the service of king Charles I. during the grand rebellion: the rest, besides one who died young, were Ralph (of whom we now treat), Villiers, Edward, Moses, Henry, and Benjamin, father of the late earl Bathurst, the subject of the preceding article. At Coventry school our author made so quick a progress in the classics, that at the age of fourteen he was sent to Oxford, and entered October 10, 1634, in Gloucester hall, now Worcester college; but was removed in a few days to Trinity college, and probably placed under the immediate tuition of his grandfather Dr. Kettel, then president, in whose lodging he resided (still known by the name of Kettel-hall), and at whose table he had his diet, for two years. He was elected scholar of the house, June 5, 1637, and having taken the degree of A. B. January 27th following, he was appointed fellow June 4, 1640. He commenced A. M. April 17, 1641, and on March 2, 1644, conformably to the statutes of his college, he was ordained priest by Robert Skinner, bishop of Oxford, and read some theological lectures in the college hall in 1649. These, which he called "Diatribæ theologicæ, philosophicæ, et philologicæ," are said to discover a spirit of theological research, and an extensive knowledge of the writings of the most learned divines. He likewise kept his exercise for the degree of B. D. but did not take it. The confusion of the times promising little support or encouragement to the ministerial function, like his friend, the famous Dr. Willis, he applied himself to the study of physic, and accumulated the degrees in that faculty, June 21, 1654. Before this time he had sufficiently recommended himself in his new profession, and had not been long engaged in it, when he was employed as physician to the sick and wounded of the navy, which office he executed with equal diligence and dexterity, to the full satisfaction of the sea-commanders, and the commissioners of the admiralty. We find him soon after settled at Oxford, and practising physic in concert with his friend Dr. Willis, with whom he regularly attended Abingdon market every Monday. He likewise cultivated every branch of philosophical knowledge: he attended the lectures of Peter Sthael, a chymist and rosicrucian, who had been invited to Oxford by Mr. R. Boyle, and was afterwards operator to the royal society about 1662. About the same time he had also a share in the foundation of that society; and when it was established, he was elected fellow,

and admitted August 19, 1663. While this society was at Gresham college in London, a branch of it was continued at Oxford, and the original society books of this Oxford department are still preserved there in the Ashmolean Museum, where their assemblies were held. Their latter Oxford meetings were subject to regulations made among themselves; according to which Dr. Bathurst was elected president April 23, 1688, having been before nominated one of the members for drawing up articles, February 29, 1683-4. Nor was he less admired as a classical scholar; at the university acts, in the collections of Oxford verses, and on every public occasion, when the ingenious were invited to a rival display of their abilities, he appears to have been one of the principal and most popular performers. Upon the publication of Hobbes's treatise of "Human Nature," &c. 1650, Bathurst prefixed a recommendatory copy of Latin iambics, written with so much strength of thought, and elegance of expression, that they fully established his character as a Latin poet; and recommended him to the notice of the duke of Devonshire, by whose interest he afterwards obtained the deanery of Wells. He had thought fit, by a temporary compliance, to retain his fellowship at Oxford, under the conditions of the parliamentary visitation in 1648, and after the death of Cromwell, procured a majority of the fellows of his college, in 1659, to elect Dr. Seth Ward president, who was absolutely disqualified for it by the college-statutes. After the Restoration, he re-assumed the character of a clergyman, and returned to his theological studies, but with little hope or ambition of succeeding in a study, which he had so long neglected: however, he was made king's chaplain in 1663. He was chosen president of his college September 10, 1664, and the same year he was married, December 31, to Mary, the widow of Dr. John Palmer, warden of All Souls college, a woman of admirable accomplishments. June 28, 1670, he was installed dean of Wells, procured, as before mentioned, by the interest of the duke of Devonshire. In April 1691, he was nominated by king William and queen Mary, through the interest of lord Somers, to the bishopric of Bristol, with licence to keep his deanery and headship in commendam; but he declined the acceptance of it, lest it should too much detach him from his college, and interrupt the completion of those improvements in its buildings, which he had already begun, and

an account of which may be seen in the History of Oxford. Had Dr. Bathurst exerted his activity and interest alone for the service of his society, he might have fairly claimed the title of an ample benefactor; but his private liberality concurred with his public collections. He expended near 3000*l.* of his own money upon it, and purchased for the use of the fellows, the perpetual advowson of the rectory of Addington upon Otmere, near Oxford, with the sum of 400*l.* in 1700. Nor was he less serviceable by his judicious discipline and example, his vigilance as a governor, and his eminence as a scholar, which contributed to raise the reputation of the college to an extraordinary height, and filled it with students of the first rank and family. He is said to have constantly frequented early prayers in the chapel, then at five in the morning, till his eighty-second year, and he punctually attended the public exercises of the college, inspected the private studies, relieved the wants, and rewarded the merit of his scholars. In the mean time he was a man of the world, and his lodgings were perpetually crowded with visitants of the first distinction. October 3, 1673, he was appointed vice-chancellor of the university, and continued for the two following years, the duke of Ormond being chancellor. During the execution of this office, he reformed many pernicious abuses, introduced several necessary regulations, defended the privileges of the university with becoming spirit, and to the care of the magistrate added the generosity of the benefactor. He established the present practice of obliging the bachelors of arts to stipulate for their determination: he endeavoured, at the command of the king, to introduce a more graceful manner of delivering the public sermons at St. Mary's, to which church he was also a benefactor, and introduced several other improvements in the academical œconomy. As Dr. Bathurst was intimately acquainted with the most eminent literary characters of his age, few remarkable productions in literature were undertaken or published without his encouragement and advice. Among many others, Dr. Sprat, Dr. South, Dr. Busby, Dr. Allestree, Creech the translator, sir George Ent, a celebrated physician and defender of the Harveyan system, were of his common acquaintance. Such were his friends; but he had likewise his enemies, who have hinted that he was unsettled in his religious principles. This insinuation most probably arose from his iambics prefixed to Hobbes's book,

which are a mere sport of genius, written without the least connection with Hobbes, and contain no defence or illustration of his pernicious doctrine, which, however, did not appear at that time to be so pernicious. And the sincere and lasting intimacies he maintained with Skinner, Fell, South, Allestree, Aldrich, and several others, are alone an unanswerable refutation of this unfavourable imputation. He died in his eighty-fourth year, June 14, 1704. He had been blind for some time; and his death was occasioned by a fracture of his thigh, while he was walking in the garden, which, on the failure of his eyes, became his favourite and only amusement. Under this malady he languished for several days in acute agonies. It is said that at first, and for some time, he refused to submit to the operations of the surgeon, declaring in his tortures, that there was no marrow in the bones of an old man. He had lost his memory a year or two before his death, of which Mr. Warton has given an instance which we could have wished he had suppressed. He was interred on the south side of the anti-chapel of Trinity college without the least appearance of pomp and extravagance, according to his own appointment. He left legacies in his will to his friends, servants, and the college, to the amount of near 1000*l*. As to his character, it is observed that his temperance in eating and drinking, particularly the latter, was singular and exemplary. Amidst his love of the polite arts, he had a strong aversion to music, and discountenanced and despised the study of all external accomplishments, as incompatible with the academical character. His behaviour in general was inoffensive and obliging. The cast of his conversation was rather satirical, but mixed with mirth and pleasantry. He was remarkably fond of young company, and indefatigable in his encouragement of a rising genius. John Philips was one of his chief favourites, whose "Splendid Shilling" was a piece of solemn ridicule suited to his taste. Among his harmless whims, he delighted to surprize the scholars, when walking in the grove at unseasonable hours; on which occasions he frequently carried a whip in his hand, an instrument of academical correction, then not entirely laid aside. But this he practised, on account of the pleasure he took in giving so odd an alarm, rather than from any principle of reproving, or intention of applying an illiberal punishment. In Latin poetry, Ovid was his favourite classic. One of his pupils having asked

him what book among all others he chose to recommend? he answered, "Ovid's Metamorphoses." The pupil, in consequence of this advice, having carefully perused the Metamorphoses, desired to be informed what other proper book it would be necessary to read after Ovid, and Dr. Bathurst advised him to read "Ovid's Metamorphoses" a second time. He had so mean an opinion of his performances in divinity, that in his will he enjoins his executors entirely to suppress all his papers relating to that subject, and not to permit them to be perused by any, excepting a very few such friends as were likely to read them with candour. We are told, however, that on Sunday, March 20, 1680, he preached before the house of commons at St. Mary's, the university church, and gave much satisfaction. His manner was nearly that of Dr. South, but with more elegance and felicity of allusion. His Life, written by Mr. Thomas Warton, is perhaps one of the most correct of that author's performances, and contains Dr. Bathurst's miscellaneous works, which, though they have great merit in their particular way, and may be read with much pleasure, are not written in such a taste as entitles them to imitation. This is acknowledged by Mr. Warton. "His Latin orations," says that ingenious Biographer, "are wonderful specimens of wit and antithesis, which were the delight of his age. They want upon the whole the purity and simplicity of Tully's eloquence, but even exceed the sententious smartness of Seneca, and the surprising turns of Pliny. They are perpetually spirited, and discover an uncommon quickness of thought. His manner is concise and abrupt, but yet perspicuous and easy. His allusions are delicate, and his observations sensible and animated. His sentiments of congratulation or indignation are equally forcible: his compliments are most elegantly turned, and his satire is most ingeniously severe. These compositions are extremely agreeable to read, but in the present improvement of classical taste, not so proper to be imitated. They are moreover entertaining, as a picture of the times, and a history of the state of academical literature. This smartness does not desert our author even on philosophical subjects." Among Dr. Bathurst's Oratiunculæ, his address to the convocation, about forming the barbers of Oxford into a company, is a most admirable specimen of his humour, and of that facetious invention, with which few vice-chancellors would have ventured to enforce and en-

liven such a subject. We doubt, indeed, whether a parallel to this exquisite piece of humour can be found. With regard to the doctor's Latin poetry, though his hexameters have an admirable facility, an harmonious versification, much terseness and happiness of expression, and a certain original air, they will be thought, nevertheless, too pointed and ingenious by the lovers of Virgil's simple beauties. The two poems which he hath left in iambics make it to be wished that he had written more in that measure. "That pregnant brevity," says Mr. Warton, "which constitutes the dignity and energy of the iambic, seems to have been his talent." Dr. Bathurst's English poetry has that roughness of versification which was, in a great degree, the fault of the times.[1]

BATMAN, or BATEMAN (STEPHEN), ranked among the old English poets of the sixteenth century, was a native of Somersetshire, and born at Bruton, in that county, where he was educated. He afterwards went to Cambridge, and studied philosophy and divinity, and when in orders acquired the character of a learned and pious preacher. It is in his favour that he was long domestic chaplain to archbishop Parker, whom he assisted in the collecting of books and MSS. and informs us himself that within the space of four years, he had added six thousand seven hundred books to the archbishop's library. This information we have in his "Doom." Speaking of the archbishop, under the year 1575, the year he died, he adds, "with whom books remained (although the most part, according to the time, superstitious and fabulous, yet) some worthy the view and safe-keeping, gathered within four years, of divinity, astronomy, history, physic, and others of sundry arts and sciences (as I can truly avouch, having his grace's commission, whereunto his hand is yet to be seen) six thousand seven hundred books, by my own travel, whereof choice being taken, he most graciously bestowed many on Corpus Christi college in Cambridge, &c." In 1574, he was rector of Merstham in Surrey, and afterwards, being then D. D. chaplain to Henry lord Hunsdon, to whom he dedicated his translation of "Bartholomæus de proprietatibus rerum," Lond. 1582, fol. The other work above-mentioned is entitled "The Doom, warning all men to judgment: wherein are contained for the most part all the strange prodigies

[1] Life by Warton.—Biog. Brit.—Wood's Ath. vol. II.—Hist. of Oxford, vol. II.

happened in the world, with divers secret figures of revelation, gathered in the manner of a general chronicle out of approved authors, by Stephen Batman, professor in divinity," London, 1581, 4to. It appears to be a translation of Lycosthenes "De prodigiis et ostentis," with additions from the English chronicles. He published also "A christall glass of Christian reformation, wherein the godly may beheld the coloured abuses used in this our present time," London, 1569, 4to, with some pieces of poetry interspersed. Mr. Ritson mentions another of his publications in the same year, but without place or printer's name, called "The travayled Pilgrime, bringing newes from all partes of the worlde, such like scarce harde of before," 4to. This Mr. Ritson describes as an allegorico-theological romance of the life of man, imitated from the French or Spanish, in verse of fourteen syllables. His other works, enumerated by Tanner, are, "Joyfull news out of Helvetia from Theophrastus Paracelsus, declaring the ruinate fall of the Papal Dignitie; also a treatise against Usury," Lond. 1575, 8vo. "A preface before John Rogers, displaying of the family of Love," 1579, 8vo. "Of the arrival of the three Graces into England, lamenting the abuses of this present age," London, 4to, no date. "Golden book of the leaden gods," Lond. 1577, 4to, mentioned by Mr. Warton as one of the first of those descriptions of the heathen gods, called a Pantheon. "Notes to Leland's Assertio Arthuri, translated by Rich. Robinson," Lond. no date. Batman died in 1587. It is, perhaps, unnecessary to add that his works are now rarely to be met with, particularly the "Doom," which had a great many wooden cuts of monsters, prodigies, &c. His "Christall glass" and the "Golden book" are in the British Museum.[1]

BATMANSON (John), a Roman catholic divine of the sixteenth century, was at first a monk, and afterwards prior of the Carthusian monastery or Charter-house, in the suburbs of London. For some time he studied divinity at Oxford; but it does not appear that he took any degree in that faculty. He was intimately acquainted with, and a great favourite of, Edward Lee, archbishop of York; at whose request he wrote against Erasmus and Luther. He died on the 16th of November 1531, and was buried in the

[1] Tanner Bibl. principally from Holinshed.—Ritson's Bibl. Poet.—Herbert's Edit. of Ames.

chapel belonging to the Charter-house. Pits gives him the character of a man of quick and discerning genius; of great piety and learning, and fervent zeal; much conversant in the study of the scriptures; and that led an angelical life among men. Bale, on the contrary, represents him as a proud, forward, and arrogant person; born for disputing and wrangling; and adds, that Erasmus, in one of his letters to Richard bishop of Winchester, styles him an ignorant fellow, encouraged by Lee, and vain-glorious even to madness, but Bale allows that he was a very clear sophist, or writer. "John Batmanson," Mr. Warton observes, "controverted Erasmus's Commentary on the New Testament with a degree of spirit and erudition, which was unhappily misapplied, but would have done honour to the cause of his antagonist, in respect to the learning displayed." Dodd says that he revised the two works against Erasmus and Luther, and corrected several unguarded expressions. Others say that he retracted both, the titles of which were, 1. "Animadversiones in Annotationes Erasmi in Novum Testamentum." 2. "A Treatise against some of M. Luther's writings." The rest of his works were, 3. "Commentaria in Proverbia Salomonis." 4. "— in Cantica Canticorum." 5. "De unicâ Magdalenâ, contra Fabrum Stapulensem." 6. "Institutiones Noviciorum." 7. "De contemptu Mundi." 8. "De Christo duodenni;" A Homily on Luke ii. 42. 9. "On the words Missus est," &c. None of his biographers give the dates of these publications, and some of them, we suspect, were never printed. [1]

BATONI (Pompeo), one of the greatest painters of the last century, was born Feb. 5, 1708, at Lucca. His father, a goldsmith, devoted him to that art, to which he had but little inclination. It afforded him, however, occasion to exercise himself in drawing, and to exhibit his excellent talent for painting, and the first specimen of his skill which attracted notice was a golden cup of exquisite workmanship, which he executed so satisfactorily, that his capacity was thought to be far superior to the trade of a goldsmith: and, at the instance of his godfather Alexander Quinigi, several patriotic noblemen agreed to send him to the Roman academy of painting, at their common expence. We are told that until he had reached his seventh year, he was

[1] Biog. Brit.—Tanner.—Ath. Ox. vol. I.—Warton's Hist. of Poetry, vol. II. 447.—Dodd's Ch. History, vol. I.

dull and deformed, and had not the power to turn his head on either side without moving his whole body, and that throughout life his appearance was such as bespoke no extraordinary genius. When his friends took charge of his education as an artist, father Diversi, of the order of Philippines, and the abbé Fatinelli, envoy at Rome from the republic of Lucca, to whom he was recommended, took him to Sebastian Concha and Augustine Masucci, who were at that time the most renowned masters of the Roman school, that he might make choice of one of them for his tutor and guide. But the antiques, and Raphael's works, from the very first, made so strong an impression on his mind, that he chose rather to avoid the modern manner, and form himself entirely on the old. The sensibility with which nature had endowed him, made him feel that there could be but one true manner in the practice of the art, and that none of the modern, which depart so far from the antique, could be the right. Accordingly, rejecting the advice of his masters, he devoted himself to the study of the antiques and the works of Raphael d'Urbino. How diligent he was in this practice is seen in the heads still in being, which he copied from the Dispute on the Sacrament, a copy of the school of Athens, painted in oil and not quite finished, and the various commissions he received from foreigners for drawings of the best originals.

He soon became sensible of the method by which Raphael and the antients arose to that high degree of perfection. To catch nature in the fact in all her movements, was their grand maxim, and this maxim Batoni followed. Hence all his figures have the attitude and motion the nature of the case requires. In his paintings we find no trace of the artificial composition of figures which then universally prevailed; he does not concentrate the light on some one object to the detriment of the rest, a way introduced by Maratti; no example could seduce him to deviate from the path of nature. In the hands of his heirs is still a considerable number of drawings, where he has delineated the various motions of men, and especially of children, the whole of the human figure, and the different folds of drapery, exactly after nature. These sketches he afterwards made use of in his paintings, and finished them not only by the liveliest colouring, but also with the finest forms, which he had imprinted on his mind by the study of the antique. By these performances he acquired considerable

fame, but it having been suggested that he was inferior in the art of colouring, he endeavoured to study that branch with his usual enthusiasm and ambition, and having obtained an order from the marquis Gabrielli di Gubbio to execute a new altar-piece for the chapel of his illustrious family in the church of St. Gregory at Rome, Batoni eagerly embraced this favourable opportunity for convincing the public of his skill in colouring; and he succeeded so well, that the connoisseurs of Rome extolled his colouring as much as they had done his drawing.

As the excellency of Batoni was now decidedly confessed, he had frequent and advantageous orders. The learned prelate, and afterwards cardinal, Furietti, who had the direction of building the church of St. Celsus, gave him the picture of the high altar to execute, which Mengs held to be the purest and most ingenious of all his performances.

In the immaculate conception, which has been more than a thousand times a subject for painters, Batoni succeeded so well for the church of the Philippines at Chiari near Brescia, as to excite the attention and admiration of all good judges. His next piece was the story of Simon the magician for the church of St. Peter at Rome; and among his other most admired pictures we may notice the two great altar-pieces which he executed for the city of Brescia, whereof one represents St. Johannes Nepomucenus with Mary; and the other the offering of the latter; two others for the city of Lucca, one of St. Catherine of Siena, and the other of St. Bartholomew; another for Messina, of the apostle James; and for Parma, John preaching in the wilderness; as also the many scriptural pieces, and especially those which are so much admired in the summer-house in the papal gardens of Monte Cavallo; the chaste Susanna, in the possession of his heirs; the Hagar, in the collection of an English gentleman; the Prodigal son, in that of the cardinal duke of York; to which may be added, a multitude of pictures of the Virgin, of the holy family, and saints of both sexes, which he executed for private persons. He likewise acquired great fame by his Choice of Hercules, which he painted at first in the natural size, and afterwards smaller, for the Florentine Marchese Ginosi, as a companion to the Infant Hercules strangling the serpents. Not less animated and expressive is another picture of the same kind, in which, at the request of an English gentleman, he has depicted Bacchus and Ariadne.

Another poetical fiction, which he has superiorly expressed, is in a painting that is still with his heirs. His intention was to delineate the cares and solicitudes of a blooming beauty. She lies sleeping on a magnificent couch: but her sleep is not so profound as to break off all correspondence between the mind and the senses; it is soft and benign, as usual when a pleasing dream employs the imagination. The effigies of Peace and War was one of his finest performances, and which he executed towards the latter end of his life. Mars, in complete armour, is rushing to the combat, sword in hand; an exceedingly beautiful virgin, who casts on him a look of sweetness and intreaty, at the same time presenting him with a branch of palm, places herself directly in his way.

The vivacity of his exuberant fancy was not in the least enervated in those years when the hand no longer so implicitly obeys the mind. He painted for prince Yusupof, a Cupid returned from the chace. His game consists of hearts shot through with arrows. He lays them in the lap of the sitting Venus, and extends both his arms to embrace her. She testifies her pleasure by gentle caresses. Such fine ideas, which are always justly drawn, and expressed in the liveliest colouring, excited in every traveller, and in numbers of royal and princely personages, an earnest desire of having something of his doing. Commissions of this nature were innumerable. Among others the empress of Russia purchased of him a piece on a large scale, the subject Thetis receiving back Achilles from the centaur Chiron; and another of equal magnitude, the Continence of Scipio. He executed two pictures, representing some parts of the story of Diana, for the king of Poland, and another for the king of Prussia, with the family of Darius prostrating themselves in the presence of Alexander. Besides a wonderful delicacy of composition, this picture is rendered particularly striking by the expression of the divers passions in the faces of the captives, exactly suited to their various ages and conditions, and gradually declining from the liveliest feelings of anguish in the mother and wife of Darius, to the indifference and laughter of the slaves and children.

As Batoni was accustomed to contemplate nature in all her changes and motions, he had acquired a wonderful facility in tracing out even the most imperceptible features of the human face, which betray the frame of mind and the

character of the man. The portraits he drew during the long course of his life are not to be numbered: he had drawn not only the popes Benedict XIV. Clement XIII. and Pius VI. but almost all the great personages who visited Rome in his time, at their own particular request. When the emperor Joseph II. was at Rome in 1770, and was unexpectedly met by his brother the grand duke of Tuscany in that city, he was desirous that this meeting should be eternized on canvas by the ablest painter that could be found in Rome, and the emperor pitched upon Batoni for this purpose. The picture, when finished, so highly satisfied him, that he not only amply rewarded the master, but likewise presented him with a golden chain, to which was suspended a medal with his portrait, and a snuff-box of gold. The late empress, mother of the two monarchs, augmented these presents by giving him a series of large golden medals, on which their principal achievements were struck, and a ring richly set with brilliants; and honoured him with a letter, in which she demanded that the likeness of her sons, which terminated at the knees, should be completed. Batoni finished the work accordingly, as is seen with universal admiration in the large copper-plates designed by himself, and engraved by Andrea Rossi. As an additional honour, Batoni, with all his male issue, were raised by the emperor to the rank of nobility, and he received from the empress a fresh commission, to paint her deceased husband, the emperor Francis, after a portrait executed at Vienna. He also here fully answered the expectation of her majesty, and, besides a suitable recompense, he received likewise the portrait of the emperor Francis, set round with large brilliants.

Batoni's habitation was not only the chief residence of the Genius of painting at Rome, but her sister Music dwelt there in equal state. His amiable daughter Rufina, who was at too early an age snatched away by death, was one of the completest judges of vocal music in all Italy; and no person of quality came to Rome, who was not equally desirous of seeing the paintings of Batoni, and of hearing his daughters sing. Among these were also the grand duke of Russia and his duchess. He here saw an unfinished portrait of a nobleman belonging to his suite, which pleased him so much, that he gave him orders to paint his own. But, as the departure of the illustrious travellers was so very near, he set his hand to the work on the spot. In the few

moments that were delightfully employed by the imperial guest in hearing the songs of the painter's daughter, the artist himself was busy in sketching his picture with so striking a likeness, that the grand duchess too spared so much time from her urgent affairs in the last days of her stay, as to have her picture drawn.

It was an easy matter to him, even when an old man of 70, to work on great undertakings for several hours, without feeling any remarkable fatigue; he even employed the few moments of his leisure in executing some paintings of singular merit, such as the holy family for the grand duke of Russia, the marriage of St. Catharina, the Peace and War, of which mention has been made above. Batoni had for some time complained of the decay of his vigour and his sight, both of which he had preserved to an extraordinary degree, though far advanced beyond his 70th year, when in the autumn of 1786, he was touched with a slight stroke of the palsy; from which he did not so thoroughly recover, as not to feel ever after a great debility both of mind and body. On the 4th of February of the following year, 1787, death put the finishing hand to his work, by a much severer stroke, when he had arrived at the age of 79 years and one day.

He was much devoted to religion, was liberal towards the poor, friendly to his pupils, and such an enemy to pomp and ostentation, that he very seldom wore the ensigns of the order of knighthood, with which he had been invested by the pope; and always went very modestly habited. He never concerned himself about any thing but his art, and enjoyed an amiable contentedness and ease, which he would suffer nothing in the world to disturb. He carried this disposition so far, that he avoided the meetings of the academy of St. Luke, though it would have been their greatest pleasure to have followed any hints he might have thought proper to give them. Simplicity and sincerity formed the basis of his moral character. Every one seemed to be convinced of this immediately on seeing him; and rarely did any person feel himself affronted when he told him disagreeable truths; as also no man construed it into a mark of his vanity, when he spoke of his own performances with self-satisfaction, so much was he respected on account of his veracity.

The Roman school will always revere him as the restorer of its pristine fame. For he was the first in his time to

throw off the burdensome bonds of certain rules which had been always considered as the fundamental maxims of the art; though they served no other purpose than to check the progress of men of talents. His example has banished the prejudice of mannering from the Roman school. All now draw from the pure sources of nature, all are emulous to excel in the way pointed out to them by Raphael and the ancient Greeks for attaining to perfection. No servile imitation is now recommended. That every practitioner must choose for himself what he finds most striking and beautiful in the vast unlimited scenes of nature, is become a prime maxim in the art of painting, and it is highly probable that the return of the flourishing days of the Caracci is not far off.

This high character of Batoni, which we have considerably abridged from the last edition of this dictionary, was taken from Boni's Eloge in a German Journal, and although we have endeavoured to keep down the enthusiasm of our predecessor, yet perhaps even now the article is disproportioned to the merit of the object, and to our scale of lives. It is therefore necessary to subjoin Mr. Fuseli's opinion, which seems moderated by taste and judgment. Mr. Fuseli says, that Batoni "was not a very learned artist, nor did he supply his want of knowledge by deep reflection. His works do not bear the appearance of an attentive study of the antique, or of the works of Raphael and the other great masters of Italy: but nature seemed to have destined him for a painter, and he followed her impulse. He was not wanting either in his delineation of character, in accuracy, or in pleasing representation; and if he had not a grand conception, he at least knew how to describe well what he had conceived. He would have been, in any age, reckoned a very estimable painter; at the time in which he lived, he certainly shone conspicuously. His name is known throughout Europe, and his works are every where in estimation. Mengs, who was a more learned man, was his rival; but, less favoured by nature, if he enjoyed a higher reputation, he owed it less perhaps to any real superiority, than to the commendations of Winkelman."[1]

BATSCH (Augustus John George Charles), a learned contributor to the science of Botany, was born at Jena

[1] Eloge by Boni.—Pilkington's Dict.

Oct. 28, 1761, and acquired considerable reputation by his first work, "Elenchus Fungorum," Halle, 1783, reprinted 1786, 8vo. In 1792 he was appointed professor of philosophy at Jena, where he founded the society for the advancement of natural history, of which he was president from 1793, and contributed very largely to the objects of the society, particularly its botanical researches, in the course of which he introduced many important discoveries and improvements. Among his other published works, which are all in German, are: 1. "An introduction to the knowledge and history of Vegetables," two parts, with plates, Halle, 1787, 8vo. 2. "Essays on Botany and vegetable Physiology," two parts, Jena, 1792, 8vo. 3. "Botany for ladies and amateurs," Weimar, 1795, 1798, 1805, 8vo. 4. "An introductory essay to the knowledge of Animals and Minerals," two parts, Jena, 1789, 8vo. This author died Sept. 29, 1802.[1]

BATTAGLINI (MARK) was born at Rimini, March 25, 1645, of a noble family, and studied at Cesena, under the most celebrated professors, and such was his proficiency, that he was honoured with a doctor's degree at the age of sixteen. He next went to Rome, where Gaspar de Carpegna, then auditor of the Rota, wished him to accept an office in that tribunal, and employed him in some negociations, but the air of Rome proving unfavourable to his health, he removed to Ancona, where for five years he filled the office of civil lieutenant of that city. He was afterwards governor of various towns, the last of which was Fabriano. In 1690, pope Alexander VIII. appointed him bishop of Nocera, and in 1703 Clement XI. commissioned him to visit several dioceses. After being employed in this for two years, the pope made him assistant prelate, and gave him the abbey of St. Benedict of Gualdo. In 1716 he was translated to the see of Cesena, which he enjoyed but a short time, dying at St. Mauro, Sept. 19, 1717. He wrote in Italian, 1. "Il Legista Filosofo," Rome, 1680, 4to. 2. "Istoria universale di tutti i Concili Generali," Venice, 1689, 2 vols. fol. This we suspect is the second, and much improved edition. 3. "Annali del Sacerdozio," 4 vols. fol. Venice, 1701, 1704, 1709, 1711. He wrote, also, some devotional tracts.[2]

[1] Dict. Hist. [2] Moreri.—Niceron, vol. XIX.

BATTELY (Dr. JOHN), an English antiquary, was born at St. Edmund's Bury, in Suffolk, in 1647. He was some time fellow of Trinity college, Cambridge, and chaplain to archbishop Sancroft, afterwards, by his grace's favour, rector of Adisham, in Kent, prebendary of Canterbury, and archdeacon of the diocese, and died Oct. 10, 1708. Dr. Thomas Terry, canon of Christ-church, Oxford, published Dr. Battely's "Antiquitates Rutupinæ," in 1711, 8vo, a work composed in elegant Latin, in the form of a dialogue between the author and his two learned friends and brother chaplains, Dr. Henry Maurice, and Mr. Henry Wharton. The subject is the antient state of the Isle of Thanet. A second edition of the original was published in 1745, 4to, with the author's "Antiquitates St. Edmondburgi," an unfinished history of his native place, and its ancient monastery, down to the year 1272. This was published by his nephew, Oliver Battely, with an appendix also, and list of abbots, continued by sir James Burrough, late master of Caius college, Cambridge. The doctor's papers are said, in the preface, to remain in the hands of his heirs, ready to be communicated to any who will undertake the work. In 1774, Mr. John Duncombe published a translation of the "Antiquitates Rutupinæ," under the title of "The Antiquities of Richborough and Reculver, abridged from the Latin of Mr. Archdeacon Battely," Lond. 1774, 12mo. His brother Nicholas Battely, A. M. was editor of the improved edition of "Somner's Antiquities of Canterbury," and wrote some papers and accounts of Eastbridge hospital, in Canterbury, which are printed in Strype's life of Whitgift.[1]

BATTEUX (CHARLES), professor of philosophy in the college royal, member of the French academy and that of inscriptions, honorary canon of Rheims, was born in that diocese in 1713. He died at Paris the 14th of July 1780. Grief at finding that the elementary books for the use of the military school, the composition of which had been entrusted to him by the government, did not succeed, accelerated, it is said, his death. This estimable scholar was of a grave deportment, of a firm character without moroseness; his conversation was solid and instructive, the attainments of a man grown grey in the study of Greek

[1] Duncombe's preface to his Abridgement.—Gough's Topography, vol. I.—Archæologia, vol. I. xxvi.—Nicolson's English Historical Library.

and Roman authors. We have by him, 1. "Cours de belles-lettres," 1760, 5 vols. 12mo; to which are added the "Beaux-arts réduits à un même principe," and his treat "de la construction oratoire," which has been separately published. These books, more elaborate, more methodical, more precise than the "Traité d'Etudes" of Rollin, are written with less elegance and purity. The style is strongly tinctured with a metaphysical air, a stiff and dry precision reigns through the whole, but a little tempered by choice examples, with which the author has embellished his lessons. He is likewise censurable, that when he discusses certain pieces of the most eminent French writers, for instance, the fables of Fontaine, the rage for throwing himself into an estacy on all occasions, makes him find beauties, where critics of a severer taste have perceived defects. 2. "Translation of the works of Horace into French," 2 vols. 12mo; in general faithful, but deficient in warmth and grace. 3. "The morality of Epicurus," extracted from his writings, 1758, in 12mo; a book well compiled, and containing a great stock of erudition, without any ostentatious display of it. 4. "The four poetics, of Aristotle, of Horace, of Vida, and of Boileau," with translations and remarks, 1771, 2 vols. 8vo, a work that evinces the good taste of an excellent scholar, with sometimes the amenity of an academic. 5. "History of primary causes," 1769, 8vo. The author here unfolds some principles of the ancient philosopy. 6. "Elemens de Littérature, extraits du Cours des Belles Lettres," 2 vols. 12mo. 7. His "Cours élementaire," for the use of the military school, 45 vols. 12mo, a book hastily composed, in which he has copied himself, and copied others. He was admitted of the academy of inscriptions in 1759, and of the academie Françoise in 1761, and was a frequent contributor to the memoirs of both societies. He was still more estimable by his personal qualities than by his literary talents. He supported by his bounty a numerous but impoverished family.[1]

BATTIE (William), an English physician of considerable eminence, was born at Medbury, in Devonshire, 1704, the son of Edward Battie, and grandson of William Battie, D. D. He received his education at Eton, where his mother resided after her husband's death, in order to assist

[1] Dict. Hist.—Saxii Onomasticon, vol. VIII.

her son, on the spot, with that advice, and those accommodations, which would have been more useless and expensive, had she lived at a greater distance. In 1722 he was sent to King's college, Cambridge, and on a vacancy of the Craven scholarship, he succeeded to it by a combination of singular circumstances. The candidates being reduced to six, the provost, Dr. Snape, examined them all together, that they might, as he said, be witnesses to the successful candidate. The three candidates from King's were examined in Greek authors, and the provost dismissed them with this pleasing compliment, that not being yet determined in his choice, he must trouble them to come again. The other electors were so divided, as, after a year and a day, to let the scholarship lapse to the donor's family, when lord Craven gave it to Battie. Probably the remembrance continued with him, and induced him to make a similar foundation in the university, with a stipend of 20*l.* a year, and the same conditions for the benefit of others, which is called Dr. Battie's foundation. He nominated to it himself, while living, and it is now filled up by the electors to the Craven scholarships. To Battie this scholarship was of much importance, and, as appears by a letter he wrote in 1725, when he got it, he was enabled to live comfortably. In 1726, he took his bachelor's, and in 1730, his master's degree.

His intention now was to study the law, and in order to procure the means, he applied to two old bachelors, his cousins, both wealthy citizens, whose names were Coleman, soliciting the loan of a small allowance, that he might be qualified to reside at one of the inns of court, but they declined interfering with his concerns. This disappointment diverted his attention to physic, and he first commenced practitioner at Cambridge, where, in 1729, he printed "Isocratis Orationes septem et epistolæ. Codicibus MSS. nonnullis, et impressis melioris notæ exemplaribus collatis: varias lectiones subjecit, versionem novam, notasque, ex Hieronymo Wolfio potissimum desumptas, adjecit Gul. Battie, Col. Reg. Cantab. Socius," 8vo, with a promise in the preface, that the remainder of the work should be given *nitidiore vestitu*. This word *vestitu* being construed by Dr. Morell into an allusion to Battie's residence in *Taylors*-inn, he wrote some ludicrous verses, which were inserted at the time in the Grub-street Journal. On this edition of Isocrates, however, Battie regularly employed himself for a certain

time every day. In 1737 he took his degree of M. D. and probably about this period, the Colemans retiring from business, settled at Brent Ely Hall, in the county of Suffolk, near enough to admit of Dr. Battie's accepting a general invitation to their house, of which he was encouraged to make use whenever the nature of his business allowed him the leisure. This he did with no small inconvenience to himself, without the least prospect of advantage, not to mention the wide disproportion between their political principles, the Colemans being genuine city Tories, and the doctor a staunch Whig; though both parties afterwards reversed their opinions; yet Dr. Battie was one whom no consideration of advantage in the most trying exigencies of life could ever prevail on to swerve from what he conscientiously believed to be truth.

A fair opening for a physician happening at Uxbridge, induced Dr. Battie to settle in that town. At his first coming there, Dr. Godolphin, provost of Eton, sent his coach and four for him, as his patient; but the doctor sitting to write a prescription, the provost, raising himself up, said, "You need not trouble yourself to write; I only sent for you to give you credit in the neighbourhood." His medical skill here being attended with success, he was quickly enabled to accumulate 500*l.* with which in his pocket, he again paid a visit to his relations in Suffolk, requesting their advice how to dispose of his wealth to the best advantage; and they were so pleased with his industry and discretion, that from that hour they behaved towards him with the firmest friendship. He then removed to London, where the established emoluments of his practice produced him 1000*l.* a year. In 1738 or 1739, he fulfilled by marriage a long attachment he had preserved for a daughter of Barnham Goode, the under-master of Eton school of the year 1691, against whom, at all times, the Colemans expressed the most inveterate political antipathy. They, however, behaved to the wife with the utmost civility, and when they died, they left Dr. Battie 30,000*l.*

In 1746 he published an Harveian oration, and in 1749, being then F. R. S. published his complete edition of Isocrates, 2 vols. 8vo, a work of which the learned and critical Harles does not speak in the highest terms of commendation, and seems to insinuate that the editor was deficient in judgment and talents. In the dispute which the college of physicians had with Dr. Schomberg, about the year 1750, Dr. Battie was one of the censors, and took a

very active part against that gentleman, in consequence of which he was thus severely, but not altogether unjustly ridiculed, in a poem called "The Battiad," said to be written by Moses Mendez, Paul Whitehead, and Dr. Schomberg, and since reprinted in Dilly's "Repository," 1776. The lines are these:

> "First Battus came, deep read in worldly art,
> Whose tongue ne'er knew the secrets of his heart:
> In mischief mighty, though but mean of size,
> And, like the tempter, ever in disguise.
> See him, with aspect grave, and gentle tread,
> By slow degrees approach the sickly bed.
> Then at his club behold him alter'd soon,
> The solemn doctor turns a low buffoon:
> And he, who lately in a learned freak
> Poach'd every lexicon, and published Greek,
> Still madly emulous of vulgar praise,
> From Punch's forehead wrings the dirty bays."

These last lines allude to a fact; and by successfully mimicking that low character, Dr. Battie is said to have once saved a young patient's life. He was sent for to a gentleman who was alive in 1782, but at that time only fourteen or fifteen years old, who was in extreme misery from a swelling in his throat; when the doctor understood what the complaint was, he opened the curtains, turned his wig, and acted Punch with so much humour and success, that the young man, thrown almost into convulsions from laughing, was so agitated, as to occasion the tumour to break, and a complete cure was the immediate consequence.

In 1751, he published "De principiis animalibus exercitationes in Coll. Reg. Medicorum," in three parts; which were followed the year after, by a fourth. These were his Lumleian lectures, delivered at the college of physicians. In 1757, being then physician to St. Luke's hospital, and master of a private mad-house near Wood's close, in the road to Islington, he published in 4to, "A treatise on Madness;" in which, having thrown out some censures on the medicinal practice formerly used in Bethlem hospital, he was replied to, and severely animadverted on, by Dr. John Monro, whose father had been lightly spoken of in the forementioned treatise. Monro having humorously enough taken Horace's *O major tandem parcas insane minori*, for the motto of his Remarks on Battie's Treatise, the wits gave him the name of *major Battie*, in-

stead of *doctor*. In 1762 he published "Aphorismi de cognoscendis et curandis morbis nonnullis ad principia animalia accommodati." Feb. 1763, he was examined before a committee of the house of commons on the state of the private mad-houses in this kingdom, and received in their printed report a testimony very honourable to his abilities.

In April 1764, he resigned the office of physician to St. Luke's hospital. In 1767, when disputes ran very high between the college of physicians and the licentiates, Dr. Battie wrote several letters in the public papers, in vindication of the college. In 1776, he was seized with a paralytic stroke, which proved fatal, June 13, in his 72d year. The night he expired, conversing with his servant, a lad who attended on him as a nurse, he said to him, "Young man, you have heard, no doubt, how great are the terrors of death. This night will probably afford you some experience; but may you learn, and may you profit by the example, that a conscientious endeavour to perform his duty through life, will ever close a Christian's eyes with comfort and tranquillity." He soon after departed, without a struggle or a groan, and was buried by his own direction, at Kingston-upon-Thames, "as near as possible to his wife, without any monument or memorial whatever." He left three daughters, Anne, Catherine, and Philadelphia, of whom the eldest was married to sir George Young (a gallant English admiral who died in 1810.) This lady sold her father's house and estate at Marlow, called Court garden, to Mr. Davenport, an eminent surgeon of London. The second was married to Jonathan Rashleigh, esq. and the third to John, afterwards sir John Call, bart. in the hon. East India company's service. Dr. Battie gave by his will 100*l.* to St. Luke's hospital; 100*l.* to the corporation for the relief of widows and children of clergymen, and twenty guineas to earl Camden, as a token of regard for his many public and private virtues. His books and papers, whether published or not, he gave to his daughter Anne. Among these was a tract on the meaning of 1 Cor. xv. 22, and some others which were printed before his death, but not published, nor have we seen a copy.

Dr. Battie, it may already be surmised, was of that class called humourists, and he had also a turn for speculations a little out of the way of his profession. His house at Marlow was built under his own direction, but he for-

got the stair-case, and all the offices below were constantly under water. A favourite scheme of his, for having the barges drawn up the river by horses instead of men, rendered him unpopular among the bargemen, and at one time he narrowly escaped being thrown over the bridge by them, but he pacified them by acting Punch. In this scheme he is said to have lost 1500*l.* and for fear of future insults, he always carried pocket-pistols about him. He affected in the country to be his own day-labourer, and to dress like one, and was, on one occasion, refused admittance to a gentleman's house, where he was intimate, the servants not knowing him in this disguise, but he forced himself in by main force. Upon the whole, however, he was a man of learning, benevolence, and skill.[1]

BATTIFERA, LAURA. See AMMINATI, BARTHOLOMEW.

BATTISHILL (JONATHAN), an English musician and composer, was born in London, 1738. Discovering at a very early age an uncommon genius for music, and having an excellent voice, he was, in 1747, placed in the choir of St. Paul's, under the tuition of Mr. Savage, then master of the young gentlemen of that cathedral. He was soon qualified to sing at sight, and before he had been in the choir two years, his performances discovered uncommon taste and judgment. On his voice changing at the usual period of life, he became an articled pupil of Mr. Savage, and at the expiration of his engagement, came forth one of the first extempore performers in this country. He had now just arrived at manhood, and having a pleasing, though not powerful voice, a tasteful and masterly style of execution on the harpsichord, a fund of entertaining information acquired by extensive reading, a pleasing manner, and a gay and lively disposition, he possessed, in an eminent degree, the power of rendering himself agreeable in every company; and his society and instruction were courted by persons of the highest ranks. Every encouragement was offered to excite his future efforts, and promote his professional success; and no prospects could be fairer or more flattering than those which he had now before him.

Of these advantages, however, he does not appear to have availed himself in the fullest extent. After leaving

[1] Nichols's Life of Bowyer, 8vo.—Harwood's Alumni Etonenses.

Mr. Savage, we find him composing songs for Sadler's Wells, and afterwards performing on the harpsichord at Covent-garden theatre, where he married Miss Davies, a singer, but did not permit her any more to appear in public. Soon after this marriage, he obtained the place of organist to the churches of St. Clement, East-cheap, and of Christ-church, Newgate-street, and about this time published a series of songs, highly creditable to his talents, and his reputation was yet more promoted by composing part of the opera of Alcmena, in conjunction with Mr. Michael Arne. But these and similar compositions did not divert his mind from cathedral music, in which style he composed some excellent anthems, since republished in Mr. Page's Harmonia Sacra. He also, at the express desire of the Rev. Charles Wesley, father of the present Messrs. Charles and Samuel Wesley, set to music a collection of hymns, written by that gentleman, the melodies of which are peculiarly elegant, yet chaste and appropriate. In the catch and glee style, he also gave convincing proofs of the diversity of his taste and genius, and in 1770 obtained the gold medal given by the noblemen's catch-club, for his well-known glee "Underneath this myrtle shade." With such talents, and the approbation which followed the exertion of them, he appears to have relaxed into indifference, and in his latter years seldom came forward as a composer. Except two excellent collections of three and four part songs, and a few airs composed for a collection published by Harrison of Paternoster-row, nothing appeared from his pen for the last thirty years of his life. His time was spent in his library, where he had accumulated a very large collection of valuable books, or in attending his pupils, or in what was, perhaps, as frequent and less wise, in convivial parties. He was blest with an uncommonly strong constitution: but the excesses in which he too frequently indulged, together with his insuperable grief for the loss of his friend colonel Morris, lately killed in Flanders, visibly preyed upon his health; and he became so ill during his last autumn, as to be confined to his chamber. He was advised to try sea-bathing, and the air of Margate, but these rendered him no service. He returned from that place rather worse than when he left town; and, agreeably to the advice of his physicians, took apartments at Islington, where his general debility still continued to increase, and where he expired on Thursday, the

10th of December, 1801, aged sixty-three years, and was interred, according to his dying wish, in the vaults of St. Paul's cathedral. Some of the manuscript compositions he left have since been published by Mr. Page.[1]

BATY (RICHARD), rector of the parish of Kirkandrews upon Esk, in Cumberland, was born in the parish of Arthuret, and received his academical education in the university of Glasgow, where he was admitted to the degree of A. M. in 1725. He afterwards became curate of Kirkandrews; and in this situation, his exemplary conduct, and faithful discharge of the ministerial duties, recommended him so effectually to lord viscount Preston, that on a vacancy, he presented him to the rectory in 1732. As there was no parsonage-house, nor glebe appropriated to the living, on its separation from Arthuret, he built the house contiguous to the old tower at Kirkandrews, with barns, stables, &c. entirely at his own expence, having first obtained a lease of the situation and farm there during his incumbency. The parish is divided by the river Esk; and as there is no bridge on this part of it, he established a ferry for the use of those coming to church. He likewise promoted the building of the school-house near Meadhope (endowed by lady Widrington and her sister), and for the information of those of maturer years, he printed, at Newcastle, 1750, a "Sermon on the Sacrament;" with prayers for the use of persons in private, and of families, which he distributed liberally among them. With the same views he published, in 1751, a small volume entitled "Seasonable advice to a careless world," in essays, &c. and lastly, in 1756, "The young Clergyman's Companion in visiting the Sick;" all these without his name. He was also skilful, and much consulted, as an oculist, but his advice and applications were always gratuitous. His temper and manners were mild and conciliating, his company much in request, and his house presented a scene of hospitality to the utmost of his abilities. He died in 1758.[2]

BAUDART (WILLIAM), a protestant divine, was born at Deinse in Flanders, in 1565, whence his parents being obliged to fly on account of their religion, he was brought first to Cologne, and afterwards to Embden, where he stu-

[1] From an account communicated by Dr. Busby to the Monthly Magazine, 1802.

[2] Hutchinson's Hist. of Cumberland, vol. II. p. 681.

died with great assiduity and success the learned languages of the East and West. When admitted into holy orders, the church of Sueck in Friesland, and that of Zutphen, invited him to become their pastor. The famous Synod of Dort, held in 1618 and 1619, appointed him, with Bogerman and Bucerus, to make a new translation of the Old Testament into Dutch. Bucerus died, and Baudart, after employing six years on the work, with his remaining colleague, died also at Zutphen in 1640. He was a man of uncommon industry, and so fond of literary employment that he chose for his motto "Labor mihi quies." Besides this translation of the Bible, he published a supplement to Van Meteren's history, containing affairs ecclesiastical and political from 1602 to 1624. This was published in Dutch, at Zutphen 1624, 2 vols. fol. His popish critics object to him that his orthodoxy has interfered rather too much with his impartiality. He also published "Polemographia Auriaco-Belgica," a collection of two hundred and ninety-nine engravings, with some illustrative Latin verses under each, 1621, 4to.; a similar collection of two hundred and eighty-five prints, representing the sieges, battles, &c. belong to the Belgic history, from 1559 to 1612, in oblong 4to; and a collection of memorable apophthegms. This, if the same with what Foppen calls "Les Guerres de Nassau," was published in 1616.[1]

BAUDELOT (Charles Cæsar) de Dairval, an eminent French antiquary, was born at Paris, Nov. 29, 1648. He studied partly at Beauvais, under his uncle Hallé, an eminent doctor of the Sorbonne, and director of that school, and afterwards at Paris under Danet, author of the dictionaries which bear his name. His inclination was for medicine as a profession, but family reasons decided in favour of the law, in which he became an advocate of parliament, and a distinguished pleader. Happening to be obliged to go to Dijon about a cause in which his mother was concerned, he amused his leisure hours in visiting the libraries and museums with which Dijon at that time abounded. He pleaded that cause, however, so ably, that the marquis de la Meilleraye was induced to intrust him with another of great importance which had brought him to Dijon, and our young advocate, now metamorphosed into an antiquary, laid out the fee he received from his

[1] Dict. Hist.—Foppen Bibl. Belg.—Saxii Onomasticon.

noble client, in the purchase of a cabinet of books, medals, &c. then on sale at Dijon. With this he returned to Paris, but no more to the bar, his whole attention being absorbed in researches on the remains of antiquity. The notions he had formed on this subject appeared soon in his principal work on the utility of travelling, and the advantages which the learned derive from the study of antiquities. It was entitled "De l'utilité des Voyages," 2 vols. 1686, 12mo, often reprinted, and the edition of Rouen in 1727 is said to be the best, although, according to Niceron, not the most correct. The reputation of this work brought him acquainted with the most eminent antiquaries of England, Holland, and Germany, and, when he least expected such an honour, he was admitted an associate of the academy of the Ricovrati of Padua, and was generally consulted on all subjects of antiquity which happened to be the object of public curiosity. In 1698 he printed a dissertation on Ptolomy Auletes, whose head he discovered on an ancient amethyst hitherto undescribed, in the cabinet of the duchess of Orleans, who rewarded him by the appointment of keeper of her cabinet of medals. In 1700, he wrote a letter to Mr. Lister of the royal society of London, describing an enormous stone found in the body of a horse. He afterwards published separately, or in the literary journals, various memoirs on antique medals, and in 1705 he was chosen a member of the academy of inscriptions and belles lettres. This honour inspirited his labours, and he became a frequent contributor to the memoirs of the academy. His last piece is entitled "Dissertation sur le guerre des Atheniens contre les peuples de l'isle Atlantique." His health now began to decline, although for some time it was not discovered that his disorder was a dropsy of the chest, which proved fatal June 27, 1722. His character is represented by all his biographers as being truly amiable. He bequeathed to the academy, what he valued most, his books, medals, bronzes, and antique marbles. Two of the latter of great value, which were brought from Constantinople by M. Nointal, and are supposed to be more than two thousand years old, contain the names of the Athenian captains and soldiers who were killed, in one year, in different expeditions. These afterwards became the property of M. Thevenot, the king's librarian, who placed them at his country-house at Issy. Thevenot's heirs, who had little taste for antiquities, were about to have sold them to a

stone-cutter for common purposes, when Baudelot heard of the transaction, and immediately went in pursuit of the treasure. Having purchased them, he had them placed in a carriage of which he never lost sight until they were deposited in a house which he then occupied in the faubourg of St. Marceau, and when he removed to that of St. Germain, he conveyed them thither with the same care, and placed them in a small court. Here, however, they were not quite safe. A considerable part of the house happened to be occupied by a young lady who had no taste for antiquities, and soon discovered that these marbles were an incumbrance. In order to make Baudelot remove them, she pretended to hire the dustmen to take them away. Baudelot, returning home at night, was told of this project, and although it was then late, would not go to sleep until he had seen them deposited in his apartment. They are now in the museum of antiquities in the Louvre.[1]

BAUDERON (Brice), a French physician, born at Parey in the Charolais, practised at Macon for several years, where he died in 1623, aged eighty-one. He is best known by a Pharmacopœia, published under the title of "Paraphrase sur la Pharmacopée," which was long a very popular work. It was first printed at Lyons in 1588, and reprinted in 1596, 1603, and 1628, 8vo, and translated into Latin, under the title of "Pharmacopœia e Gallico in Latinum versa à Philemone Hollando," with additions, Lond. 1639, fol. and Hague, 1640, 4to, and often reprinted in this form. He published also "Praxis Medica in duos tractatus distincta," Paris, 1620, 4to. Haller calls this "Praxis de febribus."[2]

BAUDIER (Michael), of Languedoc, historiographer of France under Louis XIII. was one of the most fertile and heavy writers of his time, but we have no particulars of his life. He left behind him many works composed without either method or taste, but which abound in particulars not to be found elsewhere. 1. "Histoire générale de la Religion des Turcs, avec la Vie de leur prophète Mahomet, et des iv premiers califes;" also, "Le Livre et la Théologie de Mahomet," 1636, 8vo, a work translated from the Arabic, copied by those who wrote after him, though they have not vouchsafed to cite him. 2. "His-

[1] Chaufepie.—Moreri.—Dict. Hist.—Saxii Onomasticon.
[2] Dict. Hist.—Manget and Haller.—Gen. Dict.

toire du Cardinal d'Amboise," Paris, 1651, in 8vo. Sirmond, of the Academie Françoise, one of the numerous flatterers of the cardinal de Richelieu, formed the design of elevating that minister at the expence of all those who had gone before him. He began by attacking d'Amboise, and failed not to sink him below Richelieu. Baudier, by no means a courtier, avenged his memory, and eclipsed the work of his detractor. 3. "Histoire du Marechal de Toiras," 1644, fol. 1666, 2 vols. 12mo; a curious performance which throws considerable light on the reign of Louis XIII. 4. "The Lives of the Abbé Suger, and of Cardinal Ximenes, &c." The facts that Baudier relates in these different works are almost always absorbed by his reflections, which have neither the merit of precision nor that of novelty to recommend them. Moreri informs us that he wrote a history of Margaret of Anjou, queen of Henry VI. of England, that the manuscript was in the library of the abbey of St. Germain des Pres, at Paris, among the collection of M. de Coislin, bishop of Metz; and that this history was translated and published in English, without any acknowledgment by the translator, or any notice of the original author.[1]

BAUDIUS (Dominic), professor of history in the university of Leyden, was born at Lisle, April 8, 1561. He began his studies at Aix la Chapelle, whether his parents, who were Protestants, had retired during the tyranny of the duke of Alva. He went afterwards to Leyden and Geneva, where he studied divinity: after residing here some time, he returned to Ghent, and again to Leyden, where he applied to the civil law, and was admitted doctor of law, June 1585. Soon after, he accompanied the ambassadors from the states to England, and during his residence here became acquainted with several persons of distinction, particularly the famous sir Philip Sidney.

He was admitted advocate at the Hague, the 5th of January 1587; but being soon tired of the bar, went to France, where he remained ten years, and was much esteemed, acquiring both friends and patrons. Achilles de Harlai, first president of the parliament of Paris, got him to be admitted advocate of the parliament of Paris in 1592. In 1602, he went to England with Christopher de Harlai, the president's son, who was sent ambassador thither by Henry

[1] Moreri.—Dict. Hist.

the Great; and the same year, having been named professor of eloquence at Leyden, he settled in that university. He read lectures on history after the death of Morula, and was permitted also to do the same on the civil law. In 1611, the states conferred upon him the office of historiographer in conjunction with Meursius; and in consequence thereof he wrote "The history of the Truce." Baudius is an elegant prose-writer, as appears from his "Letters," many of which were published after his death. He was also an excellent Latin poet: the first edition of his poems was printed in 1587; they consist of verses of all the different measures: he published separately a book of iambics in 1591, dedicated to cardinal Bourbon. Some of his poems he dedicated to the king of England; others to the prince of Wales, in the edition of 1607, and went over to England to present them, where great respect was paid to him by several persons of rank and learning.

Baudius was a strenuous advocate for a truce betwixt the States and Spain: two orations he published on this subject, though without his name, had almost brought him into serious trouble, as prince Maurice was made to believe he was affronted in them, and the author was said to have been bribed by the French ambassador to write upon the truce. In consequence of these suspicions he wrote to the prince and his secretary, in order to vindicate himself, and laments his unhappy fate in being exposed to the malice of so many slanderers, who put wrong interpretations on his words: "It is evident (says he) that through the malignity of mankind, nothing can be expressed so cautiously by men of any character and reputation, but it may be distorted into some obnoxious sense. For what can be more absurd than the conduct of those men, who have reported that I have been bribed by the ambassador Jeannin, to give him empty words in return for his generosity to me? as if I, an obscure doctor, was an assistant to a man of the greatest experience in business." Some verses, which he wrote in praise of the marquis of Spinola, occasioned him also a good deal of trouble: the marquis came to Holland before any thing was concluded either of the peace or truce; and though Baudius had printed the poem, yet he kept the copies of it, till it might be seen more evidently upon what account this minister came, and gave them only to his most intimate friends. It being

known however that the poem was printed, he was very near being banished for it.

Baudius was a man of considerable learning, and wrote in Latin with great purity and elegance. But he was conceited and ambitious beyond all just claims, and disgraced his latter years by intemperance, and vagrant amours, although a married man. This exposed him to ridicule, and injured his reputation in the republic of letters. He died at Leyden, August 22, 1613.

His works are: 1. "Oratio in Plinii Panegyricum;" Leyden, 1603, 4to. 2. "Poemata," ibid. 1607, 8vo. often reprinted; but less admired than his letters. 3. "Oratio ad Studiosos Leydenses, ob cædem commilitonis, tumultuantes," ibid. 1609, 8vo, a very elegant address. 4. "Monumentum consecratum Honori et Memoriæ Britanniarum principis Henrici Frederici," ibid. 1612, 4to. 5. "De Induciis Belli Belgici," ibid. 1613, 4to; 1617, 8vo. 6. "Epistolæ," ibid. 1615, 24mo, and often reprinted; certainly the most entertaining of his works, and a very faithful picture of his character. This work, to be found in every library, every catalogue, and almost every stall, has the addition of the whole of his orations, a treatise on Usury and a short life and portrait prefixed.[1]

BAUDOT DE JUILLI (NICHOLAS), born at Vendôme in 1678, was the son of a collector of excise, settled at Sarlat, where he became sub-delegate of the intendant. The functions of this office and the charms of literature filled up the course of his long life, which terminated in 1759, at the age of 81. We have several historical works by him, written with method and ingenuity. 1. "L'Histoire de Catherine de France, reine d'Angleterre," which he published in 1696. Though the whole of this be true in regard to the principal events, the author afterwards allowed, what may indeed be easily discovered, that it is very much tinctured with romance. 2. "Germaine de Foix," an historical novel, 1701. 3. "L'histoire secrette du Connétable de Bourbon," 1706. 4. "La Relation historique et galante de l'invasion de l'Espagne par les Maures," 1722, 4 vols. in 12mo. These three works are nearly of the same species with the first; but there are others by him of more regular and authentic composition, as, "l'His-

[1] Gen. Dict.—Freheyri Theatrum.—Foppen Bibl. Belg.—"Illust. Holland. et Westfrisiæ ordinum Alma Academia Leidensis," 1614, 4to. p. 209.—Blount's Censura.—Saxii Onomasticon.

toire de la conquête d'Angleterre par Guillaume duc de Normandie;" 1701, in 12mo; "L'Histoire de Philippe Auguste," 1702, 2 vols. 12mo; and that of "Charles VII." 1697, 2 vols. 12mo. Its principal merit lies in the method and style, as the author consulted nothing but printed books. We have likewise by him, "L'Histoire des hommes illustres," extracted from Brantôme; "L'Histoire de la vie et du règne de Charles VI." 1753, in 9 vols. 12mo. "L'Histoire du règne de Louis XI." 1756, 6 vols. 12mo. "L'Histoire des révolutions de Naples," 1757, 4 vols. 12mo. These three last works appeared under the name of Mad. de Lussan, who, as will be noticed in her article, shared the profits with him. His general style is easy, perhaps approaching to negligence, and in the hurry of so much compilation, we cannot wonder that there are inaccuracies in facts, or at least, in dates. [1]

BAUDOUIN (BENEDICT), a divine of Amiens, the place of his birth, acquired the notice of the learned by his dissertation "De la chaussure des Anciens," published in 1615, under the title of "Calceus antiquus et mysticus," 8vo. This work was the occasion of the false notion that he was the son of a shoemaker, and had followed the trade himself, to which he intended to do honour by this publication. Such is the brief notice of this author in the last edition of this Dictionary. It is necessary, however, to add that he was esteemed a man of learning in his day, was principal of the college of Troyes; and on his return to Amiens, accepted the charge of master of the Hotel-Dieu, and died here Nov. 1632. Whether he was the son of a shoemaker, and bred to that business himself, seems doubtful. The Dict. Hist. asserts it on the authority of Daire in his "Hist. Litt. de la ville d'Amiens," p. 161. The continuator of Moreri contradicts it, on the authority of La Morliere in his "Antiquités de la ville d'Amiens," and informs us that the "Calceus antiquus" was a work compiled by the author as an exercise on a curious question in ancient manners and dress. From la Morliere, we learn also that Baudouin translated Seneca's tragedies into French verse, which translation was published at Troyes in 1629. [2]

BAUDOUIN (FRANCIS), in Latin BALDUINUS, a famous civilian, was born at Arras the first of January, 1520. He studied for six years in the university of Louvain, after

[1] Dict. Hist.—Moreri. [2] Ibid.

which he was some time at the court of Charles V. with the marquis de Bergue, and then he went to France, where he gained the friendship of the most learned men, and among others of Charles du Moulin, at whose house he lodged. The curiosity of knowing the most famous ministers induced him to travel into Germany; where he became acquainted with Calvin at Geneva, Bucer at Strasburgh, and others of the reformed clergy. On his return to Paris he was invited to a professorship of civil law at Bourges, which office he filled for seven years with reputation enough to alarm the jealousy of his colleague Duarenus, and then went to Tubing, where he likewise intended to have taught civil law; but hearing that Du Moulin designed to return to that university, he remained at Strasburgh, and gave lectures for about a year. Thence he went to Heidelberg, and was professor of civil law and history near five years, until he was sent for by Anthony of Bourbon, king of Navarre, who made him preceptor to his natural son. About this time an idea was entertained of reconciling the Romish and Protestant churches, and Baudouin was recommended to the king of Navarre, as likely to promote such an attempt, which however did not succeed, and only served to involve Baudouin in disputes with the reformers, who saw at once the impracticability of the scheme, without injuring the reformation already successfully begun. Baudouin carried his pupil to Trent, but on the king of Navarre's death, returned to France with him, and found his estate and library pillaged.

At this time, his old friend the marquis de Bergue, and several other lords of the low-countries, engaged Maximilian de Bergue, archbishop of Cambray, to procure Baudouin the professorship of civil law, intending to make use of his advice in affairs of state and religion; for they knew that he was of opinion, that the laws against sectaries ought to be moderated. In consequence of this we find him next, professor of civil law in the university of Doway. He was very civilly received by the duke of Alva, who was then preparing his cruel proceedings for St. Bartholomew day; but, as he was afraid of being chosen one of the judges of those persons, whom they designed to put to death, he desired leave of absence under pretence of fetching his wife and his library thither; and having obtained it, he returned to Paris, where he read public lectures upon several passages of the Pandects with the applause of a

large audience. He accepted the professorship of civil law, which was offered him by the university of Bezançon; but understanding upon his going thither that the emperor had prohibited that university from erecting this professorship, he refused to read any lectures, though he was solicited to it. He then returned to Paris, and agreeably to the advice of Philip de Hurault, which was to teach civil law in the university of Angers, he went thither, where he continued his lectures for four years, till the duke of Anjou, who was proclaimed king of Poland, sent for him to Paris at the time when the embassy from Poland was received there. He was designed for the professorship of civil law in the university of Cracow; and it is thought he would have attended the new king into that country, if death had not prevented him. He died in the college of Arras, at Paris, Oct. 24, 1573. Baudouin appears to have been of unsettled principles in religion. Affecting to be displeased with some things in popery, Calvinism, and Lutheranism, he allowed his mind to dwell on the hopes of forming a new sect out of them all. He was, however, a man of extensive learning and commanding eloquence, and often employed in political negociations, in the conduct of which he gave much satisfaction, yet it is supposed that he did not die rich, and it is certain that he never had any great preferments.

His principal works, written in a pure style, are, 1. "Leges de re Rustica, et Novella Constitutio prima," &c. Louvain, 1542, 4to; Basil, 1543. 2. "Prolegomena seu prefata de jure civili," Paris, 1545, 4to. 3. "Commentarii in libros quatuor instituti juris civilis," Paris, 1546, folio; reprinted 1582, 1584. 4. "Juris Civilis Catechesis," Basil, 1557, 8vo. 5. "Disputationes duæ de jure civili, cum Papiniani vita," Heidelberg, 1561, 8vo. 6. "Notæ ad libros I. et II. Digestorum," Basil, 1557, 8vo, with many other works on different parts of civil law. 7. "De Institutione Historiæ Universæ," Paris, 1551, 4to. 8. "Historia Carthaginensis collationis," relative to the ancient controversy between the Catholics and the Donatists, ibid. 1566, 8vo. 9. An edition of "Optatus de schismate Donatistarum," &c. ib. 1569, 8vo. 10. "De Legatione Polonica, oratio," ib. 1573, 4to. 11. "Apologia triplex adversus Joannem Calvinum ac Theodorum Bezam," 1562, 1564, 8vo, &c.[1]

[1] Gen. Dict.—Moreri.—Dupin.—Foppen Bibl. Belg.—Sax. in Balduinus.—Niceron, vol. XXVII.

BAUDOUIN (John), a member of the French academy, was a native of Pradelle in Vivarais, where he was born in 1590. In his youth he was a considerable traveller, but afterwards settled for the rest of his life at Paris, where he was reader to queen Margaret. He made translations from Tacitus, Suetonius, Lucian, Sallust, Dion Cassius, Tasso, and many other established writers, but which contributed little to his fame. When hard pressed by his employers, he contented himself with retouching former translations, without looking into the originals. He also wrote a "History of Malta," 1659, 2 vols. folio, and some novels and romances, in general beneath mediocrity. His only work not of this character, is his collection of "Emblems," with moral explanations, Paris, 1638, 8vo. 3 vols. a beautiful book, with engravings by Briot. His "Iconologie" is also in request with collectors. It was printed at Paris, 1636, folio, and 1643, 4to. Baudouin died at Paris in 1650, according to Moreri, or 1656, as in the Dict. Hist.[1]

BAUDRAND (Michael Anthony), a celebrated French geographer, was born at Paris the 28th of July, 1633. His father, Stephen Baudrand, was first deputy of the procurator-general of the court of aids, treasurer of France for Montauban, and master of the requests of his royal highness Gaston of France, and his mother's name was Frances Caule. He began his studies in the year 1640. His inclination for geography was first noticed when he studied at the Jesuits college of Clermont under father Briet, who was famous for his geography, which was then printing, the proof sheets of which were corrected by our author. After he had finished his course of philosophy at the college of Lisieux under Mr. Desperier, cardinal Antonio Barberini took him as his secretary at Rome, and he was present with his eminence at the conclave, in which pope Alexander VII. was elected; and afterwards at that in which Clement IX. was chosen pope. Upon his return to France, he applied himself to the revisal of Ferrarius's Geographical Dictionary, which he enlarged by one half, and published at Paris, 1671, fol. In the same year he attended the marquis of Dangeau, who was employed by the king in the management of his affairs in Germany, and also went to England with the duchess of York, who was afterwards

[1] Dict. Hist.—Moreri.

queen of England. His travels were of great advantage to him in furnishing him with a variety of observations in geography. He returned to France in 1677, and composed his geographical dictionary in Latin. In 1691 he attended the cardinal of Camus, who was bishop of Grenoble, to Rome, and went with him into the conclave on the 27th of March, where he continued three months and a half, till the election of pope Innocent XII. on July 12th, the same year. Upon his return to Paris he applied himself to the completing of his French geographical dictionary, but he was prevented from publishing it by his death, which happened at Paris the 29th of May 1700. He had been prior of Rouvres and Neuf-Marché. He left all his books and papers to the Benedictine monks of the abbey of St. Germain des Prez.

His geographical dictionary was entitled "Geographia ordine literarum disposita," Paris, 1682, 2 vols. fol. That in French appeared in 1705, folio, but neither of them obtained much credit. The best edition, if we may so term it, is the "Dictionaire Geographique Universelle," taken from Baudrand's work, by Maty, and published at Amsterdam in 1701, 4to, with a most valuable and copious index of the Latin names translated into the modern.

Baudrand's other works are, 1. "Descriptio Fluminum Galliæ, qua Francia est; opera Papyrii Massoni, cum notis M. Baudrand," Paris, 1685, in 12mo. He employed afterwards two years in composing a work, which is not yet published, entitled, 2. "Geographia Christiana, sive notitia Archiepiscopatuum, et Episcopatuum totius orbis, quibus à Pontifice Romano providetur juxta præsentem ipsorum statum." He had given a sketch of this design at the end of his Latin dictionary. 3. "La Francia," 1662, in folio, and likewise in two tables in folio, 1694. This is a map of France, which he made for the Italians. 4. "Le Principauté de Catalogne et le Comté de Roussillon, suivant les nouvelles Observations;" a map in two sheets, Paris, 1693.[1]

BAUHIN (John), the first of a family of men of learning and fame, was born at Amiens, Aug. 24, 1511, and educated in the profession of medicine and surgery. In his eighteenth year he began practice as a surgeon, and acquired such reputation as to be frequently consulted by persons of the first rank; and queen Catherine of Navarre bestowed on him the title of her physician. His connections with the

[1] Gen. Dict.—Moreri.—Saxii Onomasticon.

"new heretics," as Moreri calls the Protestants, induced him to adopt their opinions. In 1532 he went to England, we are not told why, and practised there for three years, after which he returned to Paris, and married; but having avowed his principles with boldness, and afforded assistance and protection to those of the reformed religion, he was thrown into prison in the reign of Francis I. and condemned to be burnt; but queen Margaret, who was sister to that prince, obtained his pardon and release, and appointed him her physician and surgeon in ordinary. Some time after, not thinking himself secure, even under her protection, he went to Antwerp and practised medicine, but even here the dread of the Spanish inquisition obliged him to retire to Germany, and at length he obtained an asylum at Basil, and for some time was corrector of the Froben press. He then resumed his profession, and was made assessor, and afterwards dean of the faculty. He died in 1582, leaving two sons, the subjects of the following articles.[1]

BAUHIN (John), his eldest son, was born at Basil in 1541, took his doctor's degree in 1562, and afterwards became principal physician to Frederick duke of Wirtemberg. In 1561 he attached himself to the celebrated Gessner, under whom he studied botany with great perseverance and success. The principal works by which he gained a lasting name in the annals of that and other sciences, were his 1. "Memorabilis historia luporum aliquot rabidorum," 1591, 8vo. 2. "De plantis a divis, sanctisque nomen habentibus," Basil, 1591, 8vo. 3. "Vivitur ingenio, cætera mortis erunt," the inscription of a work on insects and plants, but which has no other title, 1592, oblong form. 4. "De plantis absynthii nomen habentibus," Montbelliard, 1593, 1599, 8vo. 5. Historia novi et admirabilis fontis, balneique Bollensis," ib. 1598, 4to. 6. "Historiæ plantarum prodromus," Ebroduni (Brinn) 1619, 4to. 7. "Historia plantarum universalis," 3 vols. folio, 1650, 1651. This edition is enriched with the notes of Dominic Chabrans, a physician of Geneva, and the remarks of Robert Moryson, which he first published in his "Hortus Blesensis," and which, it is now allowed, were unreasonably severe. 8. "De Aquis medicatis, nova methodus, quatuor libris comprehensa," Montbeliard, 1605, 1607, 1612, 4to. Bauhin, after being

[1] Moreri.

physician to the duke of Wirtemberg for forty years, during which he resided at Montbeliard, died there in 1613.[1]

BAUHIN (Gaspard), brother of the preceding, was born at Basil, Jan. 17, 1560, and at the early age of sixteen began to study medicine. In 1577 he went to Padua, where he was instructed in botany and anatomy, and afterwards visited the university of Montpellier, and the most celebrated schools of Germany. On his return to Basil in 1580, he took his doctor's degree, and was appointed by the faculty to lecture on anatomy and botany. In 1582 he was elected professor of Greek; and in 1588 professor of anatomy and botany. In 1596, Frederick duke of Wirtemberg gave him the title of his physician, which he had before conferred on his brother. He was also, in 1614, principal city physician, and in the course of his life four times rector of the university, and eight times dean of the faculty of medicine. He died Dec. 5, 1624, after establishing a very high reputation for his knowledge in botany and anatomy, in both which he published some valuable works. The principal were his representations of plants, and especially what he called the exhibition of the botanical theatre ("Phytopinax," Basil, 1596, 4to, and "Pinax Theatri Botanici," ib. 1623, 4to), a work which was the fruit of fourteen years collections and labours, and served much to facilitate the study of botany, and to promote its knowledge. Bauhin was not the creator of a system, but he reformed many abuses and defects, especially the confusion of names. He collected the synonymous terms of six thousand plants, which various authors had capriciously assigned to them. This prevented the many mistakes which till then had been made by botanists, who took several descript plants for non-descripts, and gave them few names, only because they had been described too much and too variously. Bauhin himself made several mistakes in this new method, which, however, considering the whole extent of his merit, candour would overlook. After his time botany stood still for some years, the learned thinking it sufficient if they knew and called the plants by the names which Bauhin had given them. Manget and other writers have given a large list of Bauhin's other works, which we suspect is not quite correct, some being attributed to Gaspar which belong to John, and vice

[1] Moreri.—Dict. Hist.

versa. Other branches of this family were physicians of eminence in their time, but did not arrive to the same fame as authors.[1]

BAULDRI (Paul), surnamed d'Iberville, professor of ecclesiastical history at Utrecht, was born at Rouen in 1639. His father, a Protestant and a man of opulence, had him educated with great care. He was first instructed in classical learning at Quevilli, a village near Rouen, where the Protestants had a college and church. Thence he went to Saumur, where he learned Hebrew under Louis Cappel, and improved his knowledge of Latin and Greek under Tanaquil le Fevre, who was particularly attached to him, corresponded with him after he left Saumur, and dedicated to him one of his works. Bauldri also studied divinity in this university, and afterwards went to England, and resided some years at Oxford, passing most of his time in the Bodleian library, and becoming acquainted with Henry Justel, the king's librarian, and Dr. Fell, bishop of Oxford. After having twice visited England, he returned to his own country, and gave himself up to study, enlarging his library by a judicious selection of valuable books. He brought from England an Arabian, with whom he studied that language. In 1682 he married, at Rouen, Magdalen Basnage, the daughter of Henry. After the revocation of the edict of Nantz, he intended to have taken refuge in England, but his friends and admirers in Holland invited him thither, and by their interest he was, in 1685, appointed professor of ecclesiastical history in the university of Utrecht. In 1692 he published, 1. A new edition of Lactantius "De mortibus persecutorum," with learned notes. He published also, 2. A new edition of Furetiere's "Nouvelle allegorique, ou, Histoire des derniers troubles arrivés au royaume d'eloquence," Utrecht, 1703, 12mo. 3. "Critical remarks on the book of Job," inserted in Basnage's memoirs of the works of the learned, August 1696. 4. A letter on the same subject, July 1697, and some other dissertations in the literary journals. The states of Utrecht endeavoured to obtain for M. Bauldri the restitution of his property at the treaty of Ryswick, but did not succeed. He died at Utrecht, highly esteemed, Feb. 16, 1706.[2]

[1] Gen. Dict.—Moreri.—Stoever's Life of Linnæus, p. 61.—Manget. Bibl. Script. Med.—Saxii Onomasticon.

[2] Moreri.—Saxii Onomasticon.

BAULOT, or BEAULIEU (James), a celebrated lithotomist, was born in 1651, in a village of the bailiwick of Lons-le-Saunier in Franche Comté, of very poor parents. He quitted them early in life, in order to enter into a regiment of horse, in which he served some years, and made an acquaintance with one Pauloni, an empirical surgeon, who had acquired a name for lithotomy. After having taken lessons under this person for five or six years, he repaired to Provence. There he put on a kind of monastic habit, but unlike any worn by the several orders of monks, and was ever afterwards known only by the name of friar James. In this garb he went to Languedoc, then to Roussillon, and from thence through the different provinces of France. He at length appeared at Paris, but soon quitted it for his more extensive perambulations. He was seen at Geneva, at Aix-la-Chapelle, at Amsterdam, and practised everywhere. His success was various, but his method was not uniform, and anatomy was utterly unknown to this bold operator. He refused to take any care of his patients after the operation, saying, "I have extracted the stone; God will heal the wound." Being afterwards taught by experience that dressings and regimen were necessary, his treatments were constantly more successful. He was indisputably the inventor of the lateral operation. His method was to introduce a sound through the urethra into the bladder with a straight bistory, cut upon the staff, and then he carried his incision along the staff into the bladder. He then introduced the forefinger of the left hand into the bladder, searched for the stone, which, having withdrawn the sound, he extracted by means of forceps. Professor Rau of Holland improved upon this method, which afterwards suggested to our countryman, Cheselden, the lateral operation, as now, with a few alterations, very generally practised. In gratitude for the numerous cures this operator had performed in Amsterdam, the magistracy of that city caused his portrait to be engraved, and a medal to be struck, bearing for impress his bust. After having appeared at the court of Vienna and at that of Rome, he made choice of a retreat near Besançon, where he died in 1720, at the age of sixty-nine. The history of this hermit was written by M. Vacher, surgeon-major of the king's armies, and printed at Besançon, in 1757, 12mo.[1]

[1] Dict. Hist.

BEAUME' (ANTONY), an eminent French chemist, was born at Senlis, Feb. 26, 1728, and devoted his time to the study of pharmacy and chemistry. In 1752 he was admitted as an apothecary at Paris, and in 1775 was elected a member of the royal academy of sciences. He more recently became a member of the National Institute, and died at Carrieres near Paris, March 14, 1805. He published, 1. "Plan d'un cours de Chimie experimentale et raisonnée," Paris, 1757, 8vo. Macquer, the celebrated chemist, had a hand in this work. 2. "Dissertation sur l'Ether," ibid. 1757, 12mo. 3. "Elemens de Pharmacie theorique et pratique," ibid. 1762, and eight editions afterwards. 4. "Manual de Chimie," ibid. 1763, 1765, 1769, 12mo. 5. "Memoire sur les argiles, ou, recherches sur la nature des terres les plus propres a l'agriculture, et sur les moyens de fertiliser celles qui sont steriles," ibid. 1770, 8vo. 6. "Chimie experimentale et raisonnée," ibid. 1773, 3 vols. 8vo. This extends only to the mineral kingdom.[1]

BAUME (JAMES FRANCIS DE LA), canon of the collegiate church of St. Agricola d'Avignon, was born at Carpentras in the Comtat Venaissin, in 1705. His passion for the belles-lettres attracted him to Paris, and after having made some stay there, he published a pamphlet entitled "Eloge de la Paix," dedicated to the academie Françoise; it is in the form of a discourse, an ode, and an epopea, but has little merit in any of these styles. This did not, however, prevent him from meditating a work of greater length. He carried the idea of his design with him into his province, and there he completed it. "The Christiade, or Paradise regained," which is here meant, occasioned its author a second journey to Paris, where his poem was printed, in 1753, 6 vols. 12mo. The work, well executed as to the typographical part, is written in a pompous, affected, and often ridiculous style, and the sacred subject was so much burlesqued, that it was condemned by the parliament of Paris, and the author fined. He died at Paris in 1757. He wrote besides several small pieces, as the "Saturnales Françoises," 1736, 2 vols. 12mo, and he worked for upwards of ten years on the "Courier d'Avignon." He was a man of a warm imagination, but void both of taste and judgment.[2]

[1] Dict. Hist. [2] Ibid.

BAUMGARTEN (Alexander Theophilus), a philosopher of the German school, was born at Berlin, June 17, 1714. He studied divinity at Halle, at a time when it was a crime to read the writings of the celebrated Wolff, but these he perused with avidity, and cultivated the friendship of their author. Mathematics became afterwards his favourite study, and he conceived at the same time the idea of elevating the belles-lettres to a rank among the sciences, and the science according to which he explained his principles on this subject, he called Æsthetics. At Halle, he was professor of logic, metaphysics, the law of nature and moral philosophy. He died at Francfort on the Oder, May 26, 1762. His principal works are: 1. "Disputatio de nonnullis ad poema pertinentibus," Halle, 1735, 4to, in which he discloses the principles of his Æsthetics. 2. "Metaphysica," Halle, 1739, 1743, and 1763, 8vo, a work highly praised by his countrymen. 3. "Etica philosophica," ibid. 1740, 1751, 1762. 4. "Æsthetica," Francfort, 1750, 1758, 2 vols. 8vo, but not completed. 5. "Initia philosophiæ practicæ primæ," ibid. 1760, 8vo. His brother Siegmond, was a Lutheran divine, and a most voluminous writer. He died in 1757. One of the best of his works which we have seen, is a supplement to the English Universal History, printed about 1760.[1]

BAUNE (James de la), a learned French Jesuit, was born at Paris, April 15, 1649, and entered the society in 1665. He had taught grammar and the classics in the Jesuits college of Paris, for five years, and had completed his theological studies, when about the end of 1677 he was appointed tutor to the duke of Bourbon, and obliged to return to his studies again for five years, after which he was appointed professor of rhetoric, and filled that office for the same number of years. As soon as he found leisure from these engagements, he began to collect the works of father Sirmond, which he published in 1696, in 5 vols. fol. at Paris, and which were afterwards reprinted at Venice, in 1729. He also intended to have collected the works of the celebrated Petau, but the weakness of his sight began now to interrupt his literary labours, and he was at the same time ordered to Rouen as rector of the college. Three years after he returned to Paris, whence he went to Rome, to be present at the general assembly

[1] Dict. Hist.

of the society. The rest of his life he passed partly at Rouen, and partly at Paris, where he died Oct. 21, 1725. Besides the edition of the works of Sirmond, we owe to his labours, 1. "Symbola Heroica," Paris, 1672, 4to. 2. "In funere Gabrielis Cossartii carmen," Paris, 1675, 4to. 3. "Panegyrici veteres, ad usum Delphini," ibid. 1676, 4to, which Dr. Clarke says is one of the scarcest of the Delphin editions; it was reprinted at Amst. 1701, 8vo; Venice, 1725, 4to; and again in 1728, with the notes of Schwartz. There is also a London edit. 1716, 8vo, which contains only the panegyric of Pliny, with the notes of de la Baune, Lipsius, Baudius, &c. 4. "Ludus poeticus in recentem cometam," Paris, 1681, 4to. 5. "Ludovico duci Borbonio, Oratio," ibid. 1682, 12mo. 6. "Ferdinando de Furstenberg, pro fundata missione Sinensi, gratiarum actio," ibid. 1683, 4to. 7. "In obitum ejusdem, carmen," 1684, 4to. 8. "Ludovico magno liberalium artium parenti et patrono, panegyricus," ibid. 1684, 12mo. 9. "Augustiss. Galliarum senatui panegyricus," ibid. 1685, 4to. 10. "Laudatio funebris Ludovici Borbonii principis Condæi," ibid. 1687, 4to. Many of his Latin poems were inserted in a collection entitled "Collegii Parisiensis societ. Jesu, festi plausus ad nuptias Ludovici Galliarum Delphini, et Mariæ-Annæ-Christianæ-Victoriæ Bavaræ," ibid. 1680, fol.[1]

BAUR (JOHN WILLIAM), an eminent painter, was born at Strasburg, in 1610, and was a disciple of Frederick Brendel. He had an enlarged capacity, but the liveliness of his imagination hindered him from studying nature, or the antique, in such a manner as to divest himself of his German taste, though he went to Rome to improve himself in the art. In Italy, he applied himself entirely to architecture, as far as it might contribute to the enrichment of his landscapes, which were his favourite subjects; and for his scenes and situations he studied after the rich prospects about Frascati and Tivoli, which could afford him the most delightful sites, views, and incidents. He was fond of introducing into his designs, battles, marchings of the army, skirmishes, and processions; but although he resided for a considerable length of time in and about Naples and Rome, he never arrived at a grandeur of design; nor could ever express the naked but indifferently. It must, how-

[1] Moreri from a MS. of Father Oudin.

ever, be said in his commendation, that his pencil was light, his composition good, and his dispositions eminently picturesque. He painted with great success in water-colours on vellum, and etched the Metamorphoses of Ovid, and a great many other plates, from his own designs; his works were completed by Melchior Kussel, to the amount of five hundred prints, including those by his own hand. Of his engravings from the Metamorphoses, which are generally preferred to the rest, and consist of one hundred and fifty, Mr. Strutt says that the figures which are introduced are generally small, and very incorrect in the drawing; the back-grounds are dark and heavy, and the trees want that lightness and freedom which are necessary to render the effect agreeable. The pieces of architecture which he is very fond of introducing into his designs, appear to be well executed; and the perspective is finely preserved. In his manner of engraving he seems in some degree to have imitated Callot; and the nearer he approaches to the style of that master, the better are his productions. These designs manifest great marks of a superior genius, but without cultivation, or the advantage of a refined judgment to make a proper choice of the most beautiful objects. Argenville mentions a peculiarity of him, that when at work, he might be heard muttering in Spanish, Italian, or French, as if holding a conversation with the persons he was painting, and endeavouring to hit their characters, gestures, and habits. About 1638, he fixed his residence at Vienna, at the invitation of the emperor Ferdinand III. and there he married, but while happy in his family and in the patronage of the emperor, he was attacked by an illness which proved fatal in 1640, when he was only thirty years of age.[1]

BAUSCH (JOHN LAURENCE), was born at Schweinfurt, Sept. 30, 1605; his father, Leonard Bausch, a physician in that place, acquired some fame about the beginning of the seventeenth century, by his commentary on two of the books of Hippocrates, which was published at Madrid, 1694, fol. His son was early inclined to his father's profession, and after studying medicine in Germany, went to Italy, and lastly, took his doctor's degree at Altdorf, in 1630. He practised afterwards at Schweinfurt, and em-

[1] Pilkington.—Strutt.—D'Argenville, vol. III.

ployed all his leisure time in botanical and chemical pursuits, accumulating a valuable library, and a rich museum of natural history. In 1652 he founded a society called "Collegium Curiosorum naturæ," of which he was the first president. He died at Schweinfurt, Nov. 17, 1665. He was the author of 1. "Schediasmata bina curiosa de lapide hæmatite et œtite," Leipsic, 1665, 8vo, with a dissertation on the blood prefixed. 2. "Schediasma curiosum de unicornu fossili," Breslaw, 1666, 8vo. 3. "Schediasma posthumum, de cœruleo et chryocolla," Jena, 1668, 8vo. [1]

BAXTER (ANDREW), a very ingenious metaphysician and natural philosopher, was born in 1686, or 1687, at Old Aberdeen, in Scotland, of which city his father was a merchant, and educated in king's college there. His principal employment was that of a private tutor to young gentlemen; and among other of his pupils were lord Grey, lord Blantyre, and Mr. Hay of Drummelzier. About 1724, he married the daughter of Mr. Mebane, a clergyman in the shire of Berwick. A few years after he published in 4to, "An Enquiry into the nature of the human Soul, wherein its immateriality is evinced from the principles of reason and philosophy;" without date. In 1741, he went abroad with Mr. Hay, and resided some years at Utrecht; having there also lord Blantyre under his care. He made excursions from thence into Flanders, France, and Germany; his wife and family residing in the mean time chiefly at Berwick upon Tweed. He returned to Scotland in 1747, and resided till his death at Whittingham, in the shire of East Lothian. He drew up, for the use of his pupils, and his son, a piece entitled "Matho: sive, Cosmotheoria puerilis, Dialogus. In quo prima elementa de mundi ordine et ornatu proponuntur, &c." This was afterwards greatly enlarged, and published in English, in two volumes, 8vo. In 1750 was published, "An Appendix to his Enquiry into the nature of the human Soul;" wherein he endeavours to remove some difficulties, which had been started against his notions of the "vis inertiæ" of matter, by Maclaurin, in his "Account of Sir Isaac Newton's Philosophical Discoveries." To this piece Mr. Baxter prefixed a dedication to Mr. John Wilkes, afterwards so well known in the political world,

[1] Freheri Theatrum.—Dict. Hist.

with whom he had commenced an acquaintance abroad. He died this year, April the 23d, after suffering for some months under a complication of disorders, of which the gout was the chief, and was buried in the family vault of Mr. Hay, at Whittingham.

The learning and abilities of Mr. Baxter are sufficiently displayed in his writings, which, however, were of much more note in the literary world during his own time, than now. He was very studious, and sometimes sat up whole nights reading and writing. His temper was cheerful, and in his manners, he appeared the gentleman as well as the scholar, but in conversation he was modest, and not apt to make much shew of the extensive knowledge of which he was possessed. In the discharge of the several social and relative duties of life, his conduct was exemplary. He had the most reverential sentiments of the Deity, of whose presence and immediate support he had always a strong impression upon his mind; and the general tenour of his life appears to have been conformable. Mr. Baxter paid a strict attention to œconomy, but was not parsimonious in his expences. It is known, also, that there were several occasions, on which he acted with remarkable disinterestedness; and so far was he from courting preferment, that he has repeatedly declined considerable offers of that kind which were made him, if he would have taken orders in the Church of England. His friends and correspondents were numerous and respectable; and among them are particularly mentioned Mr. Pointz, preceptor to the late duke of Cumberland, and Dr. Warburton, bishop of Gloucester. His wife, by whom he had one son and three daughters, all of whom were lately living, survived him ten years, and was buried in the church of Linlithgow, in 1760.

Mr. Baxter left many manuscripts behind him: but the only one which appears to have received his last corrections, and to be prepared for the press, is entitled 'Histor, a Dialogue; in which the experiments brought by foreign philosophers, against the English estimation of the forces of moving bodies, are shewn to agree exactly with and very much to confirm that estimation.' In this piece, Mr. Leibnitz's computation is particularly considered and confuted; and an Appendix is added, concerning the controversy between Dr. Clarke and Mr. Leibnitz. Several unfinished tracts, political, historical, and philosophical, but

chiefly the latter, were also lately in the possession of his family.

In 1779, the late Rev. Dr. Duncan of South Warmborough, published "The evidence of reason in proof of the Immortality of the Soul, independent on the more abstruse inquiry into the nature of matter and spirit. Collected from the MSS. of Mr. Baxter," London, 8vo.

Bishop Warburton has characterised Mr. Baxter's treatise on the Soul, as "containing the justest and most precise notions of God and the soul, and as altogether one of the most finished of its kind," an encomium too unqualified, although it certainly discovers great metaphysical acuteness. The great principle on which Baxter builds his reasoning, is the *vis inertiæ* of matter. The arguments he hath founded upon this principle, and the consequences he hath drawn from it, have, in the opinion of several persons, been carried too far. Mr. Hume made some objections to Mr. Baxter's system, though without naming him, in his Enquiry concerning Human Understanding. It is probable that Mr. Baxter did not think Mr. Hume to be enough of a natural philosopher to merit particular notice; or he might not have seen Mr. Hume's Philosophical Essays, which were first published only two years before our author's death. He had a much more formidable antagonist in Mr. Colin Maclaurin. This ingenious gentleman, in his account of sir Isaac Newton's philosophical discoveries, had started various difficulties with regard to what had been urged concerning the *vis inertiæ* of matter; and it was to remove these difficulties, and still farther to confirm his own principles, that Mr. Baxter wrote the Appendix.

In the second volume of his Enquiry, Mr. Baxter has inserted a very copious Essay on the Phænomenon of Dreaming, and what he has advanced on this subject excited much attention at the time of its first publication. He endeavoured to prove, that the scenes presented to the soul in sleep, in which there is so much variety, action, and life, nay oftentimes speech and reason, cannot be the effect of mechanism, or any cause working mechanically: And farther, that the φαντάσμα, or what is properly called the vision, is not the work of the soul itself. His conclusion was, that 'our dreams are prompted by separate immaterial beings:' that there are living beings existing separate from matter; that they act in that state; and that

they act upon the matter of our bodies, and prompt our sleeping visions. Some observations upon this subject, and several objections to Mr. Baxter's hypothesis, may be found in Mr. David Fordyce's 'Dialogues concerning Education,' vol. II. p. 223—257.[1]

BAXTER (RICHARD), an eminent nonconformist divine, was born Nov. 12, 1615, at Rowton, near High Ercal, in Shropshire. He was unlucky as to his education, by falling into the hands of ignorant schoolmasters; neither had he the advantage of an academical education, his parents having accepted of a proposal of putting him under Mr. Wickstead, chaplain to the council of Ludlow: but this did not answer their expectation; Mr. Wickstead was not a scholar, and consequently took little pains with his pupil; the only benefit he reaped was the use of an excellent library, with which he endeavoured to supply the place of a regular education. When he had remained in this situation about a year and a half, he returned to his father's, but immediately after, at the request of lord Newport, he taught for six months in the free-school of Wroxeter.

In 1633, Mr. Wickstead persuaded him to lay aside his studies, and to think of making his fortune at court. Mr. Wickstead, we have said, was not a scholar, nor certainly a judge of character, when he fancied he saw the materials of a courtier in Richard Baxter's mind. Baxter, however, who probably did not know what a courtier was, came to Whitehall, and was recommended to sir Henry Herbert, master of the revels, by whom he was very kindly received; but, in the space of a month, being tired of a court life, he returned to the country, where he resumed his studies, and Mr. Richard Foley of Stourbridge got him appointed master of the free-school at Dudley, with an assistant under him. During this time he imbibed many of those sentiments of piety, neither steady, nor systematic, which gave a peculiar bias to his future life and conduct, not only towards the church, but towards his brethren, the nonconformists. In 1638, he applied to the bishop of Winchester for orders, which he received, having at that time no scruples about conformity to the Church of England. The "Et cætera" oath was what first induced him to examine into this point. It was framed by the convo-

[1] Biog. Britannica.—Tytler's Life of Kames, vol. I. p. 23.

cation then sitting, and all persons were thereby enjoined to swear, "That they would never consent to the alteration of the present government of the church by archbishops, bishops, deans, archdeacons, &c." There were many persons who thought it hard to swear to the continuance of a church government which they disliked; and yet they would have concealed their thoughts, had not this oath, imposed under the penalty of expulsion, compelled them to speak. Others complained of the "Et cætera," which they said contained they knew not what. Mr. Baxter studied the best books he could find upon this subject, the consequence of which was, that he utterly disliked the oath.

Before this, however, he seems to have been in some measure, prepared for dissent, and Mr. Calamy has given us an account of the means by which he first came to alter his opinions, which is too characteristic of the man to be omitted. "Being settled at Dudley, he fell into the acquaintance of several nonconformists, whom though he judged severe and splenetic, yet he found to be both godly and honest men. They supplied him with several writings on their own side, and amongst the rest, with Ames's Fresh Suit against Ceremonies, which he read over very distinctly, comparing it with Dr. Burgess's Rejoynder. And, upon the whole, he at that time came to these conclusions: Kneeling he thought lawful, and all mere circumstances determined by the magistrate, which God in nature or scripture hath determined on only in the general. The surplice he more doubted of, but was inclined to think it lawful: and though he intended to forbear it till under necessity, yet he could not see how he could have justified the forsaking his ministry merely on that account, though he never actually wore it. About the ring in marriage he had no scruple. The cross in baptism he thought Dr. Ames had proved unlawful; and though he was not without some doubting in the point, yet because he most inclined to judge it unlawful, he never once used it. A Form of Prayer and Liturgy he judged to be lawful, and in some cases lawfully imposed. The English Liturgy in particular he judged to have much disorder and defectiveness in it, but nothing which should make the use of it in the ordinary public worship to be unlawful to them who could not do better. He sought for discipline in the Church, and saw the sad effects of its neglect; but he was

not then so sensible as afterwards, that the very frame of diocesan prelacy excluded it, but thought it had been chargeable only on the personal neglects of the bishops. Subscription he began to think unlawful, and repented his rashness in yielding to it so hastily. For though he could use the Common-prayer, and was not yet against diocesans, yet to subscribe *ex animo*, that there is nothing in the three books contrary to the word of God, was that which he durst not do, had it been to be done again. So that subscription and the cross in baptism, and the promiscuous giving the Lord's supper to all comers, though ever so unqualified, if they were not excommunicated by a bishop or chancellor who knows nothing of them, were the only things in which as yet he inclined to nonconformity, and even in these he kept his thoughts to himself. He continued to argue with the nonconformists, about the points they differed in, and particularly kneeling at the Sacrament, about which he had a controversy with some of them, which they did not think it proper to continue any farther. He also, with equal candour and spirit, reproved them for the bitterness of their language against the bishops and churchmen, and exhorted them to patience and charity."

In 1640, he was invited to be minister at Kidderminster, which he accepted; and had been here two years when the civil war broke out. He was a favourer of the parliament, which exposed him to some inconveniences, and obliged him to retire to Gloucester; but being strongly solicited, he returned to Kidderminster. However, not finding himself safe in this place, he again quitted it, and took up his residence at Coventry, where he lived in perfect quiet, preaching once every Sunday to the garrison, and once to the town's people, and contending warmly against the Anabaptists. After Naseby fight, he was appointed chaplain to colonel Whalley's regiment, and was present at several sieges, but was never in any engagement, although a story was afterwards raised that he had killed a man in cool blood, and robbed him of a medal. This was first told by Dr. Boreman of Trinity college, Cambridge, and became very current until Mr. Baxter refuted it in his "Catholic Communion," 1684. In 1647 he was obliged to leave the army, by a sudden illness, and retired to sir Thomas Rouse's, where he continued a long time in a languishing state of health. He afterwards returned to Kid-

derminster, where he continued to preach with great success. He is said to have impeded, as far as was in his power, the taking of the covenant, and what was called the engagement, and both spoke and wrote against the army marching to Scotland to oppose Charles II. And when Cromwell gained the superiority, Mr. Baxter expressed his dissatisfaction to his measures, but did not think proper to preach against him from the pulpit: once indeed he preached before the protector, and made use of the following text: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions amongst you, but that ye be perfectly joined together in the same mind and in the same judgment." He levelled his discourse against the divisions and distractions of the church. A while after Cromwell sent to speak with him: when he began a long and serious speech to him of God's providence in the change of the government, and how God had owned it, and what great things had been done at home and abroad in the peace with Spain and Holland. Mr. Baxter told him, "It was too great condescension to acquaint him so fully with all these matters, which were above him: but that the honest people of the land took their ancient monarchy to be a blessing, and not an evil; and humbly craved his patience, that he might ask him, how they had forfeited that blessing, and unto whom that forfeiture was made?" Upon this question Cromwell became angry, and told him, "There was no forfeiture, but God had changed it as pleased him;" and then he reviled the parliament, which thwarted him, and especially by name four or five members, Mr. Baxter's particular acquaintances, whom he presumed to defend against the protector's passion. A few days after he sent for him again, under pretence of asking him his opinion about liberty of conscience; at which time also he made a long tedious speech, which took up so much time, that Mr. Baxter desired to offer his sentiments in writing, which he did, but says, he questions whether Cromwell read them.

Mr. Baxter came to London a little before the deposition of Richard Cromwell, and preached before the parliament the day preceding that on which they voted the king's return. He preached likewise before the lord mayor at St. Paul's a thanksgiving sermon for general Monk's success. Upon the king's restoration he was appointed one of his

chaplains in ordinary, preached once before him, had frequent access to his majesty, and was always treated by him with peculiar respect. He assisted at the conference at the Savoy, as one of the commissioners, and drew up a reformed Liturgy, which Dr. Johnson pronounced "one of the finest compositions of the ritual kind he had ever seen." He was offered the bishopric of Hereford by the lord chancellor Clarendon, which he refused, and gave his lordship his reasons for not accepting of it, in a letter; he required no favour but that of being permitted to continue minister at Kidderminster, but could not obtain it. Being thus disappointed, he preached occasionally about the city of London, having a licence from bishop Sheldon, upon his subscribing a promise not to preach any thing against the doctrine or ceremonies of the church. May 15, 1662, he preached his farewell sermon at Blackfriars, and afterwards retired to Acton in Middlesex. In 1665, during the plague, he went to Richard Hampden's, esq. in Buckinghamshire; and when it ceased, returned to Acton. He continued here as long as the act against conventicles was in force, and, when that was expired, had so many auditors that he wanted room: but, while thus employed, by a warrant signed by two justices, he was committed for six months to New Prison gaol; having, however, procured an habeas corpus, he was discharged, and removed to Totteridge near Barnet. In this affair, he experienced the sincerity of many of his best friends. As he was going to prison, he called upon serjeant Fountain for his advice, who, after perusing the mittimus, said, that he might be discharged from his imprisonment by law. The earl of Orrery, the earl of Manchester, the earl of Arlington, and the duke of Buckingham, mentioned the affair to the king, who was pleased to send sir John Baber to him, to let him know, that though his majesty was not willing to relax the law, yet he would not be offended, if by any application to the courts in Westminster-hall he could procure his liberty; upon this an habeas corpus was demanded at the bar of the common pleas, and granted. The judges were clear in their opinion, that the mittimus was insufficient, and thereupon discharged him. This exasperated the justices who committed him; and therefore they made a new mittimus in order to have sent him to the county-gaol of Newgate, which he avoided by keeping out of the way. After the indulgence in 1672, he returned to London, and

preached on week-days at Pinner's hall, at a meeting in Fetter-lane, and in St. James's market house; and the times appearing more favourable about two years after, he built a meeting-house in Oxenden-street, where he had preached but once, when a resolution was formed to take him by surprise, and send him to the county gaol, on the Oxford act; which misfortune he escaped, but the person who happened to preach for him was sent to the Gate-house, where he was confined three months. After having been three years kept out of his meeting-house, he took another in Swallow-street, but was likewise prevented from preaching there, a guard having been placed for many Sundays to hinder his entrance. Upon the death of Mr. Wadsworth, he preached to his congregation in Southwark.

In 1682, he was seized by a warrant, for coming within five miles of a corporation; and five more warrants were served upon him to distrain for 195*l.* as a penalty for five sermons he had preached, so that his books and goods were sold. He was not, however, imprisoned on this occasion, which was owing to Dr. Thomas Cox, who went to five justices of the peace, before whom he swore that Mr. Baxter was in such a bad state of health, that he could not go to prison without danger of death. In the beginning of 1685, he was committed to the king's bench prison, by a warrant from the lord chief justice Jefferies, for his paraphrase on the New Testament; and on May 18, of the same year, he was tried in the court of king's bench, and found guilty. He was condemned to prison for two years; but, in 1686, king James, by the mediation of the lord Powis, granted him a pardon; and on Nov. 24, he was discharged out of the king's bench *. After which he retired

* As this trial was the most remarkable transaction in Mr. Baxter's life, and one of the most characteristic of Jefferies's arbitrary disposition, we are persuaded our readers will not complain of the length of this note. On the 6th of May, Mr. Baxter appeared in the court of king's bench, and Mr. Attorney declared he would file an information against him. On the 14th, the defendent pleaded not guilty, and on the 18th, Mr. Baxter being much indisposed, and desiring further time than to the 30th, the day appointed for the trial, he moved by his counsel that it might be put off; on which the chief justice answered, "I will not give him a minute's more time to save his life. We have had to do with other sorts of persons, but now we have a saint to dealt with, and I know how to deal with saints as well as sinners. Yonder stands Oates in the pillory (as he actually did in the New Palace yard), and he says, he suffers for the truth, and so does Baxter; but if Baxter did but stand on the other side of the pillory with him, I would say two of the greatest rogues and rascals in the kingdom stood there." On the 30th of May, in the afternoon, he was brought to his trial before the lord chief justice Jefferies at Guildhall. Sir Henry Ashurst, who could not forsake his own

to a house in Charterhouse-yard, where he assisted Mr. Sylvester every Sunday morning, and preached a lecture every Thursday.

and his father's friend, stood by him all the while. Mr. Baxter came first into court, and with all the marks of serenity and composure waited for the coming of the lord chief justice, who appeared quickly after with great indignation in his face. He no sooner sat down, than a short cause was called, and tried; after which the clerk began to read the title of another cause. You blockhead you (says Jefferies), the next cause is between Richard Baxter and the king: upon which Mr. Baxter's cause was called. The passages mentioned in the information, were his paraphrase on Matth. v. 19. Mark ix. 39. Mark xi. 31. Mark xii. 38, 39, 40. Luke x. 2. John xi. 57. and Acts xv. 2. These passages were picked out by sir Roger L'Estrange, and some of his fraternity. And a certain noted clergyman (who shall be nameless) put into the hands of his enemies some accusations out of Rom. xiii. &c. as against the king, to touch his life; but no use was made of them. The great charge was, that in these several passages he reflected on the prelates of the church of England, and so was guilty of sedition, &c. The king's counsel opened the information at large, with its aggravations. Mr. Wallop, Mr. Williams, Mr. Rotherham, Mr. Atwood, and Mr. Phipps, were Mr. Baxter's counsel, and had been feed by sir Henry Ashurst. Mr. Wallop said, that he conceived the matter depending being a point of doctrine, it ought to be referred to the bishop, his ordinary; but if not, he humbly conceived the doctrine was innocent and justifiable, setting aside the inuendos, for which there was no colour, there being no antecedent to refer them to (i. e. no bishop or clergy of the church of England named). He said the book accused, i. e. The Comment on the New Testament, contained many eternal truths; but they who drew the information were the libellers, in applying to the prelates of the church of England, those severe things which were written concerning some prelates who deserved the characters which he gave. My lord (says he), I humbly conceive the bishops Mr. Baxter speaks of, as your lordship, if you have read church history, must confess, were the plagues of the church and of the world. "Mr. Wallop," says the lord chief justice, "I observe you are in all these dirty causes; and were it not for you gentlemen of the long robe, who should have more wit and honesty than to support and hold up these factious knaves by the chin, we should not be at the pass we are." My lord, says Mr. Wallop, I humbly conceive, that the passages accused are natural deductions from the text. "You humbly conceive," says Jefferies, "and I humbly conceive: Swear him, swear him." My lord, says he, under favour, I am counsel for the defendant; and, if I understand either Latin or English, the information now brought against Mr. Baxter upon such a slight ground, is a greater reflection upon the church of England, than any thing contained in the book he is accused for. Says Jefferies to him, "Sometimes you humbly conceive, and sometimes you are very positive: You talk of your skill in church history, and of your understanding Latin and English; I think I understand something of them as well as you; but, in short, must tell you, that if you do not understand your duty better, I shall teach it you." Upon which Mr. Wallop sat down. Mr. Rotheram urged, that if Mr. Baxter's book had sharp reflections upon the church of Rome by name, but spake well of the prelates of the church of England, it was to be presumed that the sharp reflections were intended only against the prelates of the church of Rome. The lord chief justice said, Baxter was an enemy to the name and thing, the office and person of bishops. Rotheram added, that Baxter frequently attended divine service, went to the sacrament, and persuaded others to do so too, as was certainly and publicly known; and had, in the very book so charged, spoken very moderately and honourably of the bishops of the church of England. Mr. Baxter added, My lord, I have been so moderate with respect to the church of England, that I have incurred the censure of many

Mr. Baxter died Dec. the 8th, 1691, and was interred in Christ-church, whither his corpse was attended by a numerous company of persons of different ranks, and many

of the dissenters upon that account. "Baxter for bishops!" says Jefferies, "that's a merry conceit indeed; turn to it, turn to it." Upon this Rotheram turned to a place where it is said, "That great respect is due to those truly called to be bishops among us," or to that purpose. "Ay," saith Jefferies, this is your Presbyterian cant; truly called to be bishops; that is himself, and such rascals, called to be bishops of Kidderminster, and other such places: bishops set apart by such factious, snivelling Presbyterians as himself; a Kidderminster bishop he means: According to the saying of a late learned author, and every parish shall maintain a tithe-pig Metropolitan." Mr. Baxter beginning to speak again, says he to him, "Richard, Richard, dost thou think we will hear thee poison the court, &c. Richard, thou art an old fellow, an old knave; thou hast written books enough to load a cart, every one as full of sedition (I might say treason) as an egg is full of meat. Hadst thou been whipped out of thy writing trade forty years ago, it had been happy. Thou pretendest to be a preacher of the gospel of peace, and thou hast one foot in the grave; 'tis time for thee to begin to think what account thou intendest to give. But leave thee to thyself, and I see thou'lt go on as thou hast begun; but, by the grace of God, I will look after thee. I know thou hast a mighty party, and I see a great many of the brotherhood in corners, waiting to see what will become of their mighty don, and a doctor of the party (looking to Dr. Bates) at your elbow; but, by the grace of Almighty God, I'll crush you all." Mr. Rotheram sitting down, Mr. Atwood began to shew, that not one of the passages mentioned in the information ought to be strained to that sense which was put upon them by the inuendos, they being more natural when taken in a milder sense, nor could any one of them be applied to the prelates of the church of England without a very forced construction. To evidence this, he would have read some of the text: But Jefferies cried out, You shall not draw me into a conventicle with your annotations, nor your snivelling parson neither. My lord, says Atwood, I conceive this to be expressly within Roswell's case, lately before your lordship. You conceive, says Jefferies, you conceive amiss; it is not. My lord, says Mr. Atwood, that I may use the best authority, permit me to repeat your lordship's own words in that case. No, you shall not, says he: You need not speak, for you are an author already; though you speak and write impertinently. Says Atwood, I cannot help that, my lord, if my talent be no better; but it is my duty to do my best for my client. Jefferies thereupon went on, inveighing against what Atwood had published; and Atwood justified it to be in defence of the English constitution, declaring that he never disowned any thing that he had written. Jefferies several times ordered him to sit down, but he still went on. My lord, says he, I have matter of law to offer for my client; and he proceeded to cite several cases, wherein it had been adjudged that words ought to be taken in the milder sense, and not to be strained by inuendos. Well, says Jefferies, when he had done, you have had your say. Mr. Williams and Mr. Phipps said nothing, for they saw it was to no purpose. At length, says Mr. Baxter himself, My lord, I think I can clearly answer all that is laid to my charge, and I shall do it briefly. The sum is contained in these few papers, to which I shall add a little by testimony. But Jefferies would not hear a word. At length the chief justice summed up the matter in a long and fulsome harangue. "'Tis notoriously known," says he, "there has been a design to ruin the king and the nation. The old game has been renewed, and this has been the main incendiary. He is as modest now as can be; but time was, when no man was so ready to bind your kings in chains, and your nobles in fetters of iron; and to your tents, O Israel. Gentlemen, for God's sake don't let us be gulled twice in an age, &c." And when he concluded, he told the jury, that if they in their consciences be-

clergymen of the established church. He wrote a great number of books. Mr. Long of Exeter says fourscore; Dr. Calamy, one hundred and twenty; but the author of a note in the Biographia Britannica tells us he had seen an hundred and forty-five distinct treatises of Mr. Baxter's: his practical works have been published in four volumes folio. Of these his "Saint's Everlasting Rest," and his "Call to the Unconverted," are the most popular, but excepting the last, we know not of any of his works that have been reprinted for a century past, doubtless owing to his peculiar notions on points about which the orthodox dissenters are agreed. Bishop Burnet, in the History of his own times, calls him "a man of great piety;" and says, "that if he had not meddled with too many things, he would have been esteemed one of the most learned men of the age; that he had a moving and pathetical way of writing, and was his whole life long a man of great zeal and much simplicity, but was unhappily subtle and metaphysical in every thing." This character may be justly applied to Mr. Baxter, whose notions agreed with no church, and no sect. The consequence was, that no man was ever more the subject of controversy. Calamy says that about sixty treatises were opposed to him and his writings. What his sentiments were, will appear from the following sketch drawn up by the late Dr. Kippis. "His Theological System has been called Baxterianism, and those who embrace his sentiments in divinity, are styled Baxterians. Baxterianism strikes into a middle path between Calvinism and Arminianism, endeavouring, in some degree, though perhaps not very consistently, to unite both schemes, and to avoid the supposed errors of each. The Baxterians, we apprehend, believe in the doctrines of election, effectual

lieved he meant the bishops and clergy of the church of England, in the passages which the information referred to, they must find him guilty; and he could mean no man else; if not, they must find him not guilty. When he had done, says Mr. Baxter to him, Does your lordship think any jury will pretend to pass a verdict upon me, upon such a trial? "I'll warrant you, Mr. Baxter," says he, "don't you trouble yourself about that." The jury immediately laid their heads together at the bar, and found him guilty. As he was going from the bar, Mr. Baxter told my lord chief justice, who had so loaded him with reproaches, and yet continued them, that a predecessor of his had had other thoughts of him: Upon which he replied, "That there was not an honest man in England but what took him for a great knave." He had subpœnaed several clergymen, who appeared in court, but were of no use to him, through the violence of the chief justice. The trial being over, sir Henry Ashurst led Mr. Baxter through the crowd (I mention it to his honour), and conveyed him away in his coach.

calling, and other tenets of Calvinism, and, consequently, suppose that a certain number, determined upon in the divine counsels, will infallibly be saved. This they think necessary to secure the ends of Christ's interposition. But then, on the other hand, they reject the doctrine of reprobation, and admit that our blessed Lord, in a certain sense, died for all; and that such a portion of grace is allotted to every man, as renders it his own fault, if he doth not attain to eternal happiness. If he improves the common grace given to all mankind, this will be followed by that special grace which will end in his final acceptance and salvation. Whether the Baxterians are of opinion, that any, besides the elect, will actually make such a right use of common grace, as to obtain the other, and, at length, come to heaven, we cannot assuredly say. There may possibly be a difference of sentiment upon the subject, according as they approach nearer to Calvinism or to Arminianism. Mr. Baxter appears likewise to have modelled the doctrines of justification, and the perseverance of the saints, in a manner which was not agreeable to the rigid Calvinists. His distinctions upon all these heads we do not mean particularly to inquire into, as they would not be very interesting to the generality of our readers. Some foreign divines, in the last century, struck nearly into the same path; and particularly, in France, Mons. le Blanc, Mr. Cameron, and the celebrated Mons. Amyrault. For a considerable time, the non-conformist clergy in England were divided into scarcely any but two doctrinal parties, the Calvinists and the Baxterians. There were, indeed, a few direct Arminians among them, whose number was gradually increasing. Of late, since many of the dissenters have become more bold in their religious sentiments, the Baxterians among them have been less numerous. However, they are still a considerable body; and several persons are fond of the name, as a creditable one, who, we believe, go farther than Mr. Baxter did. The denomination, like other theological distinctions which have prevailed in the world, will probably, in a course of time, sink into desuetude, till it is either wholly forgotten, or the bare memory of it be only preserved in some historical production."[1]

[1] Biog. Brit.—Life by Sylvester, fol. written by himself, and containing a history of his times.—Abridgement of ditto by Calamy.—Long's Review of his life, 8vo.—&c. &c.

BAXTER (William), an eminent grammarian and critic, and nephew to the preceding, was born in 1650, at Lanlugan in Shropshire. His education appears to have been more irregular and neglected than that of his uncle, since at the age of eighteen, when he went to Harrow school, he could not read, nor understood one word of any language but Welch, a circumstance very extraordinary at a time when education, if given at all, was given early, and when scholars went to the universities much younger than at present. Mr. Baxter, however, must have retrieved his loss of time with zeal and assiduity, as it is certain he became a man of great learning, although we are unacquainted with the steps by which he attained this eminence, and must therefore employ the remainder of this article principally in an account of his publications. His favourite studies appear to have been antiquities and physiology. His first publication was a Latin Grammar, entitled "De Analogia, sive arte Linguæ Latinæ Commentariolus, &c. in usum provectioris adolescentiæ," 1679, 12mo. In 1695, he published his well-known edition of "Anacreon," afterwards reprinted in 1710, with improvements, but those improvements are said to have been derived from Joshua Barnes's edition of 1705. Dr. Harwood calls this edition "an excellent one," but, according to Harles and Fischer, Baxter has been guilty of unjustifiable alterations, and has so mutilated passages, that his temerity must excite the indignation of every sober scholar and critic. Mr. Boswell, in his Life of Dr. Johnson, mentions a copy of Baxter's edition, which his father, lord Auchinleck, had collated with the MS. belonging to the university of Leyden, accompanied by a number of notes. This copy is probably still in the library of that venerable judge.

In 1701 Mr. Baxter's celebrated edition of Horace made its appearance, of which it is said that a second edition was finished by him a few days before his death, and published by his son John, but not until 1725. In it there were some corrections, alterations, and additions introduced. Dr. Harwood bestows the highest praise on it, as "by far the best edition of Horace ever published." He adds, "I have read it many times through, and know its singular worth. England has not produced a more elegant or judicious critic than Baxter." Gesner, entertaining the same sentiments, when he was requested to give an edition of Horace,

made Baxter's labours the foundation of his own, and published his edition, thus improved in 1752, and again in 1772, the latter still more improved by a collation of some MSS. and some very early editions which do not appear to have been consulted by Baxter. On the appearance of this last edition, Dr. Lowth, the late learned bishop of London, pronounced it the best edition of Horace ever yet delivered to the world. In 1788, Zeunius republished it, preserving all Baxter's and Gesner's observations, adding a few of his own, and availing himself of the labours of Jani and Wieland. Of this a very elegant edition was published in 1797, by Mr. Payne, of Pall Mall, printed by Mundell of Glasgow, in 8vo. But what can we say to the uncertainties of criticism? Harles and Mitscherlich do not concur with Dr. Harwood in his opinion of Baxter's edition of 1725, and they both under-rate his labours, Harles blaming him for his "ribaldry and abuse of Bentley." Baxter was certainly irritated against Bentley, probably on account of some remarks introduced by Bentley into his edition of Horace, which had been published in the interval between 1701 and the time of his death. Gesner makes all the apology that can now be offered: he thinks that Baxter might feel Bentley's contempt, than whom no man could deal out contempt more severely, or Baxter might himself be affected with somewhat of the irritability of age.

In 1719, Baxter published his Dictionary of the British Antiquities, under the title of "Glossarium Antiquitatum Britannicarum, sive Syllabus Etymologicus Antiquitatum veteris Britanniæ, atque Iberniæ, temporibus Romanorum, &c." dedicated to Dr. Mead, and with a fine head of the author by Vertue, from a picture by Highmore, when Baxter was in the sixty-ninth year of his age. The collectors will be glad to hear that in some of the *earliest* impressions, the painter's name is spelt *Hymore*. This painting was done for a club-room, where Mr. Baxter presided, in the Old Jewry, but the landlord removing, took it with him, and it has never been heard of since. It is, perhaps, of more importance to add, that this work was published by the Rev. Moses Williams, who also, in 1726, published Baxter's Glossary or Dictionary of the Roman Antiquities, under the title of "Reliquiæ Baxterianæ, sive W. Baxteri Opera Posthuma." This goes no farther than the letter A, but has a fragment of the life of the author written by

himself. His etymologies in this work are often correct and undeniable, but some are capricious. The reason of his declining to proceed farther than the first letter of the alphabet, was the reluctance of the booksellers to bear the expence of his Glossarium, which, however, he had the satisfaction of seeing published before his death, by the liberality of Dr. Mead. On the publication of the last mentioned work, Mr. Bowyer, the celebrated printer, whose memory has been so ably and so usefully preserved by his successor, published a small tract (included in his "Miscellaneous Tracts") entitled "A View of a book, entitled 'Reliquiæ Baxterianæ,' in a Letter to a friend." This is a very acute and learned analysis of the work mentioned, and gives us an amusing account of Baxter's Life of himself, which is, in fact, an endeavour to trace his family. He derives his name Baxter from the Saxon, *Baker*, for which reason he writes himself, from a word of the same signification in Welch, *Popidius*. We may also add, that to this day Baxter and Baker (the trade) are in most parts of Scotland synonymous. In this short pedigree, he speaks with the warmth of affection for his celebrated relative Richard Baxter. Alluding to the usual reproach passed on extempore preachers, he says, "Vir extemporanea dicendi facultate incredibili, zelo plane Apostolico (quem scurræ nostrorum temporum *cantum* dicunt), &c."

In 1731 Mr. Moses Williams issued proposals for printing "Gulielmi Baxteri quæ supersunt enarratio et notæ in D. Junii Juvenalis Satyras," but which was not published. Mr. Baxter contributed also largely to the translation of Plutarch's Morals by various hands, published about the beginning of the last century. He perfectly understood the ancient British and Irish languages, as well as the northern and eastern tongues. He kept a correspondence with most of the learned men of his time, particularly with Edward Lluyd, the antiquary. Some of Mr. Baxter's letters to him are published in the "Glossarium Antiq. Romanarum." There are likewise in the Philosophical Transactions, some communications by him, and some in the first volume of the Archæologia. Most of Mr. Baxter's life was spent in the education of youth, and for that purpose he kept a boarding school at Tottenham High-cross in Middlesex, until he was chosen master of the Mercers school in London, which situation he held above twenty

cars, but resigned it before his death. He died May 31, 1723, and was buried at Islington.[1]

BAYARD (PETER DU TERRAIL, CHEVALIER DE), a brave and celebrated French officer, was born in 1476. The family name was Terrail, and Bayard the name of the castle in which he was born. The family of Terrail, now extinct, once held a very distinguished rank among the nobility of Dauphiny. It was one of the houses, which, in that province, were honoured with the name of the Scarlet Nobility, which served to distinguish the ancient nobility from those who were created by the letters patent of Louis XI. which, when he invaded Dauphiny, he distributed without distinction to whoever would purchase them. Although descended from a line of heroes, our chevalier eclipsed them all. His inclination for arms discovered itself very early, and an answer which he made to his father, when he was only thirteen years old, was a sufficient presage of his future achievements. His father asked him what kind of life he would chuse, to which he answered, that having derived from his ancestors an illustrious name, and the advantage of many shining examples of heroic virtue, he hoped he should at least be permitted to imitate them.

His father, affected and delighted with this answer, sent next day to the bishop of Grenoble, his brother-in-law, and requested him to present young Bayard to the duke of Savoy, in the quality of his page. His clothes and equipage being prepared in a few hours, he mounted a horse, which having never before felt a spur, gave three or four springs, which greatly alarmed the company; but the young hero, without being at all disconcerted, fixed himself in the saddle, and repeated the discipline of his heel until his steed submitted to his direction. The parting of the father and the son was affecting, and, his biographer observes, is a lively picture of that noble simplicity of manners, from which his nation has so much degenerated, by the false refinements of an effeminate politeness. His mother recommended three things to him; the first was, "to fear, and love, and to serve God;" the second, "to be gentle and courteous to the nobility, without pride or haughtiness to any;" and the third was, "to be generous and charitable to the poor and necessitous;" adding, that

[1] Nichols's Life of Bowyer.—Dibdin's Classics.—Month. Rev. N. S. vol. XXV. —Biog. Brit.—Archæologia, vol. I.

"to give for the love of God never made any man poor." Bayard promised to follow these good precepts, and although his deviations were not unfrequent, he preserved a sense of religion which led him to fulfil all its external duties at least with exemplary punctuality and zeal: neither his youth, nor the tumults and hurry of a military life, nor the dissolute company into which he naturally fell, nor even the failings, from which he was not himself exempt, could ever extinguish in his breast a certain veneration for the religion in which he had been brought up.

Bayard continued about six months in the service of the duke of Savoy, by whom he was then presented to Charles VIII. who sent him to the count de Ligny, of the imperial house of Luxembourg, that he might be brought up in his family. At the age of seventeen years he carried away all the honour of a tournament, which the lord of Vaudrey, one of the roughest knights of his time, held in the city of Lyons. In 1494, Charles VIII. resolved to assert his right to the crown of Naples, and therefore passed into Italy at the head of a numerous army, consisting of the prime nobility of his kingdom: so great an expedition, says Berville (from whom this article is taken) was never fitted out with so much speed, splendour, and success. The conquest, however, was almost as soon lost as gained. Charles, as he was returning to France with less than 10,000 men, was attacked near Fornoue by an army of six times the number. Upon this occasion he behaved with the greatest intrepidity, and gained a complete victory, and Bayard distinguished himself in an extraordinary manner. He took a standard from a party of fifty men, and presented it to the king, who rewarded him with a present of 500 crowns.

Soon after Charles VIII. was succeeded by Louis XII. Bayard followed the new king to the war, which broke out in Italy, and was always at the head of the most dangerous enterprizes. He undertook singly, and alone, as his biographer expresses it, to defend a bridge over the Garillon against two hundred Spanish cavaliers; and actually sustained their whole force until the French troops came to his assistance. Another time, with only thirty-six men, he stopped the whole Swiss army near Pavia. Most of the advantages gained by the French, in the course of this war, were owing to his valour: and it was by one of these achievements that he obtained the name of the "Chevalier

sans peur et sans reproche," the knight without fear and without reproach; a distinction, which did him the more honour as it was never possessed by any other, and as he acquired it at a time when the military honour of France was at its height, in the time of the Nemours, the Foixes, the Lautrecs, Trimouilles, and Chabannes; but he seemed to surpass himself in the battle of Ravennes, which was planned and conducted by him alone.

The confidence with which he inspired the troops, and the love which they had for him, were not merely the effects of his courage: they knew that his prudence was not inferior to his valour, and that he never would expose them wantonly or rashly: he was besides so disinterested, that he left the booty wholly to others, without reserving any part of it for himself. One day, when he had taken 15,000 ducats of gold from the Spaniards, he gave half of them to capt. Terdieu, and distributed the rest among the soldiers who accompanied him in the expedition. With the same generous spirit he divided 2,400 ounces of silver plate, which he received as a present from the count de Ligny, among his friends and followers. Having defeated Audre, the Venetian general, he took Brisse, and a lady of that city presenting him with 2,500 pistoles, to prevent her house from being pillaged, he divided them into three parts; 1000 he gave to each of the two daughters of the lady, to help, as he said, to marry them, and the 500 which remained he caused to be distributed among the poor nunneries that had suffered most in the pillage of the place. In this lady's house he lodged until he had recovered from a dangerous wound which he received in the action.

Bayard, in his progress to military command, passed through all the subordinate stations; and if he did not arrive at the first military dignity in France, he was universally thought to deserve it. And after all, the title of marshal of France was an honour which he would have possessed in common with many others; but to arm his king as a knight was a personal and peculiar honour, which no other could ever boast. The occasion was this: Francis I. who was himself one of the bravest men of his time, determined, after his victory of Marignan, to receive the order of knighthood from the hands of Bayard. Bayard modestly represented to his majesty, that so high an honour belonged only to princes of the blood; but the king replied in a positive tone, "My friend Bayard, I will this

day be made a knight by your hands." "It is then my duty," said Bayard, "to obey," and taking his sword, said, "Sire autant vaille que si c'etoit Roland ou Olivier,"—"May it avail as much as if it was Roland or Olivier," two heroes in the annals of chivalry, of whom many romantic tales are told. When the ceremony was over, Bayard addressed his sword with an ardour which the occasion inspired, and declared it was a weapon hereafter to be laid up as a sacred relic, and never to be drawn, except against Turks, Saracens, and Moors. This sword has been lost; Charles Emmanuel, duke of Savoy, having applied for it to the heirs of Bayard, without being able to procure it.

Bayard also made an expedition into Piedmont, where he took Prosper Colonnes, the pope's lieutenant-general, prisoner. Chabannes, who was marshal of France, and Humbercourt and d'Aubigny, two general officers, all much superior in rank to Bayard, gave up the honour of conducting the expedition to him, and served in it under his orders. But the defence of Mezieres completed the military reputation of this extraordinary man. This place was far from being in a condition to sustain a siege, and it had been resolved in a council of war to burn it, and ruin the adjacent country, that the enemy might find neither shelter nor subsistence. But Bayard opposed this resolution, and told the king that no place was weak which had honest men to defend it. He then offered to undertake its defence, and engaged to give a good account of it. His proposal was accepted; and he went immediately and locked himself up in the town. Two days after he had entered it, the count de Nassau, and capt. de Sickengen invested the place with 40,000 men. Bayard so animated his soldiers, sowed such dissention between the two generals who besieged him, and so effectually defeated all the attempts of the Imperialists, that in three weeks he obliged them to raise the siege, with the loss of many men, and without once making the assault. All France now resounded with the praises of Bayard: the king received him at Fervagues with caresses and encomiums of the most extraordinary kind: he created him a knight of his own order, and gave him, by way of distinction, a company of an hundred men armed in chief, which was scarce ever given but to princes of the blood.

In 1523, Bayard followed admiral Bonnivet into Italy, and, in a defeat which the French suffered near Rebec in

April 1524, he received a musket-shot in the reins, which broke the spinal bone. The moment he was struck he pronounced himself a dead man, kissed the guard of his sword, which had the figure of a cross, and recommended himself to God in prayer. He then ordered them to lay him under a tree, with his face towards the enemy, and to support his head by placing a stone under it, which he saw lying upon the ground. "Having never yet turned my back upon an enemy," said he, "I will not begin the last day of my life." He desired the seigneur d'Alegre to tell the king that he should die contented because he died in his service, and that he regretted nothing but that with his life he should lose the power of serving him longer. He then made his military testament, and confessed himself. When the constable, Charles de Bourbon, who pursued the French army after the defeat, came up to the spot where Bayard was dying, he expressed his concern to see him in that condition. "Alas, captain Bayard, how sorry am I to see you thus! I have always loved and honoured you for your wisdom and valour, and I now sincerely pity your misfortune."—"Sir," said Bayard, "I thank you; but there is no reason why you should pity me who die like an honest man in the service of my king, though there is great reason to pity you who are carrying arms against your prince, your country, and your oath." The constable, far from taking offence at the freedom of Bayard's address, endeavoured to justify himself by motives arising from the disgrace he had endured; but Bayard exhorted him, with a feeble and faltering voice, to reconcile himself to his sovereign, and quit the part which he had unjustly and precipitately taken, in obedience to the dictates of his passion. Bayard very soon after expired, in the forty-eighth year of his age, and was buried in the cathedral of Grenoble, with great funeral honours. Many anecdotes are told highly to the honour of Bayard's courage, disinterested spirit, generosity, and presence of mind; but the religion so often attributed to him, seems to have consisted in a superstitious regard to forms and ceremonies; if, for example, before fighting a duel, he heard mass, he was satisfied with the propriety of his conduct; but this, however, is to be attributed to the times in which he lived. His life was first written by Champier, Paris, 1525, 4to. 2. By one of his secretaries, 1619, 4to. 3. By Lazare Bocquillot, prior of Louval, 1702, 12mo; and 4. by Guyard de Berville,

1760, 12mo, from which the present article is principally taken. A short, but well written memoir of him was published at London by the Rev. Joseph Stirling in 1781.[1]

BAYER (JOHN) was a German lawyer and astronomer of the latter part of the sixteenth and beginning of the seventeenth century, but in what particular year or place he was born, is not certainly known; however, his name will be ever memorable in the annals of astronomy, on account of that great and excellent work which he first published in 1603, under the title of "Uranometria," being a complete celestial atlas, or large folio charts of all the constellations, with a nomenclature collected from all the tables of astronomy, ancient and modern, with the useful invention of denoting the stars in every constellation by the letters of the Greek alphabet, in their order, and according to the order of magnitude of the stars in each constellation. By means of these marks, the stars of the heavens may, with as great facility, be distinguished and referred to, as the several places of the earth are by means of geographical tables; and as a proof of the usefulness of this method, our celestial globes and atlasses have ever since retained it; and hence it is become of general use through all the literary world; astronomers, in speaking of any star in the constellation, denoting it by saying it is marked by Bayer, α, or β, or γ, &c.

Bayer lived many years after the first publication of this work, which he greatly improved and augmented by his constant attention to the study of the stars. At length, in 1627, it was republished under a new title, *viz.* "Cœlum stellatum Christianum," or the "Christian stellated Heaven," or the "Starry Heavens Christianized;" for in this work the heathen names and characters, or figures of the constellations, were rejected, and others, taken from the scriptures, were inserted in their stead, to circumscribe the respective constellations. This was the project of one Julius Schiller, a civilian of the same place. But this attempt was too great an innovation to find success, or a general reception, and would have occasioned great confusion. And we even find, in the later editions of this work, that the ancient figures and names were restored again; at least in the two editions of 1654 and 1661.[2]

[1] See also Dict. Hist.—Moreri.

[2] Martin's Biographia Philosophica.—Hutton's Math. Dict.

BAYER (Theophilus Siegfrid), grandson of the preceding, was born in 1694. He was first educated at Konigsburgh, where, besides philosophy and theology, he devoted much of his time to the study of the Oriental languages, under some rabbis, and under Dr. Abraham Wolff, professor of theology. In 1713 he began the study of the Chinese language, but his severe and uninterrupted application having injured his health, he was recommended to try change of air. With this view he went to Dantzic, to John Sartorius, professor of rhetoric, who was his maternal great-uncle, and as soon as he was able to return to Konigsburgh, he went through his disputation, and obtained a pension. Soon after, he went to Berlin, where M. Grabe, a privy-counsellor, assisted him with the means of prosecuting his studies, and there he formed an intimacy with de la Croze, Jablonski, des Vignoles, Chauvin, and many other learned men of the time. At Halle, professor Frank introduced him to Solomon Assadi, whose lessons removed many of the difficulties he had encountered in learning the Arabic; and M. Michaelis and Heineccius furnished him with much useful information respecting the Ethiopian and Greek churches. From Halle he went to Leipsic, where, in Feb. 1717, he was admitted to the degree of M. A. Here M. Sieber permitted him the free use of his fine library, and M. Goëtze gave him access to the manuscripts of the public library, of which he made a catalogue. At the request of M. Mencke he drew up several curious articles for the Leipsic "Acta eruditorum," particularly one on the triumphal arch of Trajan, another on the Malabaric new Testament, a third on the Coptic new Testament, &c. with all which Mencke was so well satisfied, as to make him very advantageous offers if he would consent to reside at Leipsic. The magistrates of Konigsburgh wrote to him at the same time, that if he wished to continue his travels, his expences should be defrayed; but the bad state of his health obliged him to return home. Recovering a little, he went to Wirtemberg and Berlin, where M. de la Croze gave him some lessons in the Coptic; and at Stettin he had the happiness to be admitted to inspect the Chinese collections made by Andrew Muller, which are preserved there. About the end of autumn 1717, having returned to Konigsburgh, the magistrates appointed him librarian, and in 1720 and 1721 he was chosen co-rector and pro-rector of the principal college.

About the beginning of 1726, he was invited to Petersburgh to be professor of Greek and Roman antiquities. The same year he delivered some orations in the presence of the empress Catherine, who laid the foundation of the new academy, in honour of the coronation of Peter II. In 1730 the royal academy of Berlin enrolled him among its members. He was about to have retired to Konigsburgh, with his family, when he was attacked by a disorder which proved fatal, Feb. 21, 1738. Besides a number of philological and antiquary dissertations in the literary journals, he published, 1. "Museum Sinicum, in quo Sinicæ Linguæ et Literaturæ ratio explicatur; item grammatica, lexicon, et diatribæ Sinicæ reperiuntur," Petrop. 1730, 2 vols. 8vo. The first volume contains the grammar, the characters cut on numerous copperplates. The lexicon, in the second, is also on copperplates, with a Latin translation. This is a work of singular erudition, and the most perfect we have on the Chinese language. 2. "Historia regni Græcorum Bactriani," ibid. 1738, 4to. 3. "Historia Osrhoena et Edessena ex nummis illustrata, in qua Edessæ urbis, Osrhoeni regni, Abgarorum regum, &c. fata explicantur," ib. 1734, 4to. Many of his academical dissertations were published by Christ. Adolphus Klotz, under the title of "Opuscula ad historiam antiquam, chronologiam, geographiam, et rem nummariam spectantia," Halle, 1768, 8vo.[1]

BAYF (John Anthony de la Neuville), the natural son of the subject of the next article, was born at Venice in 1532, during his father's embassy there, and studied under Ronsard, making particular progress in the Greek tongue. He devoted himself afterwards to French poetry, which he disfigured not a little by a mixture of Greek and Latin words. His object was to give to the French the cadence and measure of the Greek and Latin poetry, in which he was very unsuccessful. Cardinal Perron said of him, that he was a good man, but a bad poet. He set his own verses, however, to music; not, says Dr. Burney, to such music as might be expected from a man of letters, or a dilletanti, consisting of a single melody, but to counterpoint, or music in parts. Of this kind he published, in 1561, "Twelve hymns or spiritual songs;" and, in 1578, several books of "Songs," all in four parts, of which both the words and the music were his own. In all he was allowed to be as good

[1] Moreri.—Clarke's Dict. Bibl.—Saxii Onomasticon.

a musician as a poet; but what mostly entitles him to notice, is his having established a musical academy at Paris, the first of the kind; but in this he had to encounter many difficulties. The court was for it, and Charles IX. and Henry III. frequently attended these concerts; but the parliament and the university opposed the scheme as likely to introduce effeminacy and immorality. The civil wars occasioned their being discontinued, but they were long after revived, and proved the origin of the divertissements, the masquerades, and balls, which formed the pleasures of the court until the time of Louis XIV. Bayf died in 1592. His poems were published at Paris in 1573, 2 vols. 8vo, and consist of serious, comic, sacred, and profane pieces; the first volume is entitled "Euvres en rime," the other "Les Jeux." His mode of spelling is as singular as his composition, but the whole are now fallen into oblivion.[1]

BAYF (LAZARUS DE), father to the above, a gentleman of family in Anjou, was educated under Budæus, and brought up to the profession of the bar. Happening, however, to go to Rome, he studied Greek under Musurus, a learned Candiot, and pursued it with such pleasure and success, that on his return he determined to devote himself entirely to the study of classical and polite literature. From this design, however, he was partly diverted by Francis I. who being made acquainted with his merit, sent him, in 1531, as ambassador to Venice, where he remained near three years, and formed an intrigue with a lady of family in that place, by whom he had the subject of the preceding article. After his return to Paris he was made counsellor of parliament. In 1539 he was sent as ambassador to Germany, and about 1541 was appointed master of the requests. The abbeys also of Grenetiere and Charroux were bestowed upon him. Moreri says, that in 1547 he assisted at the funeral of Francis I. as one of the eight masters of the requests; but Saxius says that he died in 1545. In order to make his countrymen acquainted with the Greek drama, he published translations into French poetry, of the "Electra" of Sophocles, 1537, 8vo, and the "Hecuba" of Euripides, 1550, 12mo. His original works were principally, 1. "De re vestiaria liber," Basil, 1526, 4to. 2. "Annotationes in Legem II. de captivis et post-

[1] Moreri.—Burney's Hist. of Music, vol. III.—Marchand, see Index.

liminio reversis, in quibus tractatur de re navali," Paris, 1536, 4to, and often reprinted with the preceding work, as well as inserted in Gronovius' Thesaurus. He also translated some of Plutarch's lives, but we do not find that they were published.[1]

BAYLE (Francis), a learned French physician and medical writer, was royal professor of philosophy in the university of Toulouse, where he died, Sept. 24, 1709, in the eighty-seventh year of his age. He was a member of the Floreal academy, and a man of integrity, always more ready to discern merit in others than in himself, a strict disciplinarian, and, through many unpleasant vicissitudes, a truly Christian philosopher. As to his profession, it appears from his works that he was a good theorist, as well as a successful practitioner. Haller pronounces him "Iatromechanicus, sed ex cautioribus." His works, which are partly in Latin and partly in French, were, 1. "Systema generale philosophiæ," Toulouse, 1669, 8vo. 2. "Tractatus de Apoplexia," ib. 1676, 12mo; Hague, 1678. 3. "Dissertationes Medicæ tres," Toulouse, 1678, fol. 4. "Dissertationes Physicæ," Hague, 1678, 12mo. 5. "Dissertationes de experientia et ratione conjungenda in Physica, Medicina, et Chirurgia," Paris, 1675; Hague, 1678. 6. "Problemata Physica et Medica," ib. 1678, 12mo. 7. "Histoire Anatomique d'une grossesse de 25 ans," Toulouse, 1678, 12mo. 8. "Instructiones Physicæ ad usum scholarum accommodatæ," ibid. 1700, 3 vols. 4to. 9. "Dissertatio quæstiones nonnullas Physicas et Medicas explanans," ibid. 1688, 12mo. 10. "Opuscula," ibid. 1701, 4to.[2]

BAYLE (Peter), a French writer who once made a great figure in the literary world, was born Nov. 18, 1647, at Carla, a small town in the county of Foix, the son of John Bayle, a Protestant minister. Peter gave early proofs of genius, which his father cultivated with the utmost care; he himself taught him the Latin and Greek languages, and sent him to the Protestant academy at Puylaurens in 1666. The same year, when upon a visit to his father, he applied so closely to his studies, that it brought upon him an illness which kept him at Carla above eighteen months. On his recovery he returned to Puylaurens to prosecute his studies, and afterwards he went to Toulouse

[1] Moreri.—Saxii Onomasticon. [2] Moreri.—Haller and Manget.

in 1669, where he attended the lectures in the Jesuits' college. The controversial books which he read at Puylaurens raised several scruples in his mind in regard to the Protestant religion, and his doubts were increased by some disputes he had with a priest, who lodged in the same house with him at Toulouse. He thought the Protestant tenets were false, because he could not answer all the arguments raised against them; so that about a month after his arrival at Toulouse, he embraced the Roman catholic religion. This gave much uneasiness to all his relations, and Mr. Bertier, bishop of Rieux, rightly judging, that after this step young Bayle had no reason to expect any assistance from them, took upon him the charge of his maintenance. They piqued themselves much, at Toulouse, upon the acquisition of so promising a young man. When it came to his turn to defend theses publicly, the most distinguished persons of the clergy, parliament, and city, were present; so that there had hardly ever been seen in the university a more splendid and numerous audience. The theses were dedicated to the Virgin, and adorned with her picture, which was ornamented with several emblematical figures, representing the conversion of the respondent.

Some time after Mr. Bayle's conversion, Mr. Naudis de Bruguiere, a young gentleman of great wit and penetration, and a relation of his, happened to come to Toulouse, where he lodged in the same house with him. They disputed warmly about religion, and after having pushed the arguments on both sides with great vigour, they used to examine them over again coolly. These familiar disputes often puzzled Mr. Bayle, and made him distrust several opinions of the church of Rome; and he began to suspect that he had embraced them too precipitately. Some time after Mr. de Pradals came to Toulouse, whom Mr. Bayle's father had desired to visit him, hoping he would in a little time gain his confidence; and this gentleman so far succeeded, that Bayle one day owned to him his having been too hasty in entering into the church of Rome, since he now found several of her doctrines contrary to reason and scripture. August 1670, he departed secretly from Toulouse, where he had staid eighteen months, and retired to Mazeres in the Lauragais, to a country-house of Mr. du Vivie. His elder brother came thither the day after, with some ministers of the neighbourhood; and next day Mr. Rival, minister of Saverdun, received his abjuration in

presence of his elder brother and two other ministers, after which they obliged him instantly to set out for Geneva. Soon after his arrival here, Mr. de Normandie, a syndic of the republic, having heard of his great character and abilities, employed him as tutor to his sons. Mr. Basnage at that time lodged with this gentleman, and it was here Mr. Bayle commenced his acquaintance with him. When he had been about two years at Geneva, at Mr. Basnage's recommendation he entered into the family of the count de Dhona, lord of Copet, as tutor to his children; but not liking the solitary life he led in this family, he left it, and went to Roan in Normandy, where he was employed as tutor to a merchant's son; but he soon grew tired of this place also. His great ambition was to be at Paris; he went accordingly thither in March 1675, and, at the recommendation of the marquis de Ruvigny, was chosen tutor to messieurs de Beringhen, brothers to M. de Beringhen, counsellor in the parliament of Paris.

Some months after his arrival at Paris, there being a vacancy of a professorship of philosophy at Sedan, Mr. Basnage proposed Mr. Bayle to Mr. Jurieu, who promised to serve him to the utmost of his power, and desired Mr. Basnage to write to him to come immediately to Sedan. But Mr. Bayle excused himself, fearing lest if it should be known that he had changed his religion, which was a secret to every body in that country but Mr. Basnage, it might bring him into trouble, and the Roman catholics from thence take occasion to disturb the protestants at Sedan. Mr. Jurieu was extremely surprised at his refusal; and even when Mr. Basnage communicated the reason, he was of opinion it ought not to hinder Mr. Bayle's coming, since he and Mr. Basnage being the only persons privy to the secret, Mr. Bayle could run no manner of danger. Mr. Basnage therefore wrote again to Mr. Bayle, and prevailed with him to come to Sedan. He had three competitors, all natives of Sedan, the friends of whom endeavoured to raise prejudices against him because he was a stranger. But the affair being left to be determined by dispute, and the candidates having agreed to make their theses without books or preparation, Mr. Bayle defended his theses with such perspicuity and strength of argument, that, in spite of all the interest of his adversaries, the senate of the university determined it in his favour; and notwithstanding

the opposition he met with upon his first coming to Sedan, his merit soon procured him universal esteem.

In 1680, an affair of the duke of Luxemburgh made a great noise: he had been accused of impieties, sorcery, and poisonings, but was acquitted, and the process against him suppressed. Mr. Bayle, having been at Paris during the harvest-vacation, had heard many particulars concerning this affair, and immediately composed an harangue on the subject, wherein the marshal is supposed to vindicate himself before his judges. This speech is a smart satire upon the duke and some o her persons. He afterwards wrote one more satirical, by way of criticism upon the harangue. He sent these two pieces to Mr. Minutoli, desiring his opinion of them; and, that he might speak his mind more freely, he concealed his being the author. About this time father de Valois, a jesuit of Caen, published a book, wherein he maintained that the sentiments of M. Des Cartes concerning the essence and properties of body, were repugnant to the doctrine of the church, and agreeable to the errors of Calvin on the subject of the eucharist. Mr. Bayle read this performance, and judged it well done. He was of opinion the author had incontestably proved the point in question; to wit, that the principles of M. Des Cartes were contrary to the faith of the church of Rome, and agreeable to the doctrine of Calvin. He took occasion from thence to write his "Sentimens de M. Des Cartes touchant l'essence, &c." wherein he maintained the principles of Des Cartes, and answered all the arguments by which father de Valois had endeavoured to confute them.

The great comet, which appeared December 1680, having filled the generality of people with fear and astonishment, induced Mr. Bayle to think of writing a letter on this subject to be inserted in the Mercure Galant; but, finding he had such abundance of matter as exceeded the bounds of a letter for that periodical work, he resolved to print it by itself; and accordingly sent it to M. de Vise. He desired M. de Vise to give it to his printer, and to procure a licence for it from M. de la Reynie, lieutenant of the police, or a privilege from the king if that was necessary; but M. de Vise returned for answer, that M. de la Reynie, being unwilling to take upon him the consequences of printing it, it would be necessary to obtain the approbation of the doctors before a royal privilege could be applied for; which

being a tedious and difficult affair, Mr. Bayle gave over all thoughts of having it printed at Paris.

The protestants in France were at this time in a distressed situation; not a year passed without some infringement of the edict of Nantz, and it was at length resolved to shut up their academies. That at Sedan was accordingly suppressed by an arret of Lewis XIV. dated the 9th of July, 1681. Mr. Bayle staid six or seven weeks at Sedan after the suppression of the academy, expecting letters of invitation from Holland; but not receiving any during that time, he left Sedan the 2d of September, and arrived at Paris the 7th of the same month, not being determined whether he should go to Rotterdam or England, or continue in France; but whilst he was in this uncertainty he received an invitation to Rotterdam, for which place he accordingly set out, and arrived there the 30th of October, 1681. He was appointed professor of philosophy and history; with a salary of five hundred guilders *per annum*. The year following he published his "Letter concerning Comets;" and father Maimbourg having published about this time his History of Calvinism, wherein he endeavours to draw upon the protestants the contempt and resentment of the catholics, Mr. Bayle wrote a piece to confute his history: in this he has inserted several circumstances relating to the life and disputes of Mr. Maimbourg, and has given a sketch of his character, which is thought to have a strong likeness.

The reputation which Mr. Bayle had now acquired, induced the states of Friezland, in 1684, to offer him a professorship in their university; but he wrote them a letter of thanks, and declined the offer. This same year he began to publish his "Nouvelles de la republique des lettres;" and the year following he wrote a second part to his "Censure on the History of Mr. Maimbourg."

In 1686, he was drawn into a dispute respecting the famous Christina queen of Sweden: in his Journal for April, he took notice of a printed letter, supposed to have been written by her Swedish majesty to the chevalier de Terlon, wherein she condemns the persecution of the protestants in France. He inserted the letter itself in his Journal for May; and in that of June following he says: "What we hinted at in our last month, is confirmed to us from day to day, that Christina is the real author of the letter concerning the persecutions in France which is ascribed to her:

it is a remainder of protestantism." Mr. Bayle received an anonymous letter, the author of which says, that he wrote to him of his own accord, being in duty bound to it, as a servant of the queen. He complains that Mr. Bayle, speaking of her majesty, called her only Christina, without any title; he finds also great fault with his calling the letter, "a remainder of protestantism." He blames him likewise for inserting the words "I am," in the conclusion of the letter. "These words, says this anonymous writer, are not her majesty's; a queen, as she is, cannot employ these words but with regard to a very few persons, and Mr. de Tarlon is not of that number." Mr. Bayle wrote a vindication of himself as to these particulars, with which the author of the anonymous letter declared himself satisfied, excepting as to what related to "the remainder of protestantism." He would not admit of the defence with regard to that expression; and, in another letter, advised him to retract it. He adds in a postscript, "You mention in your Journal of August, a second letter of the queen, which you scruple to publish. Her majesty would be glad to see that letter, and you will do a thing agreeable to her, if you would send it to her. You might take this opportunity of writing to her majesty. This counsel may be of some use to you; do not neglect it." Mr. Bayle took the hint, and wrote a letter to her majesty, dated the 14th of November 1686: to which the queen, on the 14th of December, wrote the following answer:

"Mr. Bayle,

"I have received your excuses, and am willing you should know by this letter, that I am satisfied with them. I am obliged to the zeal of the person, who gave you occasion of writing to me; for I am very glad to know you. You express so much respect and affection for me, that I pardon you sincerely; and I would have you know, that nothing gave me offence but that 'remainder of protestantism,' of which you accused me. I am very delicate on that head, because nobody can suspect me of it, without lessening my glory, and injuring me in the most sensible manner. You would do well, if you should even acquaint the public with the mistake you have made, and with your regret for it. This is all that remains to be done by you, in order to deserve my being entirely satisfied with you.

"As to the letter which you have sent me, it is mine without doubt; and since you tell me that it is printed, you will do me a pleasure if you send me some copies of it. As I fear nothing in France, so neither do I fear any thing at Rome. My fortune, my blood, and even my life, are entirely devoted to the service of the church; but I flatter nobody, and will never speak any thing but the truth. I am obliged to those who have been pleased to publish my letter; for I do not at all disguise my sentiments. I thank God, they are too noble and too honourable to be disowned. However, it is not true, that this letter was written to one of my ministers. As I have every where enemies, and persons who envy me, so I in all places have friends and servants; and I have possibly as many in France, notwithstanding the court, as any where in the world. This is purely the truth, and you may regulate yourself accordingly.

"But you shall not get off so cheap as you imagine. I will enjoin you a penance; which is, that you will henceforth take the trouble of sending me all curious books that shall be published in Latin, French, Spanish, or Italian, on whatever subject or science, provided they are worthy of being looked into; I do not even except romances or satires: and above all, if there are any books of chemistry, I desire you may send them to me as soon as possible. Do not forget likewise to send me your 'Journal.' I shall order that you be paid for whatever you lay out, do but send me an account of it. This will be the most agreeable and most important service that can be done me. May God prosper you. CHRISTINA ALEXANDRA."

It now only remained that Mr. Bayle should acquaint the public with the mistake he had made, and his regret for it, in order to merit that princess's entire satisfaction. This he did in his Journal of January, 1687. "We have been informed, to our incredible satisfaction," says he, "that the queen of Sweden having seen the ninth article of the Journal of August, 1686, has been pleased to be satisfied with the explanation we gave there. Properly, it was only the words 'remainder of protestanism,' which had the misfortune to offend her majesty; for, as her majesty is very delicate on that subject, and desires that all the world should know, that after having carefully examined the different religions, she had found none to be true but the Roman catholic, and that she has heartily em-

braced it; it was injurious to her glory to give occasion for the least suspicion of her sincerity. We are therefore very sorry that we have made use of an expression, which has been understood in a sense so very different from our intention; and we would have been very far from making use of it, if we had foreseen that it was liable to any ambiguity: for, besides the respect which we, together with all the world, owe to so great a queen, who has been the admiration of the universe from her earliest days, we join with the utmost zeal in that particular obligation which all men of letters are under to do her homage, because of the honour she has done the sciences, by being pleased thoroughly to examine their beauties, and to protect them in a distinguishing manner."

The persecution which the protestants at this time suffered in France affected Mr. Bayle extremely. He made occasionally some reflections on their sufferings in his Journal; and he wrote a pamphlet also on the subject. Some time after he published his "Commentaire philosophique," upon these words, "Compel them to come in;" against compulsion in matters of religion; but the great application he gave to this and his other works, threw him into a fit of sickness, which obliged him to discontinue his Literary Journal. Being advised to try a change of air, he left Rotterdam, and went to Cleves; whence, after having continued some time, he removed to Aix la Chapelle, and thence returned to Rotterdam. In 1690, the famous book, entitled, "Avis aux Refugiez," &c. made its appearance: Mr. Jurieu, who took Mr. Bayle for the author, wrote a piece against it, and prefixed an advice to the public, wherein he calls Mr. Bayle a profane person, and a traitor engaged in a conspiracy against the state. As soon as Mr. Bayle had read this accusation, he went to the grand schout of Rotterdam, and offered to go to prison, provided his accuser would accompany him, and undergo the punishment he deserved, if the accusation was found unjust. He published also an answer to Mr. Jurieu's charge; and as his reputation, and even his life was at stake, in case the accusation of treason was proved, he therefore thought himself not obliged to keep any terms with his accuser, and attacked him with the utmost severity. Mr. Jurieu applied to the magistrates of Amsterdam, who advised him to a reconciliation with Mr. Bayle, and enjoined them not to publish any thing against each other

till it was examined by Mr. Boyer, the pensioner of Rotterdam. But, notwithstanding this prohibition, Mr. Jurieu attacked Mr. Bayle again, and drew from him to write a new vindication of his character and principles.

In November, 1690, Mr. de Beauval advertised in his Journal, a scheme for a "Critical Dictionary." This was the work of Mr. Bayle. The articles of the three first letters of the alphabet were already prepared; but a dispute happening betwixt him and Mr. de Beauval, he for some time laid the work aside. Nor did he resume it till May 1692, when he published his scheme; but the public not approving of his plan, he threw it into a different form, and the first volume was published in August, 1695, the second the October following. The work was extremely well received by the public; but it engaged him in fresh disputes, particularly with Mr. Jurieu and the abbé Renaudot. Mr. Jurieu published a piece, wherein he endeavoured to engage the ecclesiastical assemblies to condemn the Dictionary: he presented it to the senate sitting at Delft; but they took no notice of the affair. The consitory of Rotterdam granted Mr. Bayle a hearing; and after having heard his answers to their remarks on his Dictionary, declared themselves satisfied, and advised him to communicate this to the public. Mr. Jurieu made another attempt with the consistory in 1698; and so far he prevailed, that they exhorted Mr. Bayle to be more cautious about his principles in the second edition of his Dictionary; which was published in 1702, with many additions and improvements.

Mr. Bayle was a most laborious and indefatigable writer. In one of his letters to Des Maizeaux, he says, that since his 20th year he hardly remembers to have had any leisure. His intense application contributed perhaps to impair his constitution, for it soon began to decline. He had a decay of the lungs, which weakened him considerably; and as this was a distemper which had cut off several of his family, he judged it to be mortal, and would take no medicines. He died the 28th of December 1706, after he had been writing the greatest part of the day. He wrote several books besides what we have mentioned, many of which were in his own defence against attacks from the abbé Renaudot, M. le Clerc, M. Jaquelot, and others; a particular account of his works may be seen in the sixth volume of Niceron. Among the productions which do honour to

the age of Lewis XIV. M. Voltaire has not omitted the Critical Dictionary of our author: It is the first work of the kind, he says, in which a man may learn to think. He censures indeed those articles which contain only a detail of minute facts, as unworthy either of Bayle, an understanding reader, or posterity. In placing him, continues the same author, amongst the writers who do honour to the age of Lewis XIV. although a refugee in Holland, I only conform to the decree of the parliament of Toulouse; which, when it declared his will valid in France, notwithstanding the rigour of the laws, expressly said, "that such a man could not be considered as a foreigner."

The opinion of Voltaire, however, which we have preserved (as we have done the article of Bayle nearly as it stood in our last edition), must not be allowed much weight in a question where religion or morals are concerned. Bayle has been hailed as one of those who introduced the spirit of free inquiry; and while this merit may be allowed him, we may add that he has exhibited in his own person, the consequences of pushing free inquiry beyond all reasonable and necessary bounds. But it would have been more just to have said that he was one of those who have conducted an opposition to the truths of revealed religion by the means of sarcasm and impertinence, instead of fair argument; and except the French Encyclopedie, there is not perhaps any book so likely to unsettle the minds of young readers as his celebrated Dictionary. Nor is this the only objection that may be urged against it. Bayle has been praised for his morality in private life; but what are we to think of the morals of a man, who not only takes every opportunity that may lay in his way to introduce obscene discussions, quotations, and allusions, but even perpetually travels out of his way in search of them, who delights in accumulating the anecdotes and imagery of vice, and presenting them to his readers in every shape? Considered in a critical light, this Dictionary may be allowed to form a vast mass of information, but the plan is radically bad. It has been said that he wrote it merely for the sake of the notes, which had accumulated in his common-place book: hence the text bears a very small proportion to the notes suspended from it, and the reader's attention is perpetually diverted from the narrative to attend, not always to what may throw light on the object of the text, but to Mr. Bayle's tattle and gossip collected from various quar-

ters, and from his own prolific and prurient imagination. It is much to be regretted that his reputation was such as to render this mode of writing Biography a fashion, and particularly that it was followed in our Biographia Britannica, in many parts of which Bayle's garrulity has been exactly followed. With respect to Bayle's other works, a reference for their titles to Niceron may be sufficient. They are now in little repute, and his fame must principally stand or fall on the merits of his Dictionary.[1]

BAYLIS (William), one of the physicians to the king of Prussia, and member of the colleges of physicians of London and Edinburgh, was author of "An essay on the Bath Waters, 1757;" "A narrative of facts demonstrating the existence and cause of a Physical Confederacy, made known in the printed letters of Dr. Lucas and Dr. Oliver, 1757," and "An historical account of the General Hospital or Infirmary in the city of Bath," 1758, all which excited a contest between him and his medical brethren, who seemed to have the public on their side, and he was excluded from consultations at Bath, where as well as in London he formerly practised physic. It is related of him that when he was first introduced to the late king of Prussia, to whom much had been said of his medical skill, the king observed to him, "That to have acquired so much experience, he must necessarily have killed a great many people." To which the doctor replied, "Pas tant que votre majesté,"—"Not so many as your majesty." He died in 1787 at Berlin, and left his library and medals to the king of Prussia, in the service of which court he had lived for many years. It was at the German Spa where his talents were first noticed. Previously to his going abroad he is said to have lived in a very splendid manner at Evesham in Worcestershire, and was once a candidate for a seat in the British parliament, but without success.[2]

BAYLY (Lewis), an English prelate, was born at Caermarthen in Wales, and educated at the university of Oxford; but in what college, or what degrees he took is uncertain. We find only that he was admitted, as a member of Exeter college, to be reader of the sentences in 1611; about which time he was minister of Evesham in Worcestershire, chaplain to prince Henry, and rector of St. Matthew's,

[1] Life by Des Maizeaux prefixed to his Dictionary.—Gen. Dict.—Saxii Onomasticon.

[2] Gent. Mag. 1787.—Lond. Chron. May, 1787.

Friday-street, in London. Two years after he took his degrees in divinity; and being very much celebrated for his talent in preaching, was appointed one of the chaplains to king James I. who nominated him to the bishopric of Bangor in the room of Dr. H. Rowlands, in which see he was consecrated at Lambeth, Dec. 8, 1616. On the 15th of July 1621, he was committed to the Fleet, but was soon after discharged. It is not certain what was the reason of his commitment, unless, as Mr. Wood observes, it was on account of prince Charles's intended marriage with the Infanta of Spain. He died in the beginning of 1632, and was interred in the church of Bangor. His fame rests chiefly on his work entitled "The practice of Piety," of which there have been a prodigious number of editions in 12mo and 8vo, that of 1735 being the fifty-ninth. It was also translated into Welsh and French in 1633, and such was its reputation, that John D'Espagne, a French writer, and preacher at Somerset-house chapel in 1656, complained, that the generality of the common people paid too great a regard to it, and considered the authority of it as almost equal to that of the Scriptures. This book was the substance of several sermons, which Dr. Bayly preached while he was minister of Evesham. But Lewis du Moulin, who was remarkable for taking all opportunities of reflecting upon the bishops and church of England, in his "Patronus Bonæ Fidei, &c." published in 8vo, 1672, asserts, that "this book was written by a Puritan minister, and that a bishop, whose life was not very chaste and regular, after the author's death, bargained with his widow for the copy, which he received, but never paid her the money; that he afterwards interpolated it in some places, and published it as his own." It is not very probable, however, that a man "whose life was not very chaste and regular," should have been anxious to publish a work of this description; but Dr. Kennet, in his Register, has very clearly proved that bishop Bayly was the real author.[1]

BAYLY (JOHN), son of the above, born in Herefordshire, in 1595, entered of Exeter college in 1611, and became fellow the year following. His tutor was Dr. Prideaux. After completing his master's degree, he went into orders, and had some church preferment from his father. He was afterwards one of his majesty's chaplains,

[1] Biog. Brit.—Wood's Athenæ, vol. I.—Kennet's Register, p. 559.

and guardian of Christ's hospital in Ruthyn. He published "The Angel Guardian," a collection of sermons, London, 1630, 4to, and some others which Wood has not enumerated, nor does he give any account of his death.[1]

BAYLY (THOMAS), the fourth and youngest son of bishop Bayly, was educated at Cambridge, and having commenced B. A. was presented to the subdeanery of Wells by Charles I. in 1633. In 1644, he retired with other loyalists to Oxford, where, proceeding in his degrees he was created D. D. and two years after we find him with the marquis of Worcester, in Ragland castle, after the battle of Naseby. When this was surrendered to the parliament army, on which occasion he was employed to draw up the articles, he travelled into France and other countries; but returned the year after the king's death, and published at London, in 8vo, a book, entitled "Certamen Religiosum, or a conference between king Charles I. and Henry late marquis of Worcester, concerning religion, in Ragland castle, anno 1646." But this conference was believed to have no real foundation, and considered as nothing else than a prelude to the declaring of himself a papist. The same year, 1649, he published "The Royal Charter granted unto kings by God himself, &c. to which is added, a treatise, wherein is proved, that episcopacy is *jure divino*," 8vo. These writings giving offence, occasioned him to be committed to Newgate; whence escaping, he retired to Holland, and became a zealous Roman catholic. During his confinement in Newgate, he wrote a piece entitled, "Herba Parietis, or the wall-flower, as it grows out of the stone-chamber belonging to the metropolitan prison; being an history, which is partly true, partly romantic, morally divine; whereby a marriage between reality and fancy is solemnized by divinity," Lond. 1650, in a thin folio. Some time after, he left Holland, and settled at Douay; where he published another book, entitled "The end to controversy between the Roman catholic and Protestant religions, justified by all the several manner of ways, whereby all kinds of controversies, of what nature soever, are usually or can possibly be determined," Douay, 1654, 4to, and afterwards "Dr. Bayly's Challenge." At last this singular person went to Italy, where he lived and died extremely poor (although Dodd says that he died in

[1] Wood's Ath. vol. I.

cardinal Ottoboni's family) : for Dr. Trevor, fellow of Merton college, who was in Italy in 1659, told Mr. Wood several times, that Dr. Bayly died obscurely in an hospital, and that he had seen the place where he was buried.

The works above mentioned occasioned the following answers; "A vindication of the Protestant Religion against the marquis of Worcester's last papers. By Christ. Cartwright, Lond. 1652, 4to. "An answer to the marquis of Worcester's papers relating to king Charles I." by L'Estrange, Lond. 1651, 8vo. "Answer to Dr. Bayly's Challenge," an imperfect work, by Rob. Sanderson. "Animadversions on Certamen Religiosum, &c. by Peter Heylin, who in 1649, 1650, and 1659, published a collection of papers entitled "Bibliotheca Regia." In this, says Wood, is inserted the conference between king Charles I. and the marquis of Worcester at Ragland, which is by many taken to be authentic, because published by Heylin.

Dr. Bayly's name is likewise to a well-known "Life of bishop Fisher," which is said to have been the production of Richard Hall, D. D. of Christ church, Cambridge, and afterwards canon and official of the cathedral church of St. Omer's, where he died in 1604. The manuscript, after his death, came into the possession of the English monks of Dieulwart, in Lorrain; from whence a copy fell into the hands of one Mr. West, who presented it to Francis a St. Clara, alias Francis Davenport, a Franciscan friar. Davenport gave it to sir Wingfield Bodenham, who put it into the hands of Dr. Bayly. The doctor read it, took a copy of it, and sold it to a bookseller who published it with Dr. Bayly's name.—Such is the account Wood gives, and in which he is followed by Dodd, on which we have only to remark that this life is preceded by a dedication signed with the doctor's initials, and avowing himself to be the author.[1]

BAYLY (Walter). See BALEY.

BAYNARD (Anne), a learned English lady, the only daughter of Dr. Edward Baynard, a gentleman of an ancient family, and an eminent physician in London, was born at Preston, in Lancashire, in 1672. Her father, who discovered her early capacity, bestowed great care on her education, and was rewarded by the extraordinary proficiency she made in

[1] Biog. Brit.—Ath. Ox. vol. I. II.—Dodd's Ch. Hist.

various branches of learning not usual with her sex. She was well acquainted with philosophy, mathematics, and physics. She was also familiar with the writings of the ancients in their original languages. At the age of twenty-three she had the knowledge of a profound philosopher, and in metaphysical learning was a nervous and subtle disputant. She took great pains with the Greek language, that she might read in their native purity the works of St. Chrysostom. Her Latin compositions, which were various, were written in a pure and elegant style. She possessed an acute and comprehensive mind, an ardent thirst of knowledge, and a retentive memory. She was accustomed to declare, "that it was a sin to be content with a little knowledge." To the endowments of the mind she added the virtues of the heart; she was modest, humble, and benevolent, exemplary in her whole conduct, and in every relative duty. She was pious and constant in her devotions, both public and private; beneficent to the poor; simple in her manners; retired, and rigid in her notions and habits. It was her custom to lay aside a certain portion of her income, which was not large, for charitable uses; to this she added an ardent desire and strenuous efforts for the mental and moral improvement of those within her circle and influence. About two years previous to her death, she seems to have been impressed with an idea of her early dissolution; which first suggested itself to her mind while walking alone among the tombs, in a church-yard; and which she indulged with much complacency. On her death-bed she earnestly entreated the minister who attended her, that he would exhort all the young people of his congregation to the study of wisdom and knowledge, as the means of moral improvement and real happiness. "I could wish," says she, "that all young persons might be exhorted to the practice of virtue, and to increase their knowledge by the study of philosophy; and especially to read the great book of nature, wherein they may see the wisdom and power of the Creator, in the order of the universe, and in the production and preservation of all things."—"That women are capable of such improvements, which will better their judgments and understandings, is past all doubt, would they but set about it in earnest, and spend but half of that time in study and thinking, which they do in visits, vanity, and folly.

It would introduce a composure of mind, and lay a solid basis for wisdom and knowledge, by which they would be better enabled to serve God, and to help their neighbours." These particulars are taken from her funeral sermon, preached at Barnes, where she died in her 25th year, June 12, 1697, by the rev. John Prade, and reprinted in that useful collection of such documents, "Wilford's Memorials." She was interred at the East end of the churchyard of Barnes, with a monument and inscription, of which no traces are now to be found, but the inscription is preserved in Aubrey.[1]

BAYNES (JOHN), was born in April 1758, at Middleham, in Yorkshire; where his father, who afterwards retired from business, then followed the profession of the law. Mr. Baynes received his education at Richmond, under the rev. Mr. A. Temple, author of three discourses, printed in 1772; of "Remarks on the Layman's Scriptural Confutation; and letters to the rev. Thomas Randolph, D. D. containing a defence of Remarks on the Layman's Scriptural Confutation," 1779, 8vo. At school he soon distinguished himself by his superior talents and learning, and by the age of fourteen years was capable of reading and understanding the Greek classics. From Richmond he was sent to Trinity college, Cambridge; where, before he had arrived at the age of twenty years, he obtained the medals given for the best performances in classical and mathematical learning. In 1777 he took the degree of B. A.; and determining to apply himself to the study of the law, he about 1778, or 1779, became a pupil to Allen Chambre, esq. and entered himself of the society of Gray's-inn. In 1780 he took the degree of M. A. and about the same time was chosen fellow of the college. From this period he chiefly resided in London, and, warmed with the principles of liberty, joined those who were clamorous in calling for reformation in the state. He was a member of the constitutional society, and took a very active part at the meeting at York, in December, 1779. In his political creed he entertained the same sentiments with his friend Dr. Jebb; and, like him, without hesitation renounced those of his party whom he considered to have disgraced themselves by the unnatural coa-

[1] Ballard's Memoirs.—Wilford's Memorials, p. 281.—Lysons's Environs, vol. I.

lition between lord North and Mr. Fox. We are told, however, that if the warmth of his political pursuits was not at all times under the guidance of discretion, he never acted but from the strictest principles of integrity. He had a very happy talent for poetry, which by many will be thought to have been misapplied, when devoted as it was, to the purposes of party. He wrote many occasional pieces in the newspapers, particularly in the London Courant, but was very careful to conceal himself as the writer of verses, which he thought would have an ill effect on him in his profession, a species of caution not much calculated to prove that independence of spirit for which men of his stamp contend. There is great reason to believe that he wrote the celebrated Archæological epistle to Dr. Milles, dean of Exeter. It is certain this excellent performance was transmitted to the press through his hands; and it is more than probable, that the same reason which occasioned him to decline the credit of his other poetical performances, influenced him to relinquish the honour of this. It is a fact, however, which should not be suppressed, that he always disclaimed being the author of this poem; and when once pressed on the subject by a friend, he desired him to remember when it should be no longer a secret, that he then disowned it. Mr. Baynes had many friends, to whom he was sincerely attached, and by whom he was greatly beloved. Scarce any man, indeed, had so few enemies. Even politics, that fatal disuniter of friendships, lost its usual effect with him. As he felt no rancour towards those from whom he differed, so he experienced no malignity in return. What he conceived to be right, neither power nor interest could deter him from asserting. In the autumn before his death, when he apprehended the election for fellows of Trinity college to be irregularly conducted, he boldly, though respectfully, with others of the society, represented the abuse to the heads of the college; and when, instead of the expected reform, an admonition was given to the remonstrants, to behave with more respect to their superiors, conscious of the rectitude of their intentions, he made no scruple of referring the conduct of himself and his friends to a higher tribunal, but the matter was not decided before his death. It was his intention to publish a more correct edition of lord Coke's tracts; and we are

informed he left the work nearly completed. His death is supposed to have been occasioned by an intense application to business, which brought on a putrid fever, of which he died, universally lamented, August 3, 1787, after eight days illness. In the ensuing week he was buried near the remains of his friend Dr. Jebb, privately, in Bunhill-fields burying-ground.[1]

BAYNES (Paul), an English divine of considerable eminence at Cambridge, was a native of London. He received his school-education at Withersfield, in Essex, and was afterwards admitted of Christ college, Cambridge, where his behaviour was so loose and irregular that his father left what he meant to bestow on him, in the hands of Mr. Wilson, a tradesman of London, with an injunction not to let him have it, unless he forsook his evil courses. This happy change took place not long after his father's death, and Mr. Wilson delivered up his trust. In the interim, although his moral conduct was censurable, such was his proficiency in learning, that he was elected a fellow of his college; and after his reformation, having been admitted into holy orders, he was so highly esteemed for his piety, eloquence, and success, as a preacher, that he was chosen to succeed the celebrated Perkins, as lecturer of St. Andrew's church. In this office he continued until silenced for certain opinions, not favourable to the discipline of the church, by Abp. Bancroft's visitor, Mr. (afterwards archbishop) Harsnet; and Mr. Baynes appealed, but in vain, to the archbishop. On another occasion he was summoned by Dr. Harsnet, then bishop of Chichester, to the privy-council, but acquitted himself so much to the satisfaction of all present, that he met with no farther trouble. During his suspension from the regular exercise of his ministry, he employed himself on his writings, none of which, if we may judge from the dates of those we have seen, were published in his life-time. He died at Cambridge, in 1617. His works are: 1. "A commentary on the first chapter of the epistle to the Ephesians, handling the controversy of Predestination," London, 1618, 4to. 2. "The Diocesan's Trial, wherein all the sinews of Dr. Downham's defence are brought into three heads, and dissolved," 1621. 3. "Help to true happiness, explaining

[1] Gent. Mag. vol. LVII.

the fundamentals of Christian religion," London, 12mo. 3d edit. 1635. 4. "Letters of consolation, exhortation, direction, with a sermon of the trial of a Christian's estate, 1637, 12mo. 5. "A Commentary on the epistle to the Ephesians," Lond. fol. 1643.[1]

BAYNES (Ralph), an English prelate, was a native of Yorkshire, and educated in St. John's college, Cambridge, where he attained considerable reputation, as an expounder of the Scriptures, and as a Greek and Hebrew scholar. Having taken his degree of D. D. he went over to Paris, and was for some time royal professor of Hebrew. He remained abroad during the latter part of the reign of Henry VIII. and the whole of Edward VI. but upon the accession of queen Mary, with whose principles he coincided, he was consecrated bishop of Lichfield and Coventry. When queen Elizabeth succeeded, he was deprived, and for some time imprisoned, but lived afterwards in the bishop of London's house. He died in 1559, of the stone. Fuller says, in allusion to the persecutions he occasioned in his diocese, that although he was as bad as Christopherson, he was better than Bonner. He wrote "Prima Rudimenta in linguam Hebraicam," Paris, 1550, 4to, and "Comment. in proverbia Salomonis, lib. III." ibid. and same year, fol.[2]

BAYNES (Sir Thomas), an eminent physician, and professor of music at Gresham-college, in London, was born about the year 1622, and educated at Christ's college, in Cambridge, under the tuition of the learned Dr. Henry More, where he took the degree of B. A. about the year 1642. In 1649, he took the degree of M. A. and commenced the study of physic. He went into Italy in company with Mr. Finch (afterwards sir John), with whom he had contracted the strictest friendship; and at Padua they were both created doctors of physic. Upon the restoration of king Charles II. in 1660, Mr. Baynes and Mr. Finch returned into England, and the same year were created doctors of physic at Cambridge. On the 26th of February following, Mr. Baynes, together with sir John Finch, was admitted a fellow extraordinary, i. e. one be-

[1] Clarke's Lives, at the end of his Martyrology, p. 22.—Cole's MS Athenæ in Brit. Mus.

[2] Tanner, Bale, and Pits.—Godwin.—Strype's Annals.—Cranmer, p. 320.

yond the then limited number, of the college of physicians of London. Dr. Petty having resigned his professorship of music in Gresham-college, Dr. Baynes was chosen to succeed him, the 8th of March, 1660; and the 26th of June following, he and his friend sir John Finch were admitted graduates in physic at Cambridge, in pursuance of the grace passed in their favour the year before. In March 1663, they were elected F. R. S. upon the first choice made by the council, after the grant of their charter, of which they had been members before; and May 15, 1661, had, with several others, been nominated a committee for a library at Gresham college, and for examining of the generation of insects. In March 1664, Dr. Baynes accompanied sir John Finch to Florence, where that gentleman was appointed his majesty's resident, and returned back with him into England in 1670. Towards the end of the year 1672, sir John being appointed the king's ambassador to the grand signor, Dr. Baynes was ordered to attend him as his physician, and before he left England, received from his majesty the honour of knighthood. Nine years after, sir Thomas still continuing in Turkey, the Gresham committee found it necessary to supply his professorship, by chusing Mr. William Perry in his room, but of this he never heard, as he died at Constantinople about a month after, Sept. 5, 1681, to the inexpressible grief of his affectionate friend, sir John Finch, who died Nov. 18, 1682, and according to his own desire, was interred at Cambridge, in the chapel of Christ's college, whither the remains of sir Thomas had been brought. Dr. Henry More inscribed a long epitaph to their memories, commemorating their many virtues and steady friendship. They jointly left four thousand pounds to that college, by which two fellowships and two scholarships were founded, and an addition made to the master's income. Sir John was supposed to have paid most of the money, though he was willing that sir Thomas should share with him in the honour of this donation, as in all his other laudable actions. This instance of a long and inviolably mutual attachment, may be added to the histories of human friendship, which are so rare, and so gratifying when they do occur. Is it not probable that these two gentlemen imbibed something of the noble enthusiasm they were inspired with from their tutor, Dr. Henry More; who was a man of the warmest

and most generous affections, and a great adept in the Platonic philosophy?[1]

BAYRO (PETER DE), an Italian physician, of great reputation in his day, charitably attentive to the wants of the poor, and so successful in his practice, as to be often consulted by princes and men of rank, who munificently rewarded his services, was born at Turin, about the year 1478, and became first physician to Charles II. (or according to Dict. Hist. Charles III.) duke of Savoy. He died April 1, 1558. His works are: 1. "De pestilentia ejusque curatione per preservationum et curationum regimen," Turin, 1507, 4to, Paris, 1513, 8vo. 2. "Lexipyretæ perpetuæ questionis et annexorum solutio, de nobilitate facultatum per terminos utriusque facultatis," Turin, 1512, fol. 3. "De medendis humani corporis malis Enchyridion, quod vulgo Vade-mecum vocant," Basil," 1563, and often reprinted.[2]

BAZIN (N.) a physician at Strasburgh, who died in May 1754, was not more esteemed for his successful practice, than for his knowledge of botany and natural history. In his pursuit of these studies, he published: 1. "Observations sur les Plantes," Strasburgh, 1741, 8vo. 2. "Traité de l'accroissement des Plantes," 1745, 8vo. 3. "Histoire des Abeilles," Paris, 1744, 2 vols. 12mo. 4. "Lettre sur le Polypes," 1745, 12mo. 5. "Abregé de l'histoire des Insectes," Paris, 1747, 2 vols. 12mo, an excellent abridgment of Reaumur.[3]

BE (WILLIAM LE), engraver, and letter-founder, was born at Troyes, in 1525, son of Guilleaume le Be, a noble bourgeois, and Magdalen de St. Aubin. Being brought up in the house of Robert Stephens, whom his father supplied with paper, he got an insight into the composition of the types of that famous printing-house. He afterwards, by order of Francis I. made those beautiful oriental types which Robert Stephens used; and Philip II. employed him to prepare those with which his Bible of Antwerp was printed. In 1545 le Bé took a journey to Venice, and there cut for Mark Anthony Justiniani, who had raised a Hebrew printing-house, the punches necessary to the casting of the founts to be employed in that

[1] Ward's Gresham Professors.—Biog. Brit.
[2] Moreri, Manget, and Haller. [3] Dict. Hist.

establishment. Being returned to Paris, he there practised his art till 1598, the year of his decease. Casaubon speaks of him highly to his credit in his preface to the Opuscula of Scaliger. Henry le Bé, his son, was a printer at Paris, where he gave in 1581, a quarto edition of the "Institutiones Clenardi Gr." This book, which was of great utility to the authors of the "Methode Grecque" of Port-royal, is a master-piece in printing. His sons and his grandsons signalised themselves in the same art. The last of them died in 1685.[1]

BEACH (Thomas), an English writer, was a wine merchant at Wrexham, in Denbighshire, a man of learning, great humanity, of an easy fortune, and much respected. He published in 1737, "Eugenio, or virtuous and happy life," 4to, a poem inscribed to Pope, and by no means destitute of poetical merit. He submitted it in manuscript to Swift, who wrote him a long and very candid letter, now printed in his works, and Mr. Beach adopted Swift's corrections. He is said to have entertained very blameable notions in religion, but his friends endeavoured to vindicate him from this charge, when his death took place, May 17, 1737, precipitated by his own hand.[2]

BEACON or BECON (Thomas), one of the English reformers, was a native of Norfolk, or Suffolk, and educated at Cambridge, where he took his bachelor's degree in 1530. He was presented on May 24, 1547, to the rectory of St. Stephen Walbrook, of which he was deprived in 1554, and imprisoned twice in queen Mary's time, but escaped to Marpurg. From Strasburgh, in the same year, we find him addressing an "Epistle to the Faithful in England," exhorting them to patient perseverance in the truth. After queen Mary's death, he returned to England, and in 1560 was preferred to the rectory of Buckland, in Hertfordshire, and in 1563 to that of St. Dionis Backchurch, in London. He was also a prebend of the fourth stall in Canterbury cathedral, and had been, in Cranmer's time, chaplain to that celebrated prelate. Tanner's account of his promotions is somewhat different. We learn from Strype, in his life of Grindall, that he objected at first, but afterwards conformed to the

[1] Dict. Hist.—Moreri.
[2] Swift's Works.—Gent. Mag. vol. VII. p. 316, 377.

clerical dress, some articles of which at that time were much scrupled by the reformers who had lived abroad. He died at Canterbury, about 1570, in his sixtieth year. In the Heerologia, a work not much to be depended on, it is said that he was professor of divinity at Oxford, an assertion contrary to all other authority. He wrote: 1. "Cœnæ Dominicæ et Missæ Papisticæ comparatio," Basil, 1559, 8vo. 2. "Various treatises," fol. printed by Day, 1560. 3. "The Acts of Christe and Antichriste," Lond. 1577, 12mo. 4. "The reliques of Rome," by Day, 1563, 16mo. On the opposite side to the title is the head of the author, with the inscription, "Ætatis suæ 41, 1553," which makes the time of his birth 1512; and at the time of his persecution in 1541, he must have been about twenty-nine years of age. 5. "Postills upon the sundry Gospels," Lond. 4to, 1566. 6. "His works," Lond. 1564, 2 vols. 7. "The Sick man's salve, or directions in sickness, and how to dye," Edin. 1613, 8vo. It has been said that he was the first Englishman that wrote against bowing at the name of Jesus, but no such work is enumerated in the list of his writings. [1]

BEALE (Mary), a portrait-painter in the reign of Charles II. was daughter of Mr. Cradock, minister of Walton upon Thames, but was born in Suffolk in 1632. She was assiduous in copying the works of sir Peter Lely and Vandyke. She painted in oil, water-colours, and crayons; and had much business. The author of the essay towards an English school of Painters, annexed to De Piles's art of Painting, says, that "she was little inferior to any of her contemporaries, either for colouring, strength, force, or life; insomuch that sir Peter was greatly taken with her performances, as he would often acknowledge. She worked with a wonderful body of colours, and was exceedingly industrious." She was greatly respected and encouraged by many of the most eminent among the clergy of that time; she took the portraits of Tillotson, Stillingfleet, Patrick, Wilkins, &c. some of which are still remaining at the earl of Ilchester's, at Melbury, in Dorsetshire. In the manuscripts of Mr. Oldys, she is celebrated for her poetry as well as for her painting; and is styled "that

[1] Tanner.—Ellis's Hist. of Shoreditch.—Chauton's Life of Nowell.—Strype's Life of Cranmer, p. 161, 171, 276, 290, 315, 329, 357, 423.—Strype's Parker, 95, 100, 225.—Lupton's Modern Divines, &c.

masculine poet, as well as painter, the incomparable Mrs. Beale." In Dr. S. Woodford's translation of the Psalms, are two or three versions of particular psalms, by Mrs. Beale: whom, in his preface, he calls "an absolutely complete gentlewoman?" He says farther, "I have hardly obtained leave to honour this volume of mine with two or three versions, long since done by the truly virtuous Mrs. Mary Beale; among whose least accomplishments it is, that she has made painting and poetry, which in the fancies of others had only before a kind of likeness, in her own to be really the same. The reader, I hope, will pardon this public acknowledgement, which I make to so deserving a person." She died Dec. 28, 1697, in her 66th year. She had two sons, who both exercised the art of painting some little time; one of them afterwards studied physic under Dr. Sydenham, and practised at Coventry, where he and his father died. There is an engraving, by Chambers, from a painting by herself, of Mrs. Beale, in Walpole's Anecdotes of Painting in England.[1]

BEALE (ROBERT), or BELUS, who was the eldest son of Robert Beale, a descendant from the family of Beale, of Woodbridge, in Suffolk, appears to have been educated to the profession of the civil and canon law. He was an exile on account of religion, in queen Mary's days, but some time after his return, married Editha, daughter of Henry St. Barbe, of Somersetshire, and sister to the lady of sir Francis Walsingham, under whose patronage he first appeared at court. In 1571 he was secretary to sir Francis when sent ambassador to France, and himself was sent in the same character, in 1576, to the prince of Orange. Heylin and Fuller inform us that he was a great favourer of the Puritans, and wrote in defence of their principles. About the year 1564 he wrote in defence of the validity of the marriage between the earl of Hertford and lady Catherine Grey, and against the sentence of the delegates, which sentence was also opposed by the civilians of Spire, and of Paris, whom Beale had consulted. Strype, in his life of Parker, mentions his "Discourse concerning the Parisian massacre by way of letter to the lord Burghley." His most considerable work, however, is a collection of some of the Spanish historians, under the title "Rerum Hispanicarum Scriptores," Francf. 1579, 2 vols. fol. He was

[1] Biog. Brit.—Walpole's Anecdotes.—Pilkington.

by the interest of Walsingham appointed secretary for the northern parts, and a clerk of the privy council. Camden seems to think that his attachment to Puritanism made him be chosen to convey to Fotheringay the warrant for beheading Mary queen of Scots, which he read on the scaffold, and was a witness of its execution. He was also one of the commissioners at the treaty of Bologne, the year before his death, which event happened May 25, 1601, at Barnes, in Surrey. He was interred in the parish church of Allhallows, London Wall.[1]

BEARCROFT (PHILIP), D. D. master of the Charter-house, was born May 1, 1697, and elected scholar of the Charter-house, on the nomination of lord Somers, July 19, 1710; whence, in Nov. 1712, he was elected to the university, and was matriculated of St. Mary Magdalen hall, Oxford, Dec. 17, following. In 1716 he took his bachelor's degree, and in June 1717, was elected probationary, and two years after, actual fellow of Merton college. After taking deacon's orders in 1718, and priest's in 1719, and proceeding M. A. he was appointed preacher to the Charter-house in 1724. In 1730 he accumulated the degrees of B. and D. D. and in 1738 was made one of the king's chaplains, and in March 1739, secretary to the society for propagating the gospel in foreign parts. In 1743 he was instituted to the rectory of Stormouth in Kent, which he held by dispensation, and was elected master of the Charter-house Dec. 18, 1753. He died Nov. 17, 1761. Although a man of worth and learning, he had no talents for writing. The only attempt he made was in his "Historical Account of Thomas Sutton, esq. and of his Foundation in the Charter-house," Lond. 1737, 8vo. He intended also to have published a collection of the Rules and Orders, but being prevented by the governors, some extracts only were printed in a quarto pamphlet, and dispersed among the officers of the house.[2]

BEARD (JOHN), an English actor and singer, born in 1717, was bred up in the king's chapel, and was one of the singers in the duke of Chandos's chapel at Cannons, where he performed in Esther, an oratorio composed by Mr. Handel. He appeared the first time on the stage at

[1] Tanner.—Lodge's Illustrations.—Lysons's Environs, vol. I.—Antonio Bibl. Hisp.

[2] Nichols's Bowyer, vol. I.

Drury-lane, Aug. 30, 1737, in sir John Loverule, in the "Devil to Pay." He afterwards, on the 8th of Jan. 1739, married lady Henrietta Herbert, daughter of James earl Waldegrave, and widow of lord Edward Herbert, second son of the marquis of Powis. She died 31st of May 1753. On his marriage he quitted the stage for a few years. He afterwards returned to Drury-lane, and in 1744 to Covent-garden, where he remained until 1758. In that year he engaged with Mr. Garrick, and continued with him until 1759, when having married a daughter of Mr. Rich, he was engaged at Covent-garden, where, on the death of that gentleman, he became manager. His first appearance there was on the 10th of Oct. 1759, in the character of Macheath, which, aided by Miss Brent in Polly, ran fifty-two nights. In 1768 he retired from the theatre, and died universally respected at the age of seventy-four, in 1791. His remains were deposited in the vault of the church at Hampton in Middlesex. He was long the deserved favourite of the public; and whoever remembers the variety of his abilities, as actor and singer, in oratorios and operas, both serious and comic, will testify to his having stood unrivalled in fame and excellence. This praise, however, great as it was, fell short of what his private merits acquired. He had one of the sincerest hearts joined to the most polished manners. He was a most delightful companion, whether as host or guest. His time, his pen, and purse, were devoted to the alleviation of every distress that fell within the compass of his power, and through life he fulfilled the relative duties of son, brother, guardian, friend, and husband, with the most exemplary truth and tenderness. [1]

BEATON, or BETON (David), archbishop of St. Andrew's in Scotland, and cardinal of the Roman church, was born 1494, and educated in the university of St. Andrew's. He was afterwards sent over to the university of Paris, where he studied divinity; and when he attained a proper age, entered into orders. In 1519 he was appointed resident at the court of France; about the same time his uncle James Beaton, archbishop of Glasgow, conferred upon him the rectory of Campsay; and in 1523 this uncle, being then archbishop of St. Andrew's, gave him the abbacy of Aberbrothock, or Arbroath. David re-

[1] From the last edition of this Dict.—Gent. Mag. 1791.

turned to Scotland in 1525, and in 1528 was made lord privy seal. In 1533 he was sent again to France, in conjunction with sir Thomas Erskine, to confirm the leagues subsisting between the two kingdoms, and to bring about a marriage for king James V. with Magdalene, daughter of the king of France; but the princess being in a very bad state of health, the marriage could not then take effect. During his residence, however, at the French court, he received many favours from his Christian majesty. King James having gone over to France, had the princess Magdalene given him in person, whom he espoused on the first of January 1537. Beaton returned to Scotland with their majesties, where they arrived the 29th of May; but the death of the queen happening the July following, he was sent over again to Paris, to negotiate a second marriage for the king with the lady Mary, daughter to the duke of Guise; and during his stay at the court of France, he was consecrated bishop of Mirepoix. All things being settled in regard to the marriage, in the month of June, he embarked with the new queen for Scotland, where they arrived in July: the nuptials were celebrated at St. Andrew's, and the February following the coronation was performed with great splendour and magnificence in the abbey church of Holyrood-house.

Beaton, though at this time only coadjutor of St. Andrew's, yet had all the power and authority of the archbishop; and in order to strengthen the catholic interest in Scotland, pope Paul III. raised him to a cardinalship, by the title of St. Stephen in Monte Cœlo, Dec. 20, 1538. King Henry VIII. having intelligence of the ends proposed by the pope in creating him a cardinal, sent a very able minister to king James, with particular instructions for a deep scheme to procure the cardinal's disgrace; but it did not take effect. A few months after, the old archbishop dying, the cardinal succeeded: and it was upon this promotion that he began to shew his warm and persecuting zeal for the church of Rome. Soon after his instalment, he got together, in the cathedral of St. Andrew's, a great confluence of persons of the first rank, both clergy and laity; to whom, from a throne erected for the purpose, he made a speech, representing to them the danger wherewith the church was threatened by the increase of heretics, who had the boldness to profess their opinions even in the king's court; where, said he, they find but too great countenance:

and he mentioned by name sir John Borthwick, whom he had caused to be cited to that diet, for dispersing heretical books, and holding several opinions contrary to the doctrine of the Roman church. Then the articles of accusation were read against him, and sir John appearing neither in person nor by proxy, was declared a heretic, his goods confiscated, and himself burnt in effigy. Sir John retired to England, where he was kindly received by king Henry, who sent him into Germany, in his name, to conclude a treaty with the protestant princes of the empire. Sir John Borthwick was not the only person proceeded against for heresy; several others were also prosecuted, and among the rest, George Buchanan, the celebrated poet and historian: and as the king left all to the management of the cardinal, it is difficult to say to what lengths such a furious zealot might have gone, had not the king's death put a stop to his arbitrary proceedings.

When the king died, there being none so near him as the cardinal, it was suggested by his enemies that he forged his will; and it was set aside, notwithstanding he had it proclaimed at the cross of Edinburgh, in order to establish the regency in the earls of Argyle, Huntley, Arran, and himself. He was expressly excluded from the government, and the earl of Arran was declared sole regent during the minority of queen Mary. This was chiefly effected by the noblemen in the English interest, who, after having sent the cardinal prisoner to Blackness-castle, managed the public affairs as they pleased. Things did not remain long, however, in this situation; for the ambitious enterprising cardinal, though confined, raised so strong a party, that the regent, not knowing how to proceed, began to dislike his former system, and having at length resolved to abandon it, released the cardinal, and became reconciled to him. Upon the young queen's coronation, the cardinal was again admitted of the council, and had the high office of chancellor conferred upon him; and such was now his influence with the regent, that he got him to solicit the court of Rome to appoint him legate à latere from the pope, which was accordingly done.

His authority being now firmly established, he began again to promote the popish cause with his utmost efforts. Towards the end of 1545 he visited some parts of his diocese, attended with the lord governor, and others of the nobility, and ordered several persons to be executed for

heresy. In 1546 he summoned a provincial assembly of the clergy at the Black friars in Edinburgh, in order to concert measures for restraining heresy. How far they proceeded is uncertain; but it is generally allowed that the cardinal was diverted from the purposes he had then in hand, by information he received of Mr. George Wishart, the most famous protestant preacher in Scotland, being at the house of Mr. Cockburn at Ormiston. The cardinal, by an order from the governor, which was indeed with difficulty obtained, caused him to be apprehended. He was for some time confined in the castle of Edinburgh, and removed from thence to the castle of St. Andrew's. The cardinal, having resolved to proceed without delay to his trial, summoned the prelates to St. Andrew's. At this meeting the archbishop of Glasgow gave as his opinion, that application should be made to the governor, to grant a commission to some nobleman to try so famous a prisoner, that the whole blame might not lie upon the clergy. He was accordingly applied to; and notwithstanding his refusal, and his message to the cardinal, not to precipitate his trial, and notwithstanding Mr. Wishart's appeal, as being the governor's prisoner, to a temporal jurisdiction; yet the furious prelate went on with the trial, and this innocent gentleman was condemned to be burnt at St. Andrew's. He died with amazing firmness and resolution: and it is averred by some writers, that he prophesied in the midst of the flames, not only the approaching death of the cardinal, but the circumstances also that should attend it. Buchanan's account is as follows: After relating the manner in which Mr. Wishart spent the morning of his execution, he proceeds thus: "A while after two executioners were sent to him by the cardinal; one of them put a black linen shirt upon him, and the other bound many little bags of gun-powder to all the parts of his body. In this dress they brought him forth, and commanded him to stay in the governor's outer chamber, and at the same time they erected a wooden scaffold in the court before the castle, and made up a pile of wood. The windows and balconies over against it were all hung with tapestry and silk hangings, with cushions for the cardinal and his train, to behold and take pleasure in the joyful sight, even the torture of an innocent man; thus courting the favour of the people as the author of so notable a deed. There was also a great guard of soldiers, not so much to secure the execution, as for a vain ostentation of power:

and beside, brass guns were placed up and down in all convenient places of the castle. Thus, while the trumpets sounded, George was brought forth, mounted the scaffold, and was fastened with a cord to the stake, and having scarce leave to pray for the church of God, the executioners fired the wood, which immediately taking hold of the powder that was tied about him, blew it up into flame and smoke. The governor of the castle, who stood so near that he was singed with the flame, exhorted him in a few words to be of good cheer, and to ask pardon of God for his offences. To whom he replied, 'This flame occasions trouble to my body indeed, but it hath in no wise broken my spirit; but he, who now looks down so proudly upon me from yonder lofty place (pointing to the cardinal) shall ere long be as ignominiously thrown down, as now he proudly lolls at his ease.' Having thus spoken, they straitened the rope which was tied about his neck, and so strangled him; his body in a few hours being consumed to ashes in the flame."

This prophecy, however, is called in question by others, who treat it as a story invented after the cardinal's death. Archbishop Spotswood and Mr. Petrie follow Buchanan in regard to the circumstances of Mr. Wishart's death and his prophecy. On the other side, Mr. Keith suggests that the story is very doubtful, if not false. "I confess," says he, "I give but small credit to this, and to some other persons that suffered for religion in our country, and which upon that account I have all along omitted to narrate. I own I think them ridiculous enough, and seemingly contrived, at least magnified, on purpose to render the judges and clergymen of that time odious and despicable in the eyes of men. And as to this passage concerning Mr. Wishart, it may be noticed, that there is not one word of it to be met with in the first edition of Mr. Knox's History; and if the thing had been true in fact, I cannot see how Mr. Knox, who was so good an acquaintance of Mr. Wishart's, and no farther distant from the place of his execution than East Lothian, and who continued some months along with the murderers of cardinal Beaton in the castle of St. Andrew's, could either be ignorant of the story, or neglect in history so remarkable a prediction. And it has even its own weight, that sir David Lindsay, who lived at that time, and wrote a poem called 'The tragedy of cardinal Beaton,' in which he rakes together all the worst

things that could be suggested against this prelate, yet makes no mention either of his glutting himself inhumanly with the spectacle of Mr. Wishart's death, nor of any prophetical intermination made by Mr. Wishart concerning the cardinal; nor does Mr. Fox take notice of either of these circumstances, so that I am much of the mind, that it has been a story trumped up a good time after the murder."

This proceeding, however, made a great noise throughout the kingdom; the zealous papists applauded his conduct, and the protestants exclaimed against him as a murderer; but the cardinal was pleased with himself, imagining he had given a fatal blow to heresy, and that he had struck a terror into his enemies.

Soon after the death of Mr. Wishart, the cardinal went to Finhaven, the seat of the earl of Crawford, to solemnize a marriage between the eldest son of that nobleman and his daughter Margaret. Whilst he was thus employed, intelligence came that the king of England was making great preparations to invade the Scottish coasts. Upon this he immediately returned to St. Andrew's, and appointed a day for the nobility and gentry of that country, which lies much exposed to the sea, to meet and consult what was proper to be done upon this occasion. He likewise began to fortify his own castle much stronger than ever it had been before. Whilst he was busy about these matters, there came to him Norman Lesley, eldest son to the earl of Rothes, to solicit him for some favour; who, having met with a refusal, was highly exasperated, and went away in great displeasure. His uncle Mr. John Lesley, a violent enemy to the cardinal, greatly aggravated this injury to his nephew; who, being passionate and of a daring spirit, entered into a conspiracy with his uncle and some other persons to cut off the cardinal. The accomplices met early in the morning, on Saturday the 29th of May. The first thing they did was to seize the porter of the castle, and to secure the gate: they then turned out all the servants and several workmen. This was performed with so little noise, that the cardinal was not waked till they knocked at his chamber door; upon which he cried out, "Who is there?" John Lesley answered, "My name is Lesley." "Which Lesley?" replied the cardinal, "Is it Norman?" It was answered, "that he must open the door to those who were there;" but being afraid, he secured the door in the best

manner he could. Whilst they were endeavouring to force it open, the cardinal called to them, "Will you have my life?" John Lesley answered, "Perhaps we will." "Nay," replied the cardinal, "swear unto me, and I will open it." Some authors say, that upon a promise being given that no violence should be offered, he opened the door; but however this be, as soon as they entered, John Lesley smote him twice or thrice, as did likewise Peter Carmichael; but James Melvil, as Mr. Knox relates the fact, perceiving them to be in choler, said, "This work and judgment of God, although it be secret, ought to be done with greater gravity; and, presenting the point of his sword, said, Repent thee of thy wicked life, but especially of the shedding the blood of that notable instrument of God, Mr. George Wishart, which albeit the flame of fire consumed before men, yet cries it for vengeance upon thee; and we from God are sent to revenge it. For here, before my God, I protest, that neither the hatred of thy person, the love of thy riches, nor the fear of any trouble thou couldst have done to me in particular, moved or moveth me to strike thee; but only because thou hast been, and remainest, an obstinate enemy against Christ Jesus and his holy gospel." After having spoken thus, he stabbed him twice or thrice through the body: thus fell that famous prelate, a man of great parts, but of pride and ambition boundless, and withal an eminent instance of the instability of what the world calls fortune. This event is said to have taken place May 29, 1546. Though cardinal Beaton's political abilities were undoubtedly of the highest kind, and some false stories may have been told concerning him, it is certain that his ambition was unbounded, that his insolence was carried to the greatest pitch, and that his character, on the whole, was extremely detestable. His violence, as a persecutor, must ever cause his memory to be held in abhorrence, by all who have any feelings of humanity, or any regard for religious liberty. It is to the honour of Mr. Guthrie, that, in his History of Scotland, he usually speaks of our prelate with indignation.

With respect to the story of cardinal Beaton's having forged king James the Fifth's will, the fact is considered as an undoubted one, by the generality of modern, as well as the more early historians. Dr. Robertson and Mr. Guthrie both speak of it in this light. Mr. Hume, in the following words, expresses himself with a certain degree

of caution upon the subject. "He (Beaton) forged, it is said, a will for the king, appointing himself, and three noblemen, regents of the kingdom during the minority of the infant princess: at least, for historians are not well agreed in the circumstances of the fact, he had read to James a paper of that import, to which that monarch, during the delirium which preceded his death, had given an imperfect assent and approbation."

The story of Wishart's prediction, concerning the fate of his malignant persecutor, seems to be controverted on good grounds. If there be any thing in the fact, it certainly was not a prophecy properly so called, but a mere denunciation of the divine vengeance, which Wishart might naturally think would fall upon the cardinal for his iniquities. He could not but know, too, how hateful Beaton was to many persons, and that he might be expected to become a victim to his arrogance and cruelty. Mr. Hume, who admits the prediction, says that it was probably the immediate cause of the event which it foretold. Whatever becomes of this part of the story concerning Wishart's martyrdom, the other part of it, relative to the cardinal's viewing the execution from a window, is highly credible, and perfectly suitable to his character.

The sons of the archbishop were James, Alexander, and John. They were all legitimated in his own life-time, and are termed the natural sons of the right reverend, &c.

We shall add Dr. Robertson's character of our prelate, when he mentions his pretensions to the regency. "The cardinal was by nature of immoderate ambition; by long experience he had acquired address and refinement; and insolence grew upon him from continual success. His high station in the Church placed him in the way of great employments; his abilities were equal to the greatest of these; nor did he reckon any of them to be above his merit. As his own eminence was founded upon the power of the Church of Rome, he was a zealous defender of that superstition, and for the same reason an avowed enemy to the doctrine of the reformers. Political motives alone determined him to support the one or to oppose the other. His early application to public business kept him unacquainted with the learning and controversies of the age: He gave judgment, however, upon all points in dispute, with a precipitancy, violence, and rigour, which contemporary historians mention with indignation."

Cardinal Beaton wrote, if we may depend upon Dempster, "Memoirs of his own Embassies;" "a treatise of Peter's primacy," which had been seen by William Barclay, and "Letters to several persons:" Of these last there are still some copies, said to be preserved in the library of the French king.[1]

BEATON, BETON, or BETHUNE (JAMES), archbishop of St. Andrew's in the reign of James V. was uncle to the preceding. We have no certain account of his birth, or of the manner of his education, except that, being a younger brother, he was from his infancy destined for the church. He had great natural talents, and having improved them by the acquisition of the learning fashionable in those times, he came early into the world, under the title of Provost of Bothwell; a preferment given him through the interest of his family. He received his first benefice in 1503, and next year was advanced to the rich preferment of abbot of Dumferling. In 1505, upon the death of sir David Beaton, his brother, his majesty honoured him with the staff of high-treasurer, and he was thenceforward considered as one of the principal statesmen. In 1508 he was promoted to the bishopric of Galloway, and before he had sat a full year in that cathedral chair, he was removed to the archiepiscopal see of Glasgow, on which he resigned the treasurer's staff, in order to be more at leisure to mind the government of his diocese: and indeed it is universally acknowledged, that none more carefully attended the duties of his functions than archbishop Beaton while he continued at Glasgow; and he has left there such marks of concern for that church, as have baffled time, and the rage of a distracted populace: the monuments of his piety and public spirit which he raised at Glasgow, still remaining to justify this part of his character. It does not appear that he had any hand in the counsels which drove king James IV. into a fatal war with England. On the death of this monarch in the battle of Flodden-field, the regent John duke of Albany appointed our prelate to be high-chancellor. In 1523 he became archbishop of St. Andrew's, not only by the favour of the regent, but with the full consent of the young king, who was then, and all his life, much under the influence of the archbishop's nephew David, the subject of the preceding

[1] Biog. Brit.—Mackenzie's Scotch writers, vol. III. 19.—Hume and Robertson's Histories, &c.

article. The power of the regent, however, being abrogated by parliament, and the earl of Angus having placed himself at the head of government, our archbishop was dismissed the court, and obliged to resign the office of chancellor; but when the Douglases were driven from court, and the king recovered his freedom, the archbishop came again into power, although he did not recover the office of chancellor. He now resided principally at the palace of St. Andrew's, and, as some say, at the instigation of his nephew, the cardinal, proceeded with great violence against the protestants, and is particularly accountable for the death of Patrick Hamilton, the protomartyr of Scotland, a young man of piety, talents, and high birth, whom he procured to be burnt to death, although it is but justice to add that the same sentence was subscribed by the other archbishop, three bishops, six abbots and friars, and eight divines. He is even said to have had some degree of aversion to such proceedings. The clergy, however, were for stopping the mouths of such as preached what they disliked, in the same manner as they had done Hamilton's. The archbishop moved but heavily in these kind of proceedings; and there are two very remarkable stories recorded to have happened about this time, which very plainly shew he was far enough from being naturally inclined to such severities. It happened at one of their consultations, that some who were most vehement pressed for going on with the proceedings in the Archbishop's court, when one Mr. John Lindsey, a man in great credit with the archbishop, delivered himself to this purpose: "If you burn any more of them, take my advice, and burn them in cellars, for I dare assure you, that the smoke of Mr. Patrick Hamilton has infected all that it blew upon." The other was of a more serious nature; one Alexander Seton, a black friar, preached openly in the church of St. Andrew's, that, according to St. Paul's description of bishops, there were no bishops in Scotland, which being reported to the archbishop, not in very precise terms, he sent for Mr. Seton, and reproved him sharply for having said, according to his information, "That a bishop who did not preach was but a dumb dog, who fed not the flock, but fed his own belly." Mr. Seton said, that those who had reported this were liars, upon which witnesses were produced, who testified very positively to the fact. Mr. Seton, by way of reply, delivered himself thus: "My

lord, you have heard, and may consider, what ears these asses have, who cannot discern between Paul, Isaiah, Zachariah, Malachi, and friar Alexander Seton. In truth, my lord, I did preach that Paul saith, it behoveth a bishop to be a teacher. Isaiah saith, that they that feed not the flock are dumb dogs; and the prophet Zachariah saith, that they are idle pastors. Of my own head I affirmed nothing, but declared what the Spirit of God before pronounced; at whom, my lord, if you be not offended, you cannot justly be offended with me." How much soever the bishop might be incensed, he dismissed friar Seton without hurt, who soon afterwards fled out of the kingdom. It does not appear, that from this time the archbishop acted much in these measures himself, but chose rather to grant commissions to others that were inclined to proceed against such as preached the doctrines of the reformation, a conduct which seems very fully to justify the remark of archbishop Spotswood upon our prelate's behaviour. "Seventeen years," says he, "he lived bishop of this see, and was herein most unfortunate, that under the shadow of his authority many good men were put to death for the cause of religion, though he himself was neither violently set, nor much solicitous (as it was thought) how matters went in the church."

In the promotion of learning, he shewed a real concern, by founding the New-college in the university of St. Andrew's, which he did not live to finish, and to which, though he left the best part of his estate, yet after his death it was misapplied, and did not come, as he intended, to that foundation. One of the last acts of his life was the being present at the baptism of the young prince, born at St. Andrew's the very year in which he died. His nephew acted for several years as his co-adjutor, and had the whole management of affairs in his hands; but the king retained to the last so great an affection for the archbishop, that he allowed him to dispose of all his preferments, by which means, his relation, George Drury, obtained the rich abbey of Dumferline, and one Mr. Hamilton, of the house of Roplock, became Abbot of Killwinning. Our archbishop deceased in 1539, and was interred in the cathedral church of St. Andrew's before the high altar. He enjoyed the primacy of Scotland sixteen years, and his character is very differently represented, according to the dispositions of those who have mentioned him in their writings; but

upon the whole more favourably than that of his nephew, the cardinal.[1]

BEATON (James), another nephew of the preceding, and archbishop of Glasgow, was educated chiefly at Paris, and was early employed in political affairs; but we have no account of the various steps by which he arrived at the archbishopric of Glasgow, to which he was consecrated in 1552, as some writers report, at Rome, whither he was very probably sent, to lay before the pope an account of the ecclesiastical affairs in Scotland after the murder of his uncle. He was, however, no sooner advanced to this dignity than he began to be considered as one of the ablest as well as most powerful persons in the kingdom. In 1557, he was one of the commissioners appointed to witness the marriage of the young queen Mary to the dauphin of France, a commission to which the historians of the time affix great importance. After his return, he acted as a privy-counsellor to the queen dowager, who was appointed by her daughter regent of Scotland, and laboured, although in vain, to preserve internal peace. When the reformers became powerful enough to make a successful stand against the court, our archbishop retired to France, carrying with him the treasures and records of the archiepiscopal see, and carefully deposited them in the Scots college in Paris. On his arrival in France, he was extremely well received by queen Mary, then sovereign of that country, and by the court of France. Immediately after his departure, the reformers in Scotland appointed a preacher at Glasgow, seized all the revenues of the archbishopric, and would no doubt have proceeded against his person had he appeared.

When it was found that he could not return in safety, Mary, now a widow, and inclined to visit her hereditary dominions, determined to secure his services and residence in France, by making him her ambassador to the French court, which she first declared in 1561, and confirmed in 1564. Under this commission he acted as long as he lived, and the papers and letters he preserved would have no doubt formed valuable materials for future historians; but there is reason to think the greater part have been taken away or destroyed. While he remained at Paris, as ambassador of Scotland, he received very little, if any

[1] Biog. Brit.

thing, from thence: for we find Mr. James Boyd appointed superintendant of that diocese after the death of Mr. Willock; and upon the death of Mr. Boyd in 1578, it was bestowed on Mr. Robert Montgomery, who, in 1587 resigned it to Mr. Erskine, by whom the best part of the revenues of the see were granted away to the family of Lenox. But not long after, king James VI. becoming of age, and having a full account of our author's fidelity to his mother, restored him both to the title and estate of his archbishopric, of which he had been so long deprived. Before this, however, he had obtained several ecclesiastical preferments in France, for the support of his dignity, which he enjoyed as long as he lived, king James continuing him there as his ambassador, to whom he rendered many important services. He was universally and deservedly esteemed for his learning, loyalty, and hearty affection to his country. He was uniform in his conduct, sincere in his religion, and unblameable in his morals, and lived in credit abroad, beloved and admired by all parties, and left his memory unstained to posterity. He died April 24, 1603, aged eighty-six, and was succeeded in his see by the celebrated Spotswood. Archbishop Beaton is said, by Dempster, to have written, 1. "A Commentary on the book of Kings." 2. "A Lamentation for the kingdom of Scotland." 3. "A book of Controversies against the Sectaries." 4. "Observations upon Gratian's Decretals:" and 5. "A collection of Scotch proverbs." None of these have been printed.[1]

BEATTIE (James), LL.D. an eminent philosopher, critic, and poet, was born at Laurencekirk, in the county of Kincardine, Scotland, on the 25th day of October, 1735. His father, who was a farmer of no considerable rank, is said to have had a turn for reading and for versifying; but, as he died in 1742, when his son was only seven years of age, could have had no great share in forming his mind. James was sent early to the only school his birth-place afforded, where he passed his time under the instructions of a tutor named Milne, whom he used to represent as a "good grammarian, and tolerably skilled in the Latin language, but destitute of taste, as well as of some other qualifications essential to a good teacher." He is said to have preferred Ovid as a school-author, whom Mr. Beattie afterwards

[1] Biog. Brit.

gladly exchanged for Virgil. Virgil he had been accustomed to read with great delight in Ogilvy's and Dryden's translations, as he did Homer in that of Pope; and these, with Thomson's Seasons, and Milton's Paradise Lost, of all which he was very early fond, probably gave him that taste for poetry which he afterwards cultivated with so much success. He was already, according to his biographer, inclined to making verses, and among his schoolfellows went by the name of *The Poet*.

At this school he made great proficiency by unremitting diligence, and appeared to much advantage on his entering Marischal college, Aberdeen, in 1749, where he obtained the first of those bursaries or exhibitions which were left for the use of students whose parents are unable to support the entire expences of academical education. Here he first studied Greek, under principal Thomas Blackwell, author of the "Inquiry into the Life and Writings of Homer," &c. who with much of the austerity of pedantry, was kind to his diligent scholars, and found in Mr. Beattie a disposition worthy of cultivation and of patronage. In the following year he bestowed on him the premium for the best Greek analysis, which happened to be part of the fourth book of the Odyssey, and at the close of the session 1749-50, he gave him a book elegantly bound, with the following inscription: "Jacobo Beattie, in prima classe, ex comitatu Mernensi*, post examen publicum librum hunc αριστευοντι, præmium dedit T. Blackwell, Aprilis 3° MDCCL." The other professor, with whom Mr. Beattie was particularly connected, was the late Dr. Alexander Gerard, author of "The genius and evidences of Christianity;" "Essays on Taste and Genius;" and other works. Under these gentlemen our author's proficiency, both at college and during the vacations, was very exemplary, and he accumulated a much more various stock of general knowledge than is usual with young men whose ultimate destination is the church. The delicacy of his health requiring amusement, he found, as he supposed, all that amusement can give, in cultivating his musical talents, which were very considerable.

The only science in which he made no extraordinary proficiency, was mathematics, in which although he performed the requisite tasks, he was eager to return to sub-

* "The Mearns," the vernacular name of the county of Kincardine.

jects of taste or general literature. In every other branch of academical study, he never was satisfied with what he learned within the walls of the college. His private reading was extensive and various, and he became insensibly partial to the cultivation of those branches on which his future celebrity was to depend.

In 1753, having gone through every preparatory course of study, he took the degree of M. A. and had now technically finished his education. Having hitherto been supported by the generous kindness of an elder brother, he wished to exonerate his family from any farther burden. With this laudable view, there being a vacancy for the office of school-master and parish-clerk to the parish of Fordoun, adjoining to Laurencekirk, he accepted the appointment, August 1, 1753; but this was neither suited to his disposition, nor advantageous to his progress in life. He obtained in this place, however, a few friends, particularly lord Gardenstown and lord Monboddo, who honoured him with encouraging notice; and his imagination was delighted by the beautiful and sublime scenery of the place, which he appears to have contemplated with the eye of a poet. His leisure hours he employed on some poetical attempts, which, as they were published in the "Scots Magazine," with his initials, and sometimes with his place of abode, must have contributed to make him yet better known and respected.

The church of Scotland was at this time the usual resource of well-educated young men, and with their academical stores in full memory, there were few difficulties to be surmounted before their entrance on the sacred office. Although this church presents no temptations to ambition, Mr. Beattie appears to have regarded it as the only means by which he could obtain an independent rank in life. He returned, therefore, during the winter, to Marischal college, and attended the divinity lectures of Dr. Robert Pollock, of that college, and of professor John Lumsden, of King's, and performed the exercises required by the rules of both. One of his fellow-students informed sir William Forbes, that during their attendance at the divinity-hall, he heard Mr. Beattie deliver a discourse, which met with much commendation, but of which it was remarked by the audience, that he spoke poetry in prose.

While the church seemed his only prospect, and one which he never contemplated with satisfaction, there occurred, in 1757, a vacancy for one of the masters of the

grammar school of Aberdeen, a situation of considerable importance in all respects. On this occasion Mr. Beattie was advised to become a candidate; but he was diffident of his qualifications, and did not think himself so retentive of the grammatical niceties of the Latin language as to be able to answer readily any question that might be put to him by older and more experienced judges. In every part of life, it may be here observed, Mr. Beattie appears to have formed an exact estimate of his own talents; and in the present instance he failed just where he expected to fail, rather in the circumstantial than the essential requisites for the situation to which he aspired. The other candidate was accordingly preferred. But Mr. Beattie's attempt was attended with so little loss of reputation, that a second vacancy occurring a few months after, and two candidates appearing, both unqualified for the office, it was presented to him by the magistrates in the most handsome manner, without the form of a trial, and he immediately entered upon it in June 1758.

He had not been long an usher at this school before he published a volume of poems. An author's first appearance is always an important era. Mr. Beattie's was certainly attended with circumstances that are not now common. This volume was announced to the public in a more humble manner than the present state of literature is thought to demand in similar cases. On the 18th of March 1760, not the volume itself, but "Proposals for printing original Poems and Translations," were issued. The poems appeared accordingly, on Feb. 16, 1761, and were published both in London and Edinburgh. They consisted partly of originals, and partly of the pieces formerly printed in the Scots Magazine, but altered and corrected, a practice which Mr. Beattie carried almost to excess in all his poetical works.

The praise bestowed on this volume was very flattering. The English critics, who then bestowed the rewards of literature, considered it as an acquisition to the republic of letters, and pronounced that since Mr. Gray (whom in their opinion Mr. Beattie had chosen for his model) they had not met with a poet of more harmonious numbers, more pleasing imagination, or more spirited expression. But notwithstanding praises which so evidently tended to give a currency to the poems, and which were probably repeated with eagerness by the friends who had encouraged the pub-

lication, the author, upon more serious consideration, was so dissatisfied with this volume as to destroy every copy he could procure, and some years after, when his taste and judgment became fully matured, he refused to acknowledge above four of them, namely, Retirement, ode to Hope, elegy on a Lady, and the Hares, and these he almost rewrote before he would permit them to be printed with the Minstrel.

But notwithstanding the lowly opinion of the author, these poems contributed so much to the general reputation he had acquired, that he was considered as deserving of a higher rank. Accordingly a vacancy happening in Marischal college, his friends made such earnest applications in his behalf, that in September 1760 he was appointed, by his late majesty's patent, professor of philosophy. His department in this honourable office extended to moral philosophy and logic; and such was his diligence, and such his love of these studies, that within a few years he was not only enabled to deliver an admirable course of lectures on moral philosophy and logic, but also to prepare for the press those works on which his fame rests; all of which, there is some reason to think, were written, or nearly written, before he gave the world the result of his philosophical studies in the celebrated "Essay on Truth." It may be added, likewise, that the rank he had now attained in the university entitled him to associate more upon a level with Reid and with Campbell, with Gerard and with Gregory, men whose opinions were in many points congenial, and who have all been hailed, by the sister country, among the revivers of Scotch literature. With these gentlemen and a few others, he formed a society or club for the discussion of literary and philosophical subjects. A part of their entertainment was the reading a short essay, composed by each member in his turn. It is supposed that the works of Reid, Campbell, Beattie, Gregory, and Gerard, or at least the outlines of them, were first discussed in this society, either in the form of essay, or of a question for familiar conversation.

In 1765, Mr. Beattie published "The Judgment of Paris," a poem, in 4to. Its design was to prove that virtue alone is capable of affording a gratification adequate to our whole nature, the pursuits of ambition or sensuality promising only partial happiness, as being adapted not to our whole constitution, but only to a part of it. So simple

a position seems to require the graces of poetry to set it off. The reception of this poem, however, was unfavourable, and although he added it to a new edition of his poems, in 1766, yet it was never again reprinted, and even his biographer has declined reviving its memory by an extract. To this edition of 1766 he added a poem "On the talk of erecting a Monument to Churchill in Westminster-hall," which, sir William Forbes says, was first published separately, and without a name. That it was printed separately we are informed on undoubted authority, but we question if it was ever published for sale unless in the above-mentioned edition of his poems. The asperity with which these lines are marked induced his biographer, contrary to his first intention, to omit them, but they are added to his other poems, in the late edition of "English Poets *."

Although Mr. Beattie had now acquired a station in which his talents were displayed with great advantage, and commanded a very high degree of respect, the publication of the "Essay on Truth" was the great era of his life; for this work carried his fame far beyond all local bounds and local partialities. It is not, however, necessary to enter minutely into the history of a work so well known. Its professed intention was to trace the several kinds of evidence and reasoning up to their first principles, with a view to ascertain the Standard of Truth, and explain its Immutability. He endeavours to show that his sentiments, however inconsistent with the genius of scepticism, and with the practice and principles of sceptical writers, were yet perfectly consistent with the genius of true philosophy, and with the practice and principles of those whom all acknowledge to have been the most successful in the investigation of truth; and he concludes with some inferences or rules, by which the most important fallacies of the sceptical philosophy may be detected by every person of common sense, even though he should not possess acuteness of metaphysi-

* "In the autumn of the year 1765, Mr. Gray came to Scotland on a visit to the late Earl of Strathmore. Dr. Beattie, who was an enthusiastic admirer of Gray, as soon as he heard of his arrival, addressed to him a letter, which procured him an invitation to Glammis castle, and this led to a friendship and correspondence between these two eminent poets and amiable men, which continued, without interruption, till the death of Mr. Gray." —*Sir William Forbes*, vol. I. p. 70. In the same year he became acquainted with his biographer, who has, by the life of Beattie, raised a monument to the excellence of his own character, scarcely inferior to that he intended for his friend.

cal knowledge sufficient to qualify him for a logical confutation of them.

When this work was completed, so many difficulties occurred in procuring it to be published, that his friends, sir William Forbes and Mr. Arbuthnot, were obliged to become the purchasers, unknown to him, at a price with which they thought he would be satisfied. Sir William accordingly wrote to him that the manuscript was sold for fifty guineas, as the price of the first edition. This edition was published in an octavo volume in 1770, and bought up with such avidity that a second was called for, and published in the following year. The interval was short, but as the work had excited the public attention in an extraordinary degree, the result of public opinion had reached the author's ear, and to this second edition he added a postscript, in vindication of a certain degree of warmth of which he had been accused.

The "Essay on Truth," whatever objections were made to it, and it met with very few public opponents *, had a more extensive circulation than probably any work of the kind ever published. This may be partly attributed to the charms of that popular style in which the author conveyed his sentiments on subjects which his adversaries had artfully disguised in a metaphysical jargon, the meaning of which they could vary at pleasure; but the eagerness with which it was bought up and read, arose chiefly from the just praise bestowed upon it by the most distinguished friends of religion and learning in Great Britain. With many of these of high rank both in church and state, the author had the pleasing satisfaction of dating his acquaintance from the publication of this work. There appeared, indeed, in the public in general, an honourable wish to grace the triumph of sound reasoning over pernicious sophistry. Hence in less than four years five large editions of the Essay were sold †, and it was translated into several foreign languages, and attracted the notice of many emi-

* The principal publication was Dr. Priestley's "Examination of Dr. Reid on the Human Mind; Dr. Beattie on the Nature and Immutability of Truth; and Dr. Oswald's Appeal to Common Sense," Oct. 1775. Dr. Priestley prefers the system of Dr. Hartley, which he was then endeavouring to introduce, but the flippant and sarcastic style he assumed on this occasion was disapproved even by his own friends.

† The first appeared in May 1770; the second, April 1771; the third in 1772; the fourth, Jan. 1773; and the fifth, Feb. 1774.

nent persons in France, Germany, Holland, Italy, and other parts of the continent.

Among other marks of respect, the university of Oxford conferred the degree of LL. D. on the author *, and on his second arrival in London he was most graciously received by his Majesty, who not only bestowed a pension on him, but admitted him to the honour of a private conference. Many years after, when Dr. Beattie went to pay his respects to his Majesty, he was still received with every mark of royal condescension and kindness.

It was in July 1771 that Dr. Beattie first visited London, and commenced a personal acquaintance with men of the first eminence, with lord Mansfield and lord Lyttelton, Drs. Hurd, Porteus, Johnson, Mr. Burke, and, indeed, the whole of the literary society whose conversations have been so pleasantly detailed by Mr. Boswell; and returned to Scotland with a mind elevated and cheered by the praise, the kindness, and the patronage, of the good and great. It was, however, on his second visit to London, in 1773, that he received his degree from Oxford, and those honours from his majesty, which we anticipated as a direct, though not an immediate consequence of the services he rendered to his country by the publication of the "Essay on Truth." His conversation with his majesty is detailed at some length by himself, in a diary published by sir William Forbes.

Soon after this visit to London he was solicited by a very flattering proposal sent through the hands of Dr. Porteus, late bishop of London, to enter into the church of England. A similar offer had been made some time before by the archbishop of York, but declined. It was now renewed with more importunity, and produced from him the important reasons which obliged him still to decline an offer which he could not but consider as "great and generous." By these reasons, communicated in a letter to Dr. Porteus, we find that he was apprehensive of the injury that might be done to the cause he had espoused, if his enemies should have any ground for asserting that he had written his Essay on Truth, with a view to promotion: and he was likewise of opinion, that it might have the appearance of levity and

* He had received this honour some time before from King's college, Aberdeen. He was afterwards chosen member of the Zealand society of arts and sciences, and of the literary and philosophical society of Manchester, and was a fellow of the royal society of Edinburgh.

insincerity, and even of want of principle, were he to quit, without any other *apparent* motive than that of bettering his circumstances, the church of which he had hitherto been a member. Other reasons he assigned, on this occasion, of some, but less weight, all which prevailed on his friends to withdraw any farther solicitation, while they honoured the motives by which he was influenced. In the same year he refused the offer of a professor's chair in the university of Edinburgh, considering his present situation as best adapted to his habits and to his usefulness, and apprehending that the formation of a new society of friends might not be so easy or agreeable in a place where the enemies of his principles were numerous. To some of his friends, however, these reasons did not appear very convincing.

Although Mr. Beattie had apparently withdrawn his claims as a poet, by cancelling as many copies of his juvenile attempts as he could procure, he was not so inconscious of his admirable talents, as to relinquish what was an early and favourite pursuit, and in which he had probably passed some of his most delightful hours. A few months after the appearance of the "Essay on Truth," he published the "First Book of the Minstrel," in 4to, but without his name. By this omission, the poem was examined with all that rigour of criticism which may be expected in the case of a work, for which the author's name can neither afford protection or apology. He was accordingly praised for having adopted the measure of Spenser, because he had the happy enthusiasm of that writer to support and render it agreeable; but objections were made to the limitation of his plan to the profession of the Minstrel, when so much superior interest might be excited by carrying him on through the practice of it. These objections appear to have coincided with the author's re-consideration; and he not only adopted various alterations recommended by his friends, particularly Mr. Gray, but introduced others, which made the subsequent editions of this poem far more perfect than the first.

The Minstrel, however, in its first form, contained so many passages of genuine poetry, the poetry of nature and of feeling, and was so eagerly applauded by those whose right of opinion was incontestable, that it soon ran through four editions; and in 1774, the author produced the "Second Book;" and as its success was not inferior to that

of the first, it was the general wish that the author would fulfil his promise by completing the interesting subject; but the increasing business of education, the cares of a family, and the state of his health, originally delicate, and never robust, deprived him of the time and thought which he considered as requisite. In 1777, however, he was induced to publish the two parts of the Minstrel together, and to add a few of his juvenile poems.

During the preceding year, 1776, he prepared for the press a new edition of the "Essay on Truth," in a more splendid form than it had hitherto appeared in, and attended by a very liberal subscription, and with other circumstances of public esteem which were very flattering. The list of subscribers amounted to four hundred and seventy-six names of men and women of the first rank in life, and of all the distinguished literary characters of the time. The copies subscribed for amounted to seven hundred and thirty-two, so that no inconsiderable sum must have accrued in this delicate manner to the author. Dr. Beattie was by no means rich; his pension was only two hundred pounds, and the annual amount of his professorship never reached that sum.

The Essays added to this volume, and which he afterwards printed separately in 8vo, were "On Poetry and Music;" on "Laughter and ludicrous Composition; and "on the utility of Classical Learning." They were written many years before publication, and besides being read in the private literary society already mentioned, had been submitted to the judgment of his learned friends in England, who recommended them to the press.

For the frequent introduction of practical and serious observations, he offers a satisfactory reason in the preface to "Dissertations Moral and Critical, on Memory and Imagination; on Dreaming; the Theory of Language; on Fable and Romance; on the Attachments of Kindred; and Illustrations on Sublimity," 1783, 4to. These, he informs us, were at first composed in a different form, being part of a course of prelections read to those young gentlemen whom it was his business to initiate in the elements of moral science; and he disclaims any nice metaphysical theories, or other matters of doubtful disputation, as not suiting his ideas of moral teaching. Nor was this the disgust of a metaphysician "retired from business." He had ever been of the same opinion. Dr. Beattie's aim was, indeed,

in all his lectures, "to inure young minds to habits of attentive observation; to guard them against the influence of bad principles; and to set before them such views of nature, and such plain and practical truths, as may at once improve the heart and the understanding, and amuse and elevate the fancy*."

Of these Essays, the preference has been generally given to those on "Memory and Imagination," and on "Fable and Romance," and to "The Theory of Language," and in re-publishing the latter separately for the use of seminaries of education, he complied with the wish of many readers and critics.

During a visit to the metropolis in 1784, Dr. Beattie submitted to the late bishop of London, with whose friendship he had long been honoured, a part of a work which at that excellent prelate's desire he published in 1786, entitled "Evidences of the Christian Religion briefly and plainly stated," 2 vols. 12mo. This likewise formed part of his concluding lectures to his class, and he generally dictated an abstract of it to them in the course of the session. From a work of this kind, and on a subject which had employed the pens of the greatest and best English writers, much novelty was not to be expected, nor in its original form was any novelty intended. It must be allowed, however, that he has placed many of the arguments for the evidences of Christianity in a very striking and persuasive light, and it is not too much to suppose that if he could have devoted more time and study to a complete review and arrangement of what had, or might be advanced on these evidences, he would have produced a work worthy of his genius, and worthy of the grandeur and importance of the subject.

In the preface to Dr. Beattie's "Dissertations," he intimated a design of publishing the whole of his lectures on Moral Science, but from this he was diverted by the cogent reasons there assigned. He was encouraged, however,

* Cowper's praise of this volume, is too valuable to be omitted:—"Beattie, the most agreeable and amiable writer I ever met with; the only author I have seen whose critical and philosophical researches are diversified and embellished by a poetical imagination, that makes even the driest subject, and the leanest, a feast for an epicure in books. He is so much at his ease too, that his own character appears in every page, and, which is very rare, we see not only the writer, but the man; and the man so gentle, so well tempered, so happy in his religion, and so humane in his philosophy, that it is necessary to love him if one has any sense of what is lovely." Hayley's Life of Cowper, vol. III. p. 247.

to present to the public, in a correct and somewhat enlarged form, the abstract which he used to dictate to his scholars. Accordingly, in 1790, he published "Elements of Moral Science," vol. I. 8vo, including psychology, or perceptive faculties and active powers; and natural theology; with two appendices on the Incorporeal Nature and on the Immortality of the Soul. The second volume was published in 1793; containing ethics, economics, politics, and logic. All these subjects are necessarily treated in a summary manner; but it will be found sufficiently comprehensive, not only for a text-book, or book of elements, which was the professed intention of the author, but also as an excellent aid to the general reader who may not have an opportunity of attending regular lectures, and yet wishes to reap some of the advantages of regular education.

In vol. II. there occurs a dissertation against the Slave Trade, which the author informs us he wrote in 1778 with a view to a separate publication. He exposed the weak defences set up for that abominable traffic with wonderful acuteness, and thus had the honour to contribute to that mass of conviction which at length became irresistible, and delivered the nation from her greatest reproach.

To the second volume of the Transactions of the Royal Society of Edinburgh, published in 1790*, he contributed "Remarks on some passages of the sixth book of the Æneid." This was, in fact, a dissertation on the mythology of the Romans, as poetically described by Virgil, in the episode of the descent of Æneas into hell; and the author's object was to vindicate his favourite poet from the charges of impiety, &c. brought against him by Warburton and others. In the same year he is said to have superintended an edition of "Addison's periodical Papers," published at Edinburgh in 4 vols. 8vo. To this, however, he contributed only a few notes to Tickell's Life of Addison, and to Dr. Johnson's remarks. It were to be wished he had done more. Addison never had a warmer admirer, nor a more successful imitator.

In 1794 appeared the last work our author composed, and its history requires some notice of his family. In 1767 he married Miss Mary Dun, daughter of Dr. James Dun,

* About 1778 he printed a Letter to Dr. Blair "On the improvement of Psalmody in Scotland." This was only privately circulated. It contained a few specimens of translations of the Psalms. He printed also some years after a list of Scotticisms, for the use of his students.

rector or head master of the grammar-school of Aberdeen, a man of great personal worth, and an excellent classical scholar.

With this lady Dr. Beattie enjoyed for many years as much felicity as the married state can add; and when she visited London with him, she shared amply in the respect paid to him, and in the esteem of his illustrious friends. By her he had two sons, James Hay, so named from the earl of Errol, one of his old and steady friends; and Montagu, from the celebrated Mrs. Montagu, in whose house Dr. Beattie frequently resided when in London. While these children were very young, Mrs. Beattie was seized with an indisposition, which, in spite of all care and skill, terminated in the painful necessity of separation from her husband*. The care of the children now entirely devolved on the father, whose sensibility received such a shock from the melancholy circumstance alluded to, as could only be aggravated by an apprehension that the consequences of Mrs. Beattie's disorder might not be confined to herself. This alarm, which often preyed on his spirits, proved happily without foundation. His children grew up without the smallest appearance of the hereditary evil; but when they had just begun to repay his care by a display of early genius, sweetness of temper, and filial affection, he was compelled to resign them both to an untimely grave. His eldest son died November 19, 1790, in his twenty-second year; and his youngest on March 14, 1796, in his eighteenth year.

Soon after the death of James Hay, his father drew up an account of his "Life and Character; to which were added, "Essays and Fragments," written by this extraordinary youth. Of this volume a few copies only were printed, and were given as "presents to those friends with whom the author was particularly acquainted or connected." Dr. Beattie was afterwards induced to permit the Life and some of the Essays and Fragments to be printed for publication. The life is perhaps one of the most interesting and affecting narratives in our language.

After the loss of this amiable youth, who, in 1787, had

* Sir Wm. Forbes intimates that her symptoms of insanity were of an earlier date. "Although it did not, for a considerable time, break out into open insanity, yet in a few years after their marriage, it shewed itself in caprices that embittered every hour of his life, till, at last, it unquestionably contributed to bring him to his grave."

been appointed successor to his father, and had occasionally lectured in the professor's chair, Dr. Beattie resumed that employment himself, and continued it, although with intervals of sickness and depression, until the unexpected death of his second and last child, in 1796. His hopes of a successor, of his name and family, had probably been revived in this youth, who exhibited many proofs of early genius, and for some time before his death had prosecuted his studies with great assiduity. But here too he was compelled again to subscribe to the uncertainty of all human prospects. From this period he began to withdraw from society, and brooded over the sorrows of his family, until they overpowered his feelings, and abstracted him from all the comforts of friendship and all power of consolation. Of the state of his mind, sir William Forbes has given an instance so extremely affecting, that no apology can be necessary for introducing it here.

"The death of his only surviving child completely unhinged the mind of Dr. Beattie, the first symptom of which, ere many days had elapsed, was a temporary but almost total loss of memory respecting his son. Many times he could not recollect what had become of him; and after searching in every room of the house, he would say to his niece, Mrs. Glennie, 'You may think it strange, but I must ask you if I have a son, and where he is?' She then felt herself under the painful necessity of bringing to his recollection his son Montagu's sufferings, which always restored him to reason. And he would often, with many tears, express his thankfulness that he had no child, saying, 'How could I have borne to see their elegant minds mangled with madness!' When he looked for the last time on the dead body of his son, he said, 'I have now done with the world:' and he ever after seemed to act as if he thought so."

The last three years of his life were passed in hopeless solitude, and he even dropt his correspondence with many of those remote friends with whom he had long enjoyed the soothing interchange of elegant sentiment and friendly attachment. His health, in this voluntary confinement, gradually decayed, and extreme and premature debility, occasioned by two paralytic strokes, terminated his life, on the 18th of August, 1803. His reputation was so well founded and so extensive, that he was universally lamented as a loss to the republic of letters, and particularly to the

university to which he had been so long a public benefactor and an honour.

Of his general character a fair estimate may be formed from his works, and it is no small praise that his life and writings were in strict conformity. No man ever felt more strong impressions of the value of the virtues he recommended than Dr. Beattie. Although he disdained the affectation of feeling, and the ostentation of extraordinary purity, he yet more abhorred the character of those writers whose professions and practice are at variance. His zeal for religious and moral truth, however censured by those to whom religion and truth are adverse, originated in a mind fully convinced of the importance of what he prescribed to others, and anxious to display, where such a display was neither obtrusive nor boastful, that his conviction was sincere, and his practice resolute. [1]

BEATUS. See RHENANUS.

BEAU (CHARLES LE), first professor of rhetoric in the college of the Grassins, and afterwards professor in the college-royal, secretary to the duke of Orleans, perpetual secretary and pensionary of the academy of inscriptions, was born at Paris, Oct. 19, 1701 (Saxius says 1709), and died in that city, March 13, 1778. He was married, and left only one daughter. This honest and laborious academician, the rival of Rollin in the art of teaching, idolized by his scholars, as that famous professor was, had perhaps a more extensive fund of learning, and particularly in Greek and Latin literature. His history of the Lower Empire, in 22 vols. 12mo, 1757, forming a continuation of Crevier's History of the Emperors, is the more esteemed, as in the composition of it he had many difficulties to overcome, in reconciling contradictory writers, filling up chasms, and forming a regular body out of a heap of mishapen ruins. It is strongly characterized by a judicious series of criticism, couched in a polished and elegant style. The logician sometimes appears too conspicuously; but in general it is read with pleasure and profit. The first volume of an English translation of this work was published

[1] Life prefixed to his poems, in the late edition of the "English Poets." The more copious and minute life of Dr. Beattie lately published by sir William Forbes exhibits him in the character of an epistolary writer. His letters embrace a very large portion of the literary history of his time, but it may be doubted whether they have always the ease and vivacity which are expected in this species of composition. They are valuable, however, as exhibiting many lesser traits of his character, and as disclosing its lesser infirmities.

in 1770, but, we believe, not continued. The memoirs of the academy of belles lettres are enriched with several learned dissertations by the same author, particularly on medals, on the Roman legion, on the Roman art of war, and thirty-four biographical eloges, distinguished for truth and impartiality. The religious sentiments, the sound principles, the sweetness of manners, and the inviolable integrity of M. le Beau, which inspired his friends and disciples with so much attachment to him when alive, occasioned them to feel a long and lasting regret at his departure. Several little anecdotes might here be related that do honour to his heart. A place in the academy of belles lettres had been designed for him. Bougainville, the translator of the Anti-Lucretius, who applied for it, with fewer pretensions, and a less consummate knowledge, dreaded such a formidable competitor as M. le Beau, to whom, however, from his known character, he was not deterred from making his wishes known. The professor felt for his embarrassment, and hastened to the friends who had promised him their votes, desiring they might be transferred to the young student. "It is one of the smallest sacrifices," said he, "I should be ready to make in order to oblige a man of merit." M. le Beau was received at the election following; and M. Capperonier, surprised at his extensive erudition, and affected by his generosity, exclaimed, "He is our master in all things!" On another occasion, when highly praised for his acquisitions, he said, "I know enough to be ashamed that I know no more." Thierrat published Le Beau's Latin works, Paris, 1782, 2 vols. 8vo, consisting of orations, poetry, and fables; the last inferior to his other productions.[1]

BEAU (John Lewis le), younger brother to the above, professor of rhetoric in the college of the Grassins, and member of the academy of inscriptions, was born at Paris, March 8, 1721, and died March 12, 1766. He filled with distinguished merit the functions of academician and professor. He is author of a discourse in which, after having shewn the pernicious effects of poverty to men of letters, and what dangers they have to dread from riches, he concludes, that the state of a happy mediocrity is the fittest for them. He published an edition of "Homer," Greek and Latin, 2 vols. 1746; and the "Orations of Cicero,"

[1] Dict. Hist.—Saxii Onomasticon.

in 3 vols. 1750. To both he has subjoined copious annotations, and wrote several papers in the Memoirs of the academy.[1]

BEAU (John Baptiste le), a learned French Jesuit, and classical antiquary, was born in 1602, in the comtat Venaissin, and entered among the Jesuits in 1619. He taught rhetoric for seven years at Toulouse, and was afterwards rector of the college of Rhodez. He died in the college of Montpellier, July 26, 1670. His works, which discover much valuable literary research, are, 1. "Diatribæ duæ, prima de partibus templi Auguralis; altera, de mense et die victoriæ Pharsalicæ," Toulouse, 1637, 8vo, and inserted in Grævius's Roman antiquities, vol. V. and vol. VIII. 2. "Diatriba de Pharsalici conflictus mense et die, cum accessionibus et prefatione Henrici Leonardi Schurzfleischii," Wirtemberg, 1705, 8vo. 3. "Breviculum expeditionis Hispaniensis Ludovici XIII." Toulouse, 1642, 4to. 4. "Otia regia Ludovici XIV. regis Christianissimi, sive Polyænus Gallicus de veterum et recentium Gallorum stratagematibus," Clermont, 1658, 8vo, Francfort, 1661, 8vo. 5. "La Vie de M. François D'Estaing, eveque de Rhodez," Clermont, 1655, 4to, and an abridgment of the same in Latin, 12mo. 6. "Historia de vita Bartholomæi de Martyribus," Paris, 4to. 7. "Speculum veri antistitis in vita Alphonsi Torribii archiepiscopi Limensis in Peruvia," Paris, 4to.[2]

BEAUCAIRE DE PEGUILON (Francis), in Latin Belcarius Peguilio, bishop of Metz, a man of some note in the sixteenth century, was born April 15, 1514, of one of the most ancient families of the Bourbonnois. The progress he made in polite literature induced Claude de Lorraine, the first duke of Guise, to choose him to be preceptor to cardinal de Lorraine, his second son, an appointment which very naturally, we will not say very justly, attached him to the family of Guise, and made him too partial in his writings to their character. He attended his pupil to Rome, where he became acquainted with Paul Jovius, in whose history he afterwards pointed out some errors. On his return from Italy, the cardinal of Lorraine procured him in 1555 the bishopric of Metz, but according to Beza (Hist. Ecclesiast. lib. xvi. p. 439), this was little

[1] Dict. Hist.—Saxii Onomasticon.
[2] Moreri from a MS. of father Oudin.

more than a titular preferment, the cardinal reserving the revenues, or the greater part of them, to himself. According to the same author, Beaucaire, with two other bishops, came to Metz, and occasioned an alarm among the inhabitants of the reformed religion, some of whom thought proper to retire for safety from the city. Beza, however, adds that Beaucaire only wrote a small tract in Latin on "Sanctification," and "The Baptism of Infants," which was soon answered. Some time after his promotion, his patron, the cardinal, carried him with him to the council, on the day that the fathers of the council had appointed as a thanksgiving for the battle of Dreux, fought Jan. 3, 1563, and here Beaucaire pronounced an oration, which was much applauded, and is inserted at the end of the thirtieth book of his "History of his own times." This work he began in 1568, when he resigned his bishopric to his patron, and retired to his castle of la Chrete in Bourbonnois. He died Feb. 14, 1591. His history, which extends from 1461 to 1580, or according to Bayle from 1462 to 1567, according to either account is not very properly called a history of his *own* times. The title of the publication, however, is "Rerum Gallicarum Commentaria, ab. A. 1462 usque ad A. 1566," Lyons, 1625, fol. Saxius doubts whether he be the same Francis Bellicarius, who translated the first book of the Greek Anthology into Latin, as asserted by Fabricius, and which was published at Paris, 1543, 4to. His other works are so differently and confusedly spoken of, that we shall refer our readers to his biographers, rather than attempt to reconcile them. His tract on the baptism of infants, above alluded to by Beza, may perhaps be "Traité des enfans morts dans le sein de leurs meres," 1567, 8vo, the question being, whether children dying in the womb, and consequently without baptism, are saved, which he was disposed to answer in the negative. The Calvinists held that children dying in infancy are saved, an opinion, we presume, that will seldom be denied.[1]

BEAUCHAMPS (Joseph), a member of the national Institute of France, and an astronomer of considerable fame, was born at Vesoul, June 29, 1752. He was originally intended for the church, and in 1767, entered the order of the Bernardines, but his turn for astronomy induced him

[1] Gen. Dict.—Moreri.—Dict. Hist.—Saxii Onomasticon.

to become the pupil of Lalande, and one of the ablest of his scholars. His uncle Miroudat, bishop of Babylonia, having appointed him his vicar-general, he left France in 1781, to exercise the functions of that office in the Levant, and at the same time to take astronomical observations. He went first to Aleppo, thence to Bagdad, Bassora, and Persia. On the eve of the revolution, he returned to France, after having contributed very essentially to the promotion of the sciences of astronomy and geography, as may appear by his communications in the "Journal des Savans" for 1782, 1784, 1785, 1787, 1788, and 1790. He remained with his family until 1795, when the then French government appointed him consul at Mascate, a Portuguese settlement in Arabia; but in 1797, we find him at Constantinople, whence he sailed along the Black Sea, making many observations, and rectifying many errors in the charts of that sea. When Bonaparte was appointed commander of the expedition to Egypt, he recalled Beauchamps from Mascate, and added him to the number of scientific men attached to the army. In 1799, Bonaparte sent him on a secret mission to Constantinople, but before he had proceeded far from the port of Alexandria, he was taken by the English, and delivered up to the grand Turk as a spy. By the intercession, however, of the ambassadors of Spain and Russia, his punishment was mitigated to imprisonment in a strong castle on the borders of the Black Sea, and in 1801 he was released. Bonaparte, then first consul, appointed him mercantile commissary at Lisbon, but before he could reach this place, he died at Nice, Nov. 19, 1801, to the great regret of his friends, and particularly of the learned world.[1]

BEAUCHAMPS (Pierre François Godard de), a French miscellaneous writer, was born at Paris in 1689, and died in that metropolis in 1761. He wrote, 1. "The Loves of Ismène & Isménias," 1743, 8vo, a free translation of a Greek romance by Eustathius, or rather Eumathius, who must not be confounded with Eustathius the grammarian, and author of the commentary on Homer. It contains interesting adventures, in that species of epic poetry in prose which partakes at once of the tragic and comic vein. A beautiful edition of it was published at Paris in 1797, 4to, with illuminated prints. 2. "The

[1] Dict. Hist.

loves of Rhodantes & Docicles," another Greek romance by Theodorus Prodromus, translated into French, 1746, 12mo. 3. "Recherches sur les Theatres de France," 1735, 4to, and 8vo, 3 vols. Beauchamps did not confine himself to the titles of the dramatical pieces: he has added particulars of the lives of some of the French comedians; but he has omitted a number of interesting anecdotes, with which he might have embellished his work. It were to be wished that he had developed the taste of the former ages of the French for dramatic representations, the art and the progress of tragedy and comedy from the time of Jodelle; the genius of the French poets, and their manner of imitating the ancients. But Beauchamps, in this work, is little more than a compiler, and that from well-known materials. 4. "Lettres d'Héloise & d'Abailard," in French verse, fluent enough, but prosaic, 1737, 8vo. 5. "Several theatrical performances." 6. The romance of "Funestine," 1757.[1]

BEAUCHATEAU (FRANÇOIS MATTHIEU CHATELET DE), born at Paris in 1645, was the son of a player, and was considered as a poet when no more than eight years old. The queen, mother of Louis XIV. cardinal Mazarin, the chancellor Seguier, and the first personages of the court, took pleasure in conversing with this child, and in exercising his talents. He was only twelve years old when he published a collection of his poetical pieces, in 4to, under the title of "La Lyre de jeune Apollon," or, "La Muse naissant du petit de Beauchateau," with copper-plate portraits of the persons he celebrates. About two years afterwards he went over to England with an ecclesiastic. Cromwell and the most considerable persons of the then government admired the young poet. It is thought that he travelled afterwards into Persia, where perhaps he died, as no farther tidings were ever heard of him. He had a brother, Hypolite Chastelet de Beauchateau, an impostor, who pretended to abjure the Roman Catholic religion, and came over to England under the disguised name of Lusancy. Moreri and Anth. Wood in Ath. Ox. vol. II. give an account of this adventurer.[2]

BEAVER (JOHN), otherwise named Bever, and in Latin Fiber, Fiberius, Castor, and Castorius, was a Benedictine monk in Westminster-abbey, and flourished about the be-

[1] Dict. Hist. [2] Moreri.—Ath. Ox.

ginning of the fourteenth century. He was a man of quick parts, and of great diligence and ingenuity: and applied himself particularly to the study of the history and antiquities of England. Among other things, he wrote a "Chronicle of the British and English Affairs," from the coming in of Brute to his own time, now among the Cottonian MSS. Hearne issued proposals for publishing it in 1735, which his death prevented. He also wrote a book "De Rebus cœnobii Westmonasteriensis," of Westminster-abbey, and the several transactions relating thereto. Leland commends him, as an historian of good credit; and he is also cited with respect by Stowe in his Survey of London and Westminster. Bale says he does not give a slight or superficial account, but a full and judicious relation, of things; and takes proper notice of the virtues and vices of the persons mentioned in his history.

There was another of the same name, a monk of St. Alban's: who left behind him a collection of some treatises that are of no great value. They are extant in the king's library.[1]

BEAUFILS (William), a jesuit, was born at St Flour in Auvergne in 1674, and died at Toulouse at a very advanced age in 1758. Preaching, the composition of some literary works, and the direction of a number of pious votaries, for which he had uncommon attractions and a peculiar talent, took up almost the whole of his life. The pieces he published are, 1. "Several funeral discourses." 2. The "Life of Madame de Lestonac." 3. The life of "Madame de Chantal;" and, 4. "Letters on the government of Religious Houses," Paris, 1740, 12mo.[2]

BEAUFORT (Henry), bishop of Winchester, and cardinal priest of the church of Rome, was the son of John of Gaunt, duke of Lancaster, by his third wife, Catherine Swinford. He studied for some years both at Cambridge and at Oxford, in the latter in Queen's college, and was afterwards a benefactor to University and Lincoln colleges, but he received the principal part of his education at Aix la Chapelle, where he was instructed in civil and common law. Being of royal extraction, he was very young when advanced to the prelacy, and was made bishop of Lincoln in 1397, by an arbitrary act of Boniface IX. John Beckingham, bishop of that see, being, contrary to his wishes, trans-

[1] Biog. Brit.—Leland, &c. [2] Dict. Hist.

lated to Lichfield, to make room for Beaufort, but Beckingham, with becoming spirit, refused the proffered diocese, and chose to become a private monk of Canterbury. In 1399 Beaufort was chancellor of the university of Oxford, and at the same time dean of Wells. He was lord high chancellor of England in 1404, and in some years afterwards. The following year, upon the death of the celebrated Wykeham, he was, at the recommendation of the king, translated to the see of Winchester. In 1414, the second of his nephew Henry V. he went to France, as one of the royal ambassadors, to demand in marriage Catherine, daughter of Charles VI. In 1417 he lent the king twenty thousand pounds (a prodigious sum in those days), towards carrying on his expedition against France, but had the crown in pawn as a security for the money. This year also he took a journey to the Holy Land; and in his way, being arrived at Constance, where a general council was held, he exhorted the prelates to union and agreement in the election of a pope; and his remonstrances contributed not a little to hasten the preparations for the conclave, in which Martin III. was elected. We have no farther account of what happened to our prelate in this expedition. In 1421 he had the honour to be godfather, jointly with John duke of Bedford, and Jacqueline, countess of Holland, to prince Henry, eldest son of his nephew Henry V. and Catherine of France, afterwards Henry VI. M. Aubery pretends, that James, king of Scots, who had been several years a prisoner in England, owed his deliverance to the bishop of Winchester, who prevailed with the government to set him free, on condition of his marrying his niece, the granddaughter of Thomas Beaufort, earl of Somerset. This prelate was one of king Henry VIth's guardians during his minority; and in 1424, the third of the young king's reign, he was a fourth time lord-chancellor of England. There were perpetual jealousies and quarrels, the cause of which is not very clearly explained, between the bishop of Winchester, and the protector, Humphrey duke of Gloucester, which ended in the ruin and death of the latter. Their dissensions began to appear publicly in 1425, and to such a height, that Beaufort thought it necessary to write a letter to his nephew the duke of Bedford, regent of France, which is extant in Holinshed, desiring his presence in England, to accommodate matters between them. The regent accordingly arriving in England the 20th of December, was

met by the bishop of Winchester with a numerous train, and soon after convoked an assembly of the nobility at St. Alban's, to hear and determine the affair. But the animosity on this occasion was so great on both sides, that it was thought proper to refer the decision to the parliament, which was to be held at Leicester, March 25, following. The parliament being met, the duke of Gloucester produced six articles of accusation against the bishop, who answered them severally, and a committee appointed for the purpose, having examined the allegations, he was acquitted. The duke of Bedford, however, to give some satisfaction to the protector, took away the great seal from his uncle. Two years after, the duke of Bedford, returning into France, was accompanied to Calais by the bishop of Winchester, who, on the 25th of March, received there with great solemnity, in the church of Our Lady, the cardinal's hat, with the title of St. Eusebius, sent him by pope Martin V. In September 1428, the new cardinal returned into England, with the character of the pope's legate lately conferred on him; and in his way to London, he was met by the lord-mayor, aldermen, and the principal citizens on horseback, who conducted him with great honour and respect to his lodgings in Southwark; but he was forced, for the present, to wave his legatine power, being forbidden the exercise of it by a proclamation published in the king's name. Cardinal Beaufort was appointed, by the pope's bull, bearing date March 25, 1427-8, his holiness's legate in Germany, and general of the crusade against the Hussites, or Heretics of Bohemia. Having communicated the pope's intentions to the parliament, he obtained a grant of money, and a considerable body of forces, under certain restrictions; but just as he was preparing to embark, the duke of Bedford having sent to demand a supply of men for the French war, it was resolved in council, that cardinal Beaufort should serve under the regent, with the troops of the crusade, to the end of the month of December, on condition that they should not be employed in any siege. The cardinal complied, though not without reluctance, and accordingly joined the duke of Bedford at Paris. After a stay of forty-five days in France, he marched into Bohemia, where he conducted the crusade till he was recalled by the pope, and cardinal Julian sent in his place with a larger army. The next year, 1430, the cardinal accompanied king Henry into France, being invested with the

title of the king's principal counsellor, and had the honour to perform the ceremony of crowning the young monarch in the church of Notre Dame at Paris; where he had some dispute with James du Chastellier, the archbishop, who claimed the right of officiating on that occasion. During his stay in France he was present at the congress of Arras for concluding a peace between the kings of England and France, and had a conference for that purpose with the dutchess of Burgundy, between Calais and Gravelines, which had no effect, and was remarkable only for the cardinal's magnificence, who came thither with a most splendid train. In the mean time the duke of Gloucester took advantage in England of the cardinal's absence to give him fresh mortification. For, first, having represented to the council, that the bishop of Winchester intended to leave the king, and come back into England to resume his seat in council, in order to excite new troubles in the kingdom, and that his intentions were the more criminal, as he made use of the pope's authority to free himself from the obligations of assisting the king in France; he procured an order of council forbidding all the king's subjects, of what condition soever, to accompany the cardinal, if he should leave the king, without express permission. The next step the protector took against him, was an attempt to deprive him of his bishopric, as inconsistent with the dignity of cardinal; but the affair having been a long time debated in council, it was resolved that the cardinal should be heard, and the judges consulted, before any decision. Being returned into England, he thought it necessary to take some precaution against these repeated attacks, and prevailed with the king, through the intercession of the commons, to grant him letters of pardon for all offences by him committed contrary to the statute of provisors, and other acts of præmunire. This pardon is dated at Westminster, July 19, 1432. Five years after, he procured another pardon under the great-seal for all sorts of crimes whatever, from the creation of the world to the 26th of July 1437. Notwithstanding these precautions, the duke of Gloucester, in 1442, drew up articles of impeachment against the cardinal, and presented them with his own hands to the king, but the council appointed to examine them deferred their report so long that the protector discontinued the prosecution. The cardinal died June 14, 1447, having survived the duke of Gloucester not above a month, of whose mur-

ther he was suspected to have been one of the contrivers, and it is said that he expressed great uneasiness at the approach of death, and died in despair; but for this there does not appear much foundation, and we suspect the commonly-received character of Beaufort is mostly credited by those who have considered Shakspeare as an authentic historian. We rather agree with the historian of Winchester, that there is no solid ground for representing him as that ambitious, covetous, and reprobate character which Shakspeare has represented, and who has robbed his memory, in order to enrich that of his adversary, popularly termed the "good duke Humphrey" of Gloucester. Being involved in the vortex of worldly politics, it is true, that he gave too much scope to the passions of the great, and did not allow himself sufficient leisure to attend to the spiritual concerns of his diocese. He possessed, however, that munificent spirit, which has cast a lustre on the characters of many persons of past times, whom it would be difficult otherwise to present as objects of admiration. If he was rich, it must be admitted that he did not squander away his money upon unworthy pursuits, but chiefly employed it in the public service, to the great relief of the subjects, with whom, and with the commons' house of parliament, he was popular. He employed his wealth also in finishing the magnificent cathedral of Winchester, which was left incomplete by his predecessor, in repairing Hyde-abbey, relieving prisoners, and other works of charity. But what, Dr. Milner says, has chiefly redeemed the injured character of cardinal Beaufort, in Winchester and its neighbourhood, is the new foundation which he made of the celebrated hospital of St. Cross. Far the greater part of the present building was raised by him, and he added to the establishment of his predecessor, Henry de Blois, funds for the support of thirty-five more brethren, two chaplains, and three women, who appear to have been hospital nuns. It appears also, says the same writer, that he prepared himself with resignation and contrition for his last end; and the collected, judicious, and pious dispositions made in his testament, the codicil of which was signed but two days before his dissolution, may justly bring into discredit the opinion that he died in despair. He was buried at Winchester in the most elegant and finished chantry in the kingdom.[1]

[1] Biog. Brit.—Milner's Hist. of Winchester.—See also an elaborate life of Beaufort, by Mr. Gough, in Vetusta Monumenta, vol. II.—Nichols's Royal Wills.

BEAUFORT (MARGARET), the foundress of Christ's and St. John's colleges in Cambridge, was the only daughter and heir of John Beaufort, duke of Somerset (grandson of John of Gaunt, duke of Lancaster), and of Margaret Beauchamp his wife. She was born at Bletshoe in Bedfordshire, in 1441. About the fifteenth year of her age, being a rich heiress, the great duke of Suffolk, minister to Henry the VIth. solicited her in marriage for his son; while the king wooed her for his half-brother Edmund, then earl of Richmond. On so nice a point the good young lady advised with an elder gentlewoman; who, thinking it too great a decision to take upon herself, recommended her to St. Nicholas, the patron of virgins. She followed her instructions, and poured forth her supplications and prayers with such effect, that one morning, whether sleeping or waking she could not tell, there appeared unto her somebody in the habit of a bishop, and desired she would accept of Edmund for her husband. Whereupon she married Edmund earl of Richmond; and by him had an only son, who was afterwards king Henry the VIIth. Edmund died, Nov. 3, 1456, leaving Henry his son and heir but fifteen weeks old: after which Margaret married sir Henry Stafford, knight, second son to the duke of Buckingham, by whom she had no issue. Soon after the death of sir Henry Stafford, which happened about 1482, she was married again to Thomas lord Stanley, who was created earl of Derby, Oct. 27, 1485, which was the first year of her son's reign; and this noble lord died also before her in 1504.

The virtues of this lady are exceedingly celebrated. Her humility was such, that she would often say, "on condition that the princes of Christendom would combine themselves, and march against the common enemy the Turks, she would most willingly attend them, and be their laundress in the camp." For her chastity, the rev. Mr. Baker, who republished bishop Fisher's "Funeral Sermon" on her, in 1708, informs us in a preface, that, as it was unspotted in her marriage, so in her last husband's days, and long before his death, she obtained a licence of him to live chaste; upon which she took upon her the vow of celibacy from Fisher's hands, in a form yet extant in the registers of St. John's-college in Cambridge; and for this reason, as Baker supposes, her portrait is usually taken in the habit of a nun. All this for a lady who had had three hus-

bands, and was now advanced in life, will not, we are afraid, be considered as any very violent degree of constraint. Her education, however, had qualified her for a studious and retired way of life. She understood the French language perfectly, and had some skill in the Latin; but would often lament that in her youth she did not make herself a perfect mistress of it. This affection for literature no doubt induced her mother-in-law, the duchess of Buckingham, to give her the following legacy in her last will: "To her daughter Richmond, a book of English, being a legend of saints; a book of French, called Lucun; another book of French, of the epistles and gospels; and a primer with clasps of silver gilt, covered with purple velvet." This was a considerable legacy of its kind at that time, when few of her sex were taught letters; for it has often been mentioned as an extraordinary accomplishment in Jane Shore, the darling mistress of Edward IV. that she could write and read.

Lady Margaret, however, could do both; and there are some of her literary performances still extant. She published, "The mirroure of golde for the sinfull soule," translated from a French translation of a book called, 'Speculum aureum peccatorum,' very scarce. She also translated out of French into English, the fourth book of Gerson's treatise "Of the imitation and following the blessed life of our most merciful Saviour Christ," printed at the end of Dr. William Atkinson's English translation of the three first books, 1504. A letter to her son is printed in Howard's "Collection of Letters." She also made, by her son's command and authority, the orders, yet extant, for great estates of ladies and noble women, for their precedence, &c. She was not only a lover of learning, but a great patroness of learned men; and did more acts of real goodness for the advancement of literature in general, than could reasonably have been expected from so much superstition. Erasmus has spoken great things of her, for the munificence shewn in her foundations and donations of several kinds; a large account of which is given by Mr. Baker, in the preface prefixed to the "Funeral Sermon." What adds greatly to the merit of these donations is, that some of the most considerable of them were performed in her life-time; as the foundation of two colleges in Cambridge.

Her life was checquered with a variety of good and bad fortune: but she had a greatness of soul, which seems to have placed her above the reach of either; so that she was neither elated with the former, nor depressed with the latter. She was most affected with what regarded her only child, for whom she had the most tender affection. She underwent some hardships on his account. She saw him from an exile, by a wonderful turn of fortune, advanced to the crown of England, which yet he could not keep without many struggles and difficulties; and when he had reigned twenty-three years, and lived fifty-two, she saw him carried to his grave. Whether this might not prove too great a shock for her, is uncertain; but she survived him only three months, dying at Westminster on the 29th of June, 1509. She was buried in his chapel, and had a beautiful monument erected to her memory, adorned with gilded brass, arms, and an epitaph round the verge, drawn up by Erasmus, at the request of bishop Fisher, for which he had twenty shillings given him by the university of Cambridge. Upon this altar-tomb, which is enclosed with a grate, is placed the statue of Margaret countess of Richmond and Derby, in her robes, all of solid brass, with two pillars on each side of her, and a Latin inscription, of which the following is a translation: "To Margaret of Richmond, the mother of Henry VII. and grandmother of Henry VIII. who founded salaries for three monks in this convent, for a grammar-school at Wymborn, and a preacher of God's word throughout England; as also for two divinity-lecturers, the one at Oxford, the other at Cambridge; in which last place she likewise built two colleges, in honour of Christ and his disciple St. John. She died in the year of our Lord 1509, June the 29th." This lady was the daughter and sole heiress of John Beaufort duke of Somerset, who was grandson to John of Gaunt, duke of Lancaster, fourth son of Edward the Third. Her mother, Margaret Beauchamp, was daughter and heiress of the lord Beauchamp of Powick. Bishop Fisher observes, "that by her marriage with the earl of Richmond, and by her birth, she was allied to thirty kings and queens, within the fourth degree either of blood or affinity; besides earls, marquisses, dukes, and princes: and since her death," as Mr. Baker says, "she has been allied in her posterity to thirty more." Her will, which is remarkably curious, is printed

at length in the "Collection of Royal and Noble Wills," 1780, 4to, p. 376.[1]

BEAULIEU DE PONTAULT. See PONTAULT.

BEAUMARCHAIS (PETER AUGUSTIN CARON DE), a French dramatic writer of modern celebrity, was born at Paris, Jan. 24, 1732. His father was a watchmaker, and at the age of twenty-one himself invented an improvement in watchmaking, which being contested by an eminent artist, was decided in favour of young Beaumarchais by the academy of sciences. Being passionately fond of music, and especially of the harp, he introduced some improvements in this instrument, which, with his excellent performance, gained him admittance to Mesdames, the daughters of Louis XV. to give them lessons, and this was the origin of his fortune. He lost two wives successively, and then gained three considerable law-suits. The papers which he published concerning each of these causes, excited great attention. He had also an affair of honour with a duke, in consequence of which he was sent to Fort L'Evêque. He was afterwards employed in some political transactions by the ministers Maurepas and Vergennes. He supported the scheme for the caisse d'escompte, or bank of discount, which he vainly thought to have made a rival to that of England: but he was more successful, although after much opposition, in procuring the adoption of a scheme for a fire-pump to supply the city of Paris with water. A plan, also, concerning poor women, was executed at Lyons, and gained him the thanks of the merchants of that city. After the death of Voltaire, he purchased the whole of his manuscripts, and not being able to print them in France, established a press at Kell, where they were printed in a very magnificent manner with Baskerville's types.

When the American war took place, Beaumarchais speculated in supplying the Americans with arms, ammunition, &c. and although some of his ships were taken by the English, he was so successful with the rest as to realize a considerable fortune, and built a magnificent house in the Faubourg St. Antoine. He was planning the construction of a bridge over the Seine, when the revolution intervened to oppose his projects, and although he was one of those

[1] Biog. Brit.—Bp. Fisher's Sermon published by Baker.—Park's edition of Walpole's Royal and Noble Authors.

who had contributed to the public stock of discontent, he never became popular with the revolutionists. In 1792, having signed a contract with the war minister, to furnish 60,000 muskets, which he was to procure from Holland, and not having delivered one, although he had received 500,000 francs in advance, the people accused him of forming a depot of them in his house on the Boulevard, and he was imprisoned for a time, but released, after which he took refuge in England. In 1794 he returned to Paris, and began to collect the remains of his fortune, but dissipated the principal part in a speculation on salt. In May 1799, he died of an apoplectic stroke, after a life of bustle and intrigue, and divided between literature and business. His countrymen do not represent his character in the most amiable light: his morals were not of the purest species, and his more favourable personal accomplishments were obscured by a self-conceit, and a love of talking about and praising himself, which he could never repress. It was said that if he had been ordered to be hanged, he would have requested a gallows as high as Haman's, that he might be more conspicuous.

His works are, 1. "Memoires contre les sieurs de Goetzman, La Blache, Marin d'Arnaud," 1774 and 1775. 2. "Memoire en reponse a celui de Guillaume Kornmann," Paris, 1787. These relate to his law-suits above-mentioned, to which it is said that no man but himself could have attached such an importance as to render them objects of public curiosity and conversation. His dramatic career was more brilliant. It began with, 3. "Eugenie," a drama in five acts, 1767, taken partly from the Diable Boiteux of Le Sage, and partly from some incidents in his own family. 4. "Les deux amis," 1770. 5 "Le Barbier de Seville," 1775. 6. "Le Mariage de Figaro," 1784, two pieces since familiarized to the English stage, the former by Colman the elder, and the latter by Holcroft. 7. "Tarare," an opera, 1787, not of much poetical merit. 8. "La Mere coupable," 1792. 9. "Memoire en reponse au manifeste du roi d'Angleterre," afterwards suppressed. 10. "Memoires a Lecointre de Versailles, ou mes six Epoques," Paris, 1795. These and other pieces have been since collected into an edition of his works published in 1809, 7 vols. 8vo. In 1802, a life of him was published, which we have not seen.[1]

[1] Biog. Moderne.—Dict. Hist.

BEAUMELLE (Laurence Angliviel de la), a French writer of some note, was born at Valleraugues, in the diocese of Allais, in 1727, and died at Paris Nov. 1773. Being invited to Denmark as professor of the French belles-lettres, he opened this course of literature by a discourse that was printed in 1751, and well received. Having always lived in the south of France, a residence in the north could hardly agree with him, but he was held in such esteem, that he quitted Denmark with the title of privy-counsellor and a pension. Stopping at Berlin, he was desirous of forming an intimacy with Voltaire, with whose writings he was much captivated; but, both being of irritable and impetuous characters, they had no sooner seen each other than they quarrelled, without hope of reconciliation. The history of this quarrel, which gave rise to so many personalities and invectives, is characteristic of both parties. A reflection in a publication of la Beaumelle, entitled "Mes Pensées," was the first cause of it. This work, very studiously composed, but written with too much boldness, procured the author many enemies; and, on his arrival at Paris in 1753, he was imprisoned in the Bastille. No sooner was he let out, than he published his "Memoirs of Maintenon," which drew on him a fresh detention in that royal prison. La Beaumelle, having obtained his liberty, retired into the country, where he put in practice the lessons he had given to Voltaire, in the following letter: "Well, then, we are once more at liberty; let us revenge ourselves on these misfortunes by rendering them of use to us. Let us lay aside all those literary infirmities which have spread so many clouds over the course of your life, so much bitterness over my youthful years. A little more glory, a little more opulence: What does it all signify? Let us seek the reality of happiness, and not its shadow. The most shining reputation is never worth what it costs. Charles V. sighs after retirement; Ovid wishes to be a fool. We are once more free. I am out of the Bastille; you are no longer at court. Let us make the best use of a benefit that may be snatched from us at every moment. Let us entertain a distant respect for that greatness which is so dangerous to those that come near it, and that authority, so terrible even to them that exercise it; and, if it be true that we cannot venture to think without risk, let us think no more. Do the pleasures of reflection counterbalance those of safety? Let us be persuaded, you, after sixty

years of experience; me, after six months of annihilation. Let us be wiser, or at least more prudent; and the wrinkles of age, and the remembrance of bolts and bars, those injuries of time and power, will prove real benefits to us."

He now cultivated literature in peace, and settled himself in the comforts of domestic life by marrying the daughter of M. Lavaisse, an advocate of great practice at Thoulouse. A lady of the court called him to Paris about the year 1772, and wished to fix him there, by procuring him the place of librarian to the king; but he did not long enjoy this promotion; a dropsy in the chest proved fatal the following year. He left a son and a daughter. His works are: 1. "A Defence of Montesquieu's 'Esprit des Loix," against the author of the "Nouvelles Ecclesiastiques," which is inferior to that which the president de Montesquieu published himself, but for which that writer expressed his thanks. 2. "Mes Pensées, ou, Le Qu'en dira-t-on?" 1751, 12mo; a book which has not kept up its reputation, though containing a great deal of wit; but the author in his politics is often wide of the truth, and allows himself too decisive a style in literature and morals. The passage in this book which embroiled him with Voltaire is this: "There have been better poets than Voltaire; but none have been ever so well rewarded. The king of Prussia heaps his bounty on men of talents exactly from the same motives as induce a petty prince of Germany to heap his bounty on a buffoon or a dwarf." 3. "The "Memoirs of Madame de Maintenon," 1756, 6 vols. 12mo. which were followed by 9 vols. of letters. In this work many facts are given on conjecture, and others disfigured; nor is Madame de Maintenon made to think and speak as she either thought or spoke. The style has neither the propriety nor the dignity that is proper to history, but the author occasionally writes with great animation and energy, discovering at times the precision and the force of Tacitus, of whose annals he left a translation in manuscript. He had bestowed much study on that philosophic historian, and sometimes is successful in the imitation of his manner. 4. "Letters to M. de Voltaire," 1761, 12mo, containing sarcastic remarks on Voltaire's "Age of Louis XIV." Voltaire refuted these remarks in a pamphlet entitled "Supplement to the age of Louis XIV." in which he shews it to be an odious thing to seize upon a work on purpose to disfigure it. La Beaumelle in 1754 gave out an "Answer to this

Supplement," which he re-produced in 1761, under the title of "Letters." To this Voltaire made no reply; but shortly after stigmatized it in company with several others, in his infamous poem the "Pucelle," where he describes la Beaumelle as mistaking the pockets of other men for his own. The writer, thus treated, endeavoured to cancel the calumny by a decree of the parliament of Thoulouse; but other affairs prevented him from pursuing this. Voltaire, however, had some opinion of his talents; and the writer of this article has seen a letter of his in which he says: "Ce pendard a bien de l'esprit."—"The rascal has a good deal of wit." La Beaumelle, on the other hand, said: "Personne n'écrit mieux que Voltaire."—"No one writes better than Voltaire." Yet these mutual acknowledgments of merit did not prevent their passing a considerable part of their life in mutual abuse. The abbé Irail informs us, that la Beaumelle being one day asked why he was continually attacking Voltaire in his books? "Because," returned he, "he never spares me in his; and my books sell the better for it." It is said, however, that la Beaumelle would have left off writing against the author of the Henriade; and even would have been reconciled with him, had he not imagined that it would be impossible to disarm his wrath, and therefore he preferred war to an insecure peace. 5. "Pensées de Seneque," in Latin and French, in 12mo, after the manner of the "Pensées de Cicéron," by the abbé d'Olivet, whom he has rather imitated than equalled. 6. "Commentaire sur la Henriade," Paris, 1775, 2 vols. 8vo. Justice and taste are sometimes discernible in this performance, but too much severity and too many minute remarks. 7. A manuscript translation of the Odes of Horace. 8. "Miscellanies," also in MS. among which are some striking pieces. The author had a natural bent towards satire. His temper was frank and honest, but ardent and restless. Though his conversation was instructive, it had not that liveliness which we perceive in his writings.[1]

BEAUMONT (Sir John), an English poet, was the son of Francis Beaumont one of the judges of the common pleas in the reign of queen Elizabeth, and brother of Francis, the dramatic colleague of Fletcher. He was born in 1582, at Grace-Dieu, the family seat in Leicestershire,

[1] Dict. Hist.

and admitted a gentleman commoner of Broadgate's-hall, (now Pembroke college) Oxford, the beginning of Lent term, 1596. After three years study here, during which he seems to have attached himself most to the poetical classics, he became a member of one of the inns of court, but soon quitted that situation, and returned to Leicestershire, where he married Elizabeth daughter of John Fortescue, esq.

In 1626, king Charles conferred on him the dignity of a baronet, which sir John survived only two years, dying in the winter of 1628. He is said by Anthony Wood to have been buried at Grace-Dieu, but this is a mistake for Belton, as the priory church was not then existing. The cause of his death is obscurely hinted at in the following lines by Drayton:

> "Thy care for that, which was not worth thy breath,
> Brought on too soon thy much-lamented death.
> But Heav'n was kind, and would not let thee see
> The plagues that must upon this nation be,
> By whom the Muses have neglected been,
> Which shall add weight and measure to their sin."

What these lines imply it is not easy to conjecture. Sir John died at the age of forty-six, almost in the prime of life, and his poetical attempts were the amusement of his young days, which he had relinquished for more serious studies.

He had seven sons and four daughters. Of his sons, the most noticeable were, John, his successor, the editor of his father's poems, and himself a minor poet; Francis, the author of some verses on his father's poems, who became afterwards a Jesuit; Gervase, who died at seven years old, and was lamented by his father in some very pathetic verses, in the late edition of the English poets; and Thomas, the third baronet. Sir John, who succeeded his father, is recorded as a man of prodigious bodily strength. He was killed in 1644 at the siege of Gloucester, and dying unmarried, was succeeded in title by his brother Thomas, who, like him, was plundered by the republicans.

Besides his works, in the "English poets," Wood ascribes to our author a poem in eight books, entitled "The Crown of Thorns;" and a work under this title is alluded to in Hawkins's commendatory verses, but it has escaped the researches of the poetical collectors.

His other poems were published in 1629, under the title of "Bosworth-field, with a taste of the variety of other poems, left by sir John Beaumont, baronet, deceased; set forth by his sonne, sir John Beaumont, baronet, and dedicated to the king's most excellent majestie." They are prefixed, not only by this loyal dedication to the king, but by commendatory verses by Thomas Hawkins; the author's sons John and Francis; George Fortescue, the brother of his lady; Ben Jonson, Drayton, &c.

Bosworth Field is the most considerable of this collection, and certainly contains many original specimens of the heroic style, not exceeded by any of his contemporaries, and the imagery is frequently just and striking. The lines describing the death of the tyrant may be submitted with confidence to the admirers of Shakspeare. Among his lesser poems, a few sparklings of invention may now and then be discovered, and his translations are in general spirited and correct. His verses on the true form of English poetry, addressed to king James I. entitle him to a place among the most judicious critics of his time, and the chaste complexion of the whole shews that to genius he added virtue and delicacy.[1]

BEAUMONT (Francis), third son of Francis, the judge, was born at Grace-Dieu, in Leicestershire, 1586; and in the beginning of Lent term 1596, was admitted (with his two brothers Henry and John) a gentleman commoner of Broadgate's-hall, now Pembroke-college, Oxford. Anthony Wood, who refers his education to Cambridge, mistakes him for his cousin Francis, master of the Charter-house, who died in 1624. It is remarkable, that there were four Francis Beaumonts of this family, all living in 1615, and of these at least three were poetical; the master of the Charter-house, the dramatic writer, and Francis Beaumont, a Jesuit.

Our poet studied for some time in the Inner Temple, and his "Mask of the Inner Temple and Gray's-inn," was acted and printed in 1612-13, when he was in his twenty-sixth year. His application to the law was probably not very intense, nor indeed is it possible to conceive that he could have been preparing for the practice of the bar, and producing his poems and plays within the limits of a life not exceeding thirty years. He appears to have devoted him-

[1] English Poets, 21 vols. 1810.—Nichols's Hist. of Leicestershire.

self to the dramatic muse from a very early period; but at what time he commenced a partnership with Fletcher, who was ten years older, is not known. The date of their first play is 1607, when Beaumont was in his twenty-first year; and it was probably acted some time before. He brought, however, into this firm a genius uncommonly fertile and commanding. In all the editions of their plays, and in every notice of their joint productions, notwithstanding Fletcher's seniority, the name of Beaumont always stands first.

Their connection, from similarity of taste and studies, was very intimate, and it would appear, at one time, very œconomical. Aubrey informs us, that "There was a wonderful consimility of fancy between Mr. Francis Beaumont and Mr John Fletcher, which caused that dearness of friendship between them. I have heard Dr. John Earl, since bishop of Sarum, say, who knew them, that his (Beaumont's) main business was to correct the super-overflowings of Mr. Fletcher's wit. They lived together on the Bankside, not far from the play-house, both bachelors; had one bench in the house between them, which they did so admire; the same cloaths, cloak, &c. between them." With respect to the specific share he had in the plays which have been published as the joint production of Beaumont and Fletcher, the reader may find much information, and perhaps all that can now be ascertained on this subject, in the preliminary matter of the edition published in 1778, 10 vols 8vo, or more briefly in a note in Mr. Malone's life of Dryden, vol. II. p. 100—101. Sir Egerton Brydges, whose judgment is of sterling value in matters of literary antiquity, suspects that great injustice has been generally done to Beaumont, by the supposition of Langbaine and others that his merit was principally confined to lopping the redundancies of Fletcher. He acquits, however, the editors of the Biographia Dramatica of this blame. They say, "It is probable that the forming of the plots, and contriving the conduct of the fable, the writing of the *more serious and pathetic parts*, and lopping the redundant branches of Fletcher's wit, whose luxuriances, we are told frequently, stood in need of castigation, might be, in general, Beaumont's portion of the work. "This," adds Mr. Brydges, "is to afford him very high praise," and the authorities of sir John Birkenhead, Jasper Mayne, sir George Lisle, and others, amount to strong proof that

he was considered by his contemporaries in a superior light, (and by none more than by Jonson), and that this estimation of his talents was common in the life-time of his colleague, who, from candour or friendship, appears to have acquiesced in every respect paid to the memory of Beaumont.

How his life was spent, his works show. The production of so many plays, and the interest he took in their success, were sufficient to occupy his mind during his short span, which cannot be supposed to have been diversified by any other events than those that are incident to candidates for theatrical fame and profit. Although his ambition was confined to one object, his life probably abounded in those little varieties of hope and fear, perplexity and satisfaction, jealousy and rivalship, friendship and caprice, which are to be experienced within the walls of a theatre, and compose the history of a dramatic writer.

He appears a satirist on women in some of his poems, but he was more influenced by wit than disappointment, and probably only versified the common-place raillery of the times. He married Ursula, daughter and co-heir of Henry Isley of Sundridge in Kent, by whom he had two daughters. One of these, Frances, was living at a great age in Leicestershire, in 1700, and at that time enjoyed a pension of 100*l.* a-year from the duke of Ormond, in whose family she had resided for some time as a domestic. She had once in her possession several poems of her father's writing, which were lost at sea during her voyage from Ireland. Mr. Beaumont died early in March, 1615-16, and was buried on the 9th, at the entrance of St. Benedict's chapel near the earl of Middlesex's monument, in the collegiate church of St. Peter, Westminster, without any inscription.

The first edition of his poems appeared in 1640, 4to, and the second in 1653, but neither so correct as could be wished. The editor of both was the bookseller, Laurence Blaiklock, whom Anthony Wood characterises as a "Presbyterian bookbinder near Temple-bar, afterwards an informer to the committee of sequestration at Haberdashers' and Goldsmiths' hall, and a beggar defunct in prison." Whoever he was, he put together what he could find in circulation, without much discernment or inquiry, and has mixed with Beaumont's several pieces that belong to other authors. The only poem printed in Beaumont's life-time

was "Salmacis and Hermaphroditus" from Ovid, which he published in 1602, when he was only sixteen years of age, a circumstance not necessary to prove it the production of a very young man.

His original poems give him very superior claims to a place in our collections. Although we find some of the metaphysical conceits so common in his day, particularly in the elegy on lady Markham, he is in general more free from them than his contemporaries. His sentiments are elegant and refined, and his versification is unusually harmonious. Where have we more lively imagery, or in such profusion, as in the sonnet "Like a ring without a finger?" His amatory poems are sprightly and original, and some of his lyrics rise to the impassioned spirit of Shakspeare and Milton. Sir E. Brydges is of opinion that the third song in the play of "Nice Valour" afforded the first hint of the Il Penseroso [1]

BEAUMONT (Joseph), D. D. master of Peter-house, Cambridge, and king's professor of divinity, was a descendant of the ancient family of Beaumont in Leicestershire. His father, who died in 1653, had been a woollen manufacturer at Hadleigh in Suffolk, where our author, his eldest son, was born March 13, 1615. His father, who discovered in him a turn for letters, placed him at the grammar school of his native place, where he made uncommon proficiency in classical learning, and in his sixteenth year was removed to Peterhouse in Cambridge, and distinguished himself, not more by his literary acquirements than by his pious and orderly deportment, acquiring the high esteem of Dr. Cosins, then master of that college, and afterwards bishop of Durham. After taking his degree of A. B. he was elected fellow, and afterwards tutor and moderator. In 1643, as he adhered loyally to his sovereign, he was obliged to leave the university, then in possession of the usurping powers, and being ejected from his fellowship, he retired to Hadleigh, where he associated with some other persons of his own sentiments, chiefly his former pupils and the sons of his friend and patron bishop Wren; and here he appears to have amused himself in writing his "Psyche," which was begun in April 1647, finished before the end of March 1648, and published the same year; an allegorical poem, displaying the "Intercourse between Christ and the Soul,"

[1] English Poets, 21 vols. 1810.—Nichols's Hist. of Leicestershire.

which was much admired in his time, but has not preserved its popularity. Pope is reported to have said of it, that "there are in it a great many flowers well worth gathering, and a man who has the art of stealing wisely will find his account in reading it." His biographer, however, confesses that he has generally preferred the effusions of fancy to the corrections of judgment, and is often florid and affected, obscure and perplexed. His Latin poems, although perhaps superior in style, are yet below the purity of the Augustan age. All his poetical efforts were the amusement of his leisure hours during the rebellion, by which he lost, besides his fellowship, some preferments which bishop Wren had bestowed on him, as the rectory of Kelshall in Hertfordshire in 1643, that of Elm with the chapel of Emneth in 1646, and the seventh canonry and prebend in the cathedral of Ely in 1647. And so zealous was bishop Wren for his interest and happiness, that he took him into his house as his domestic chaplain, and married him to his step-daughter in 1650. With her Mr. Beaumont retired to Tatingston-place, where they lived in a private manner until the restoration. On that event he took possession of his former livings, and was also admitted into the first list of his majesty's chaplains, and by his majesty's mandamus was created D. D. in 1660. In 1661 he removed, at bishop Wren's desire, to Ely, where he had the misfortune to lose his wife in 1662. In April of that year, on the resignation of Dr. Pearson, master of Jesus' college, Cambridge, the bishop of Ely appointed him successor, and in 1663, on the death of Dr. Hale, master of Peterhouse, he was removed to the headship of that college, which he governed with great care and liberality. The same year he was instituted to the rectory of Teversham near Cambridge, and in 1664 to that of Barley in Hertfordshire, where he alternately resided in the vacation months every summer, feeding the poor, instructing the ignorant, and faithfully discharging his pastoral charge. In 1665 he was drawn into a controversy with Dr. Henry More, who had advanced some doctrines in his "Mystery of Godliness," which our author thought subversive of our constitution in church and state, and productive of many evils to the Christian religion; Dr. More replied to this charge, but Dr. Beaumont received the thanks of the university for his services on this occasion. In 1670 he was elected to the divinity chair. In the course of his lec-

tures, which he read for twenty-nine years, he went through the two epistles to the Romans and Colossians, with a view to explain the difficulties and controversies occasioned by some passages in them. In 1689, when the Comprehension was attempted, in order to unite the church and dissenters, he was one of the commissioners appointed for that purpose, but never took his place at the board, convinced of the little probability that such a scheme should succeed. He continued to discharge the several duties of his office, even when advanced to his eighty-fourth year, and preached before the university in turn, Nov. 5, 1699; but a high fever came on the same evening, which, with the addition of the gout in his stomach, proved fatal on the 23d of the same month. His biographer sums up his character in these words: "He was religious without bigotry, devout without superstition, learned without pedantry, judicious without censoriousness, eloquent without vanity, charitable without ostentation, generous without profusion, friendly without dissimulation, courteous without flattery, prudent without cunning, and humble without meanness." Mr. Cole informs us, that in 1662 he obtained, from the vice-chancellor of Cambridge, a dispensation to eat flesh in Lent, as fish did not agree with his constitution; probably this was among the last instances of such a scruple in the Protestant church. His "Psyche" was reprinted, with many of the author's corrections, and the addition of four cantos, in 1702, by his son Charles Beaumont, A. M. of Peterhouse, who informs us that his father left all his works, critical and polemical, to the college, strictly forbidding the printing of any of them. In 1749 was published his lesser "Poems in English and Latin, with an appendix, containing some dissertations and remarks on the Epistle to the Colossians," 4to. To this is prefixed an account of his life, from which the present sketch has been taken.[1]

BEAUMONT DE PEREFIX. See PEREFIX.

BEAUNE (FLORIMOND DE), the son of Florimond de Beaune, seigneur of Goulieux, was born at Blois in 1601, and having studied law, became counsellor of the presidial of Blois. He was most celebrated, however, for his skill in mathematics, which induced Descartes to pay him a visit, which de Beaune returned afterwards, and they frequently consulted one another on their pursuits. De Beaune in-

[1] Life ubi supra.—Cole's MS Athenæ in Brit. Mus.—Jacob's Lives, &c.

vented many astronomical instruments, and some telescopes of great utility. He is also famous for a problem that bears his name; it consists in the construction of a curve, with conditions that render it extremely difficult. Descartes solved this problem; and de Beaune, animated by the praises of a man so celebrated, discovered a method of determining the nature of curves by the properties of their tangents. De Beaune died in 1652, in his fifty-first year.[1]

BEAURAIN (JOHN DE), an accurate military geographer, the descendant of an ancient family, was born at Aix in Issart in 1697, and at the age of nineteen went to Paris, where he studied geography under the celebrated Sanson, geographer to the king. His progress was so rapid, and his reputation so high, that at the age of twenty-five he was honoured with the same title. A perpetual almanac which he invented, and with which Louis XV. was much pleased, procured him the patronage of that prince, for whom he drew a great number of plans and charts. But his principal reputation rests on his topographical plans of the military kind, particularly his "Description topographique et militaire des campagnes de Flandre, depuis 1690 jusqu'en 1694," Paris, 1756, 3 vols. folio, drawn up from the memoirs of Vaultier and the marshal Luxembourg. He had also the honour of contributing to the education of the dauphin, for which a pension was conferred on him in 1756, and, as he had talents of the political kind, he was not unfrequently employed in negociations by cardinal de Fleury and Amelot. He died at Paris, Feb. 11, 1771. His son, the chevalier de Beaurain, who appears to have inherited his father's talents as a military draftsman, published "Cartes des campagnes de grande Condé en Flandre," Paris, fol. 1774; and in 1781, those of Turenne, with the descriptions of Grimoard, compiled from Turenne's original papers, the correspondence of Louis XIV. that of his ministers, and several other authentic memoirs, a most splendid folio, enriched with a great number of charts and plans, executed with uncommon fidelity, precision, and minuteness, so as to describe every motion of the armies in the most distinct manner.[2]

BEURIEU (GASPARD GUILLARD DE), a French miscellaneous writer, entitled to some notice, was born at St. Paul

[1] Moreri.—Dict. Hist.

[2] Dict. Hist.—See this last-mentioned volume described in Monthly Review, LXVII. p. 510.

in Artois, July 9, 1728, and became noted at Paris for his oddities and his numerous writings. He affected great singularity in dress, and was not less remarkable for his bons mots and tart replies. When asked why he followed no profession, he said, "I have been too long enamoured of goodness and honour, to fix my affections on fortune." He used to say that "life was a continual epigram, to which death furnished the point." There is perhaps not much in these, and probably the other witticisms we have seen attributed to him derived their principal effect from his manner, or from the person or occasion when applied. He was, however, a man of great humanity, and particularly attached to children, employing himself for many years in instructing them, and at last he procured admission to the Normal school, that he might contribute his share to the general plan of public education. His writings are, 1. "L'Heureux citoyen," 1759, 12mo. 2. "Cours d'Histoire sacree et profane," 1763 and 1766, 2 vols. 12mo. 3. "Abrégé de l'histoire des Insectes," Paris, 1764, 2 vols. 8vo. 4. "L'Heureux viellard," a pastoral drama, 1769. 5. "Cours d'histoire naturelle," Paris, 1770, 7 vols. 12mo. 6. "Varietes Litteraires," 1775, 12mo. 7. "De l'alaitement et de la premiere Education des Enfans," 1782, 12mo. 8. "L'Eleve de la Nature," Geneva, 1790, 2 vols. 8vo, often reprinted. It contains an ingenious sketch, but not very happily filled up. 9. "L'Accord parfait, ou l'Equilibre physique et morale," Paris, 1793. 10. "Le Port-feuille Francais," &c. By all these literary labours, however, the author appears to have profited little, as he died in an hospital at Paris, Oct. 5, 1795.

BEAUSOBRE (Isaac), an eminent Calvinist divine and ecclesiastical writer, was born at Niort in Upper Poitou, March 8, 1659, of a family originally of Provence, whose name was Bossart, which one of his ancestors changed to Beausobre, on taking refuge in Swisserland from the massacre of St. Bartholomew's day. In his youth he had some favourable opportunities for rising in the world. M. de Vieux-fournaux, cousin-german to his father, strongly solicited him not to change his religion, but to study law, because in that case he had sufficient interest with Madame de Maintenon to recommend him to her, who would have made his fortune. But as he probably foresaw that the sacrifice of his religion must ultimately be the consequence, in order to secure him patronage of this kind, he withstood his rela-

tion's solicitations, and pursued his original intention, that of qualifying himself for the church. Having finished his studies at Saumur, he was ordained, by imposition of hands, at the age of twenty-one, in the last synod of Loudon, and had a congregation intrusted to him, to whom he officiated for three or four years, during which he married Claude Louisa Arnaudeau, whose father was pastor of the church of Lusignan. The days of persecution approaching, M. de Beausobre's church was shut up, and having been so rash as to break it open, contrary to the orders of the court, he found it necessary to make his escape. At first he intended to have gone to England, but for some reasons, not mentioned in our authority, he preferred Holland, where he recommended himself to the favour of the princess of Orange, who appointed him chaplain to her daughter the princess of Anhalt-Dessau, and accordingly he went to Dessau in 1686. Here his situation was rendered peculiarly agreeable by the kindness of the princess, the esteem she conceived for, and the confidence she reposed in him; and here he appears to have applied himself to those studies, the produce of which appeared soon afterwards.

The first occasion of his becoming an author was the conduct of the duke of Saxe-Barby, who quitted the Lutheran communion, and printed a confession of his faith in 1688. A year after appeared, under the name of the theological faculty of Leipsic, a work in German, purporting to be "An inquiry into the motives which induced the duke of Saxe to separate from the Lutherans;" and a Latin translation of it having been submitted to M. Beausobre, he perceived its weakness, and conceived it an act of justice in behalf of the more moderate part of the Lutherans, to make a public declaration of the doctrines of the reformers. Accordingly this his first work was entitled "Defense de la doctrine des Reformes," on the subjects of providence, predestination, grace, the Lord's supper, &c. printed at Magdeburgh, 1693. In this, while he speaks favourably of the moderate writers among the Lutherans, he censures the others for their bigotry against the Calvinists, or against any who differ from them in the least degree. His work was extremely well received, although this edition is full of typographical errors.

In 1693, on the death of John-George II. prince of Anhalt-Dessau, he pronounced a funeral oration, which was printed at Berlin, 1695, 4to, in the form of a "Sermon

Funebre," the subject of which (John xvii. 3.) was pointed out by the prince himself. After residing eight years at Dessau, Beausobre, in 1694, removed to Berlin, where the refugees for the cause of religion, many of them his particular friends, had formed an asylum, and where he might enjoy the means of educating his family. Here he passed the rest of his life, and exercised his ministry for the space of forty-six years, not only as one of the pastors appointed to supply the churches of the French refugees, but as chaplain to their majesties, an office he had the honour to fill until the death of the queen Sophia-Charlotte. He was besides, counsellor of the royal consistory, inspector of the French college, and a year before his death was appointed inspector of the French churches in Berlin, and of the other churches comprised within the inspection of that city. As every church had its separate pastor, Basnage belonged first to that of Ville-Neuve, but on the death of his friend Mr. Lenfant in 1728, he succeeded him in the church of Werder, where he officiated through the remainder of his life.

As soon as Beausobre became settled at Berlin, he resumed his favourite studies, and particularly his "History of the Reformation," which he carried down to the Augsburgh confession, and left it in manuscript. In this state it remained until 1784, when it was published at Berlin in 4 vols. 8vo. Its principal object is the origin and progress of Lutheranism, in treating of which the author has availed himself of Seckendorff's history, but has added many valuable materials. It contains also very curious and ample details relative to the progress of the reformation in France and Swisserland; but it nevertheless is not free from objections, both on the score of impartiality and accuracy. In the mean time, the Prussian court having desired M. Beausobre and his friend M. Lenfant to prepare a translation of the New Testament, they shared the labour between them, M. Lenfant taking the Evangelists, Acts, Catholic epistles, and the Apocalypse, and M. Beausobre the epistles of St. Paul. The whole was published in 2 vols. 4to, Amst. 1718, with prefaces, notes, &c. A second edition appeared in 1741, with considerable additions and corrections. Their "Introduction" was published separately at Cambridge (translated into English) in 1779; and Dr. Watson, bishop of Llandaff, who inserted it in the third volume of his "Theological Tracts," pronounces it a work of extraordinary merit, the authors having left scarcely any topic

untouched, on which the young student in divinity may be supposed to want information. Their only opponent, at the time of publication, was a Mr. Dartis, formerly a minister at Berlin, from which he had retired, and who published a pamphlet, to which Beausobre and Lenfant made separate replies. Beausobre was one of the principal members of a society of literary men of Berlin, who called them the "Anonymi," and this connection led him to be a contributor to the "Bibliotheque Germanique," of which he was editor from vol. IV. to the time of his death, excepting vol. XL. One of the pieces he wrote for this journal was translated into English, and published at London, 1735, 8vo, under the title of "St. Jatzko, or a commentary on a passage in the plea for the Jesuits of Thorn." But his most celebrated work was his "Histoire critique de Manicheisme," Amst. 1734, 1739, 2 vols. 4to. Of the merit of this work it may, perhaps, be sufficient to give the opinion of a man of no religion, Gibbon, who says that "it is a treasure of ancient philosophy and theology. The learned historian spins, with incomparable art, the systematic thread of opinion, and transforms himself by turns into the person of a saint, a sage, or an heretic. Yet his refinement is sometimes excessive: he betrays an amiable partiality in favour of the weaker side, and while he guards against calumny, he does not allow sufficient scope for superstition and fanaticism," things, or rather words, which Gibbon is accustomed to use without much meaning. The journalists of Trevoux having attacked this work, gave Mr. Beausobre an opportunity of showing his superiority in ecclesiastical history, by an answer published in the Bibl. Germanique, which perhaps is too long. He wrote also a curious preface to the "Memoirs of Frederick-Henry, prince of Orange," Amst. 1733. These are all the works which appeared in the life-time of our author, but he left a great many manuscripts, dissertations on points of ecclesiastical history, and sermons, none of which, we believe, have been published, except the "History of the Reformation," already noticed. M. Beausobre reached the period of old age, without experiencing much of its influence. He preached at the age of eighty with vigour and spirit. His last illness appears to have come on in October 1737, and although it had many favourable intermissions, he died June 5, 1738, in the full possession of his faculties and recollection, and universally regretted by his flock, as well as

by the literary world. The most remarkable encomium bestowed on him, is that of the prince, afterwards Frederick king of Prussia, in a letter to Voltaire, published in the works of the latter. "We are about to lose one of the greatest men of Germany. This is the famous M. de Beausobre, a man of honour and probity, of great genius, a taste exquisite and delicate, a great orator, learned in the history of the church and in general literature, an implacable enemy of the Jesuits, the best writer in Berlin, a man full of fire and vivacity, which eighty years of life have not chilled; has a little of the weakness of superstition, a fault common enough with people of his stamp, and is conscious enough of his abilities to be affected by applause. This loss is irreparable. We have no one who can replace M. de Beausobre; men of merit are rare, and when nature sows them they do not always come to maturity." The applause of such a man as Beausobre, from Frederick of Prussia to Voltaire, is a curiosity.

Beausobre left, by his first wife, two sons and a daughter, and by his second, whom he married in his seventieth year, two infant sons. His second son by the first marriage, CHARLES LOUIS BEAUSOBRE, was born at Dessau in 1690, and became a pastor of a church at Berlin, where he died in 1753. He published "Discours sur le Nouv. Test." as a sequel to that of Saurin; "Apologie des Protestans," and contributed to the completion of his father's History of the Reformation, which he did not, however, live to see published.[1]

BEAUSOBRE (LEWIS), perhaps of the same family with the preceding, was born at Berlin in 1730, where he also died, Dec. 3, 1784, in consequence of an apoplectic stroke. He was privy counsellor to the king of Prussia in the French department, counsellor of revision of the supreme consistory, and member of the royal academy of sciences and belles lettres at Berlin. He published, 1. "Des dissertations philosophiques sur la nature de Feu," 1753, 12mo, containing many accurate observations, with some of a more doubtful kind. 2. "Le Pyrrhonisme du sage," 1754, 12mo. 3. "Les songes d'Epicure," 1756, 12mo. 4. "Introduction generale a l'etude de la Politique, des Finances, et du Commerce," Berlin, 1771, 3 vols. 12mo.

[1] Chaufepie's Dict. Hist.—Dict. Hist.

6. "Essai sur le Bonheur," and 7. "Introduction à la Statistique" [1]

BEAUVAIS (VINCENT OF). See VINCENT.

BEAUZEE (NICHOLAS), one of the French academy, and professor of grammar in the military school, was born at Verdun, May 9, 1717, and died at Paris, Jan. 25, 1789. Of his early life we have no account, but he appears to have been selected by the encyclopedists to furnish the articles on grammar in their celebrated undertaking. The abbé Barruel, who says he was a layman much to be respected for his piety, once asked him, how a man of his principles came to be associated with the encyclopedists, who were notoriously infidels. "The very same question," answered Beauzee, "have I put to d'Alembert. At one of the sittings, seeing that I was almost the only person who believed in God, I asked him how he possibly could ever have thought of me for a member, when he knew that my sentiments and opinions differed so widely from those of his brethren? D'Alembert without hesitation answered, "I am sensible of your amazement, but we were in want of a skilful grammarian, and among our party not one had acquired a reputation in that study. We knew that you believed in God, but being a good sort of a man, we cast our eyes on you, for want of a philosopher to supply your place." About the same time, probably, Beauzee published his "Grammaire generale, ou exposition raisonnèe des elemens necessaires du Langage, pour servir de fondement a l'etude de toutes les Langues," Paris, 1767, 2 vols. a work which, although it falls short of its title, contains much valuable instruction, especially respecting the French language. The chief fault is, that the author wants precision, and is frequently too metaphysical to be intelligible. He published also a new edition of the abbé Girard's "Synonymes," with great additions, 2 vols. 12mo; translations of Sallust, often reprinted, and much admired; of Quintus Curtius, which likewise became popular; and of Thomas à Kempis. He promoted the publication of the translation of sir Isaac Newton's Optics by Marat, 2 vols. 8vo, 1787, which is thought to be very correct. The Dict. Hist. mentions another work by Beauzee, but without date, "Exposition abregée des preuves historique de le religion," 12mo. [2]

[1] Dict. Hist. [2] Dict. Hist.—Barruel's Memoirs of Jacobinism, vol. I.

BEBELE (Balthazar), a Lutheran divine, was born at Strasburg, in 1632, where he was first pastor and professor of divinity and ecclesiastical history, and afterwards professor of divinity, pastor and superintendant general at Wittemberg, where he died of an apoplexy, Oct. 2, 1686. When very young he wrote "Theses Philologicæ de re nummaria veterum," and "Disputationes Philologicæ de Theologia Gentili ex antiquis nummis eruta," Wittemberg, 1658, 4to. He afterwards published "Dissertatio de aris et mensis Eucharisticis veterum," Strasb. 1666, 4to; "Antiquitates Ecclesiæ," ibid. 1669—1680, 3 vols. 4to. And after his death, appeared "Ecclesia Antediluviana vera et falsa," ibid. 1706. "Memorabilia Hist. Ecclesiasticæ recentioris," Dresden, 1731, 4to. Witte, in his Diarium, gives a longer list of his writings, but without specifying whether they are collected dissertations or separate volumes; a neglect very common with the biographers of the sixteenth and seventeenth centuries.[1]

BEBELE (Henry), a native of Justingen, in Suabia, where his father was a labourer, was educated at home, and in 1495 went to Cracow, where, and at Tubingen, he studied the languages, jurisprudence, and particularly poetry. In 1501, the emperor Maximilian I. honoured him with the poetical crown. Before this, in 1497, he was professor at Tubingen, and lectured on the ancient orators and historians, and is said to have been the first who introduced into Germany a relish for the purity of the Latin tongue, in which his works show that he had attained considerable excellence. His Latin dissertations of the historical kind, relating to Germany, are inserted in the first volume of Scharde's Scrip. Rer. Germanicarum. It is less to his credit that he wrote some tales of a very licentious kind. He formed, also, a collection of German proverbs, which with his poems were published at Strasburgh, in 1512, 4to, under the title "Opuscula Bebeliana." A posthumous work of his, "De necessitate linguæ Latinæ," was published at Augsburgh, in 1801, with his life in German, by Zapf. Saxius fixes his death in 1514.[2]

BECAN (Martin), an eminent Jesuit, born in 1561, at Hilvarenbec, a small village of Brabant, entered the

[1] Moreri.—Saxii Onomasticon.
[2] Moreri.—Dict. Hist.—Saxii Onomasticon.—Cave, vol. II.

society of Jesuits in 1583. He taught philosophy four years, and divinity twenty-two years, at Mentz, Wirtzburgh, and Vienna, and was reckoned one of the ablest professors of his time. The emperor Matthias maintained him at Vienna, and he was made confessor to the emperor Ferdinand II. The popish historians say he was happy in a clear conception, and could express himself so intelligibly to his scholars, even upon the most intricate points, that several universities contended which should receive him. He published a tract upon scholastic divinity, which Dupin says is short and clear, and has been much esteemed, and several treatises of controversy. He was the friend and follower of Bellarmin, and supported him in his controversy with king James I. and bishop Andrews (see ANDREWS). It may supply a small defect in bishop Andrews's life, to note here that Becan wrote: 1. "Refutatio Apologiæ et Monitoriæ prefationis Jacobi regis Angliæ," Mentz, 1610, 8vo. 2. "Refutatio Torturæ Torti (bishop Andrews's book. See his life, p. 219.) ibid. 1610, 8vo. This was answered by Robert Burhill, in "Responsio pro Tortura Torti, contra M. Becanum," Lond. 1611, 8vo. 3. "Controversia Anglicana de potestate regis et pontificis, contra Lancelotum Andream," Mentz, 1612, 8vo. All Becan's works were published at Mentz, 1630, 2 vols. fol.; and at Doway, 1641, but in this collection his "Analogy of the Old and New Testament," one of the most esteemed of his productions, is omitted. He died at Vienna, Jan. 24, according to Dupin, but in May, according to others, 1624. The fate of his works has been somewhat singular. In his opposition to king James and the bishop of Ely, he carried the power of the pope so far, that Paul V. was obliged to have his book condemned at Rome, Jan. 3, 1613; and a century and a half after this, in 1762, the parliament of Paris ordered the whole of his works to be burnt.[1]

BECANUS (JOHN.) See BEKA.

BECCADELLI or BECCATELLI (ANTONY), surnamed PANORMITA, from his native country, Palermo, in Latin *Panormus*, was born there in 1394, and at the age of six was sent to the university of Bologna, to study law, after which he was taken into the court of the duke of Milan, Philip-Maria-Visconti. He was afterwards professor

[1] Dupin.—Dodd's Ch. History, vol. II.—Foppen Bibl. Belg.

of the belles-lettres at Pavia, but without leaving the court, in which he enjoyed a revenue of eight hundred crowns of gold. The emperor Sigismond, when on a tour in Lombardy in 1432, honoured him with the poetic crown at Parma. Beccadelli then went to the court of Naples, where he passed the remainder of his life, always accompanying Alphonso, the king, in his expeditions and travels, who loaded him with favours, gave him a beautiful country house, enrolled him among the Neapolitan nobility, intrusted him with political commissions of great importance, and sent him as ambassador to Geneva, Venice, to the emperor Frederic III. and to some other princes. And after the death of Alphonso, he was not less a favourite with king Ferdinand, who made him his secretary, and admitted him of his council. He died at Naples, in 1471.

While in the service of Alphonso, he wrote his history "De dictis et factis Alphonsi regis, lib. IV." Pisa, 1485, 4to, and often reprinted. He was rewarded by his sovereign with a thousand crowns of gold for this performance. His five books of letters, orations, poems, tragedies, &c. were published at Venice, 1553, 4to, under the title "Epistolarum lib. V. Orationes II. Carmina præterea quædam, &c." But the most extraordinary of his productions was his "Hermaphroditus," which long remained in obscurity. This is a collection divided into two books of small poems, grossly indecent, and yet dedicated to Cosmo de Medicis, who is not said to have resented the insult. What renders this production the more extraordinary, is, that it was written when the author was advanced in life, and at a time when his character seemed to derive dignity from the honourable employments he held, and his reputation in the learned world. Of this work, written with great purity of Latin style, some copies got abroad, and excited the just indignation of the age. Filelfo and Laurentius Valla attacked it in their writings; the clergy preached against it, and caused it to be burnt; and the author was burnt in effigy at Ferrara and Milan. Valla even goes so far as to wish that he had been burnt in person. Even Poggio, not the most chaste of Italian writers, reproached his friend with having gone too far. Beccadelli defended himself by the example of the ancients, and Guarino of Verona quotes the example of St. Jerome, but sense and decency went against them, and these poems were confined to the Laurentian library strictly, as Mr.

Roscoe says, but surely a more certain method might have been devised to consign them to perpetual oblivion. A copy, however, was by some means preserved, and printed at Paris in 1791, when the revolution had brought on a general dissolution of morals and public decency. "The editor," says Ginguené, "no doubt thought that our morals were so confirmed as to have nothing to fear, and the book is now in every shop."[1]

BECCADELLI (Lewis), was born at Bologna in 1502, of a noble family. Having gone through a course of study at Padua, he applied himself to business, without however entirely quitting literature. He attached himself to cardinal Pole, whom he followed in the legation to Spain, and was soon appointed himself to those of Venice and Augsburg, after having assisted at the council of Trent, and the archbishopric of Ragusa was the reward of his labours. Cosmo I. grand duke of Tuscany, having entrusted him in 1563 with the education of his son, prince Ferdinand, he gave up his archbishopric, in the hope that was held out to him of obtaining that of Pisa; but, being deceived in his expectations, he was obliged to content himself with the provostship of the cathedral of Prato, where he ended his days in 1572. His principal works are: "The life of cardinal Pole," in Italian, translated by Duditius into Latin, and thence by Maucroix into French; and that of Petrarch, in Italian, more exact than any that had appeared before. This prelate was in correspondence with almost all the learned, his contemporaries, Sadolet, Bembo, the Manuciuses, Varchi, &c. It remains to be noticed that his life of cardinal Pole was published in 1766, in English, by the Rev. Benjamin Pye, LL.B. Of this, and other lives of that celebrated cardinal, notice will be taken in his article.[2]

BECCAFUMI. See MECHARINO.

BECCARIA (Bonesana Marquis Cæsar), a political writer of considerable note, was born at Milan in 1735, and died in the same place in 1793 or 1794. In his first publication, which appeared at Lucca in 1762, he pointed out several abuses, with their remedies, in the system of coinage adopted in the state of Milan. A short time after, some literary gentlemen of Milan projected a periodical

[1] Ginguene Hist. Litt. d'Italie, vol. III.—Roscoe's Lorenzo.—Dict. Hist.—Saxii Onomasticon.

[2] Dict. Hist.—Saxii Onomasticon.—Pye's Preface to the English translation.

work, which was to contain essays on various subjects of philosophy, morals, and politics, calculated to enlighten the public mind. It was accordingly published in the years 1764 and 1765, under the title of "The Coffee-house," and when collected, the papers formed 2 vols. 4to, of which the most interesting and original were from the pen of Beccaria. It was likewise in 1764, that he published his celebrated treatise on "crimes and punishments," "Dei Delitti e delle Pene," 12mo, a work to which some objections may be made, and in which there are some inconsistencies, yet few works were read with more avidity, or more directly tended to introduce a humane and wise system in the criminal law. Within eighteen months of its publication, six editions of the Italian were eagerly bought up, and it is computed that it has since gone through above fifty editions and translations. The English translation published in 1766 contained also a commentary attributed to Voltaire, but contributing more to amuse than instruct the reader. Much, however, as the author was applauded by the enlightened part of the world, he was likely to have been brought into trouble by the bigotry of his countrymen, had he not met with very powerful protection. In 1768 the Austrian government founded a professorship of political economy for him, and his lectures on that subject were published in 1804, 2 vols. 8vo, under the title of "Elemens d'economie publique." In 1770 he published the first part of his "Recherches sur la nature du style," Milan, 8vo. There are some shrewd remarks in this, but he appears to have got into the paradoxical way of writing, and endeavours to prove that every individual has an equal degree of genius for poetry and eloquence.[1]

BECCARIA (James Bartholomew), a very eminent physician, was born in 1682 at Bononia. He received the first rudiments of education among the Jesuits. He then proceeded to the study of philosophy, in which he made great progress; but cultivated that branch of it particularly which consists in the contemplation and investigation of nature. Having gone through a course of philosophy and mathematics, he applied himself to medicine. Being appointed teacher of natural philosophy at an academy in Bononia, in consequence of his ardent pursuits in philo-

[1] Dict. Hist.

sophy, his fellow citizens conferred on him the office of public professor. His first step in this chair was the interpretation of the Dialectics. He kept his house open to students, who found there a kind of philosophical society. Here it was his practice to deliver his sentiments on the different branches of science, or to explain such metaphysical subjects as had been treated of by Descartes, Malebranche, Leibnitz, and others of the moderns. Among the frequenters of this little society we find the names of John Baptist Morgagni, Eustathius Manfred, and Victorius Franciscus Stancarius, who, in concurrence with Beccaria, succeeded in shaking off the old scholastic yoke, and formed themselves into an academy, adopting a new and more useful method of reasoning. In this institution it was thought fit to elect twelve of their body, who were called ordinarii, to read the several lectures in natural history, chemistry, anatomy, medicine, physics, and mathematics, in which partition the illustration of natural history fell to the share of Beccaria; who gave such satisfaction, that it was difficult to determine which was most admired, his diligence or his ingenuity. In 1712 he was called to give lectures in medicine, in which he acquired so great a reputation, that he found it scarcely practicable to answer the desires of the incredible number of those who applied to him for instruction. At the beginning of the year 1718, while entirely occupied in this station, and in collecting numberless anatomical subjects to exhibit and to explain to his auditors, he was attacked by a putrid fever, which brought his life in imminent danger, and from which he did not recover till after a confinement of eight months; and even then it left him subject to intermitting attacks, and a violent pain in his side. But the vigour of his mind triumphed over the weakness of his body. Having undertaken to demonstrate and explain his anatomical preparations, he would not desist; and went on patiently instructing the students that frequented his house. On the death of Antonio Maria Valsalva, who was president of the institution, Beccaria, already vice-president, was unanimously chosen by the academicians to succeed him, in which post he did the academy much signal service; and to this day it adheres to the rules prescribed by Beccaria. He now practised as well as taught the art of medicine, and in this he acquired an unbounded fame; for it was not confined to his own countrymen, but was

spread throughout Europe. He communicated to the royal society of London several barometrical and meteorological observations; with others on the ignis fatuus, and on the spots that appear in stones, and in acknowledgement he was chosen a member of that learned body in 1728. He confesses that in his constitution he was not without some igneous sparks, which were easily kindled into anger and other vehement emotions; yet he was resolved to evince by example what he had constantly taught, that the medicine of the mind is more to be studied than that of the body; and that they are truly wise and happy who have learnt to heal their distorted and bad affections. He had brought himself to such an equal temper of mind, that but a few hours before his death he wanted to mark the heights of the barometer and thermometer, which was his usual practice three times every day. Thus, after many and various labours, died this learned and ingenious man, the 30th of Jan. 1766, and was buried in the church of St. Maria ad Baracanum, where an inscription is carved on his monument. He published the following works: 1. "Lettere al cavaliere Tommaso Derham, intorno la meteora chiamata fuoco fatuo. Edita primum in societatis Lond. transact." 1720. 2. "Dissertatio metheorologica-medica, in qua aëris temperies et morbi Bononiæ grassantes annis 1729, et sequenti describuntur." 3. "Parere intorno al taglio della macchia di Viareggio," Lucca, 1739, 4to. 4. "De longis jejuniis dissertatio." Patavii, 1743, fol. 5. "De quamplurimis phosphoris nunc primum detectis commentarius," Bononiæ," 1744, 4to. 6. "De quamplurim. &c. commentarius alter." 7. "De motu intestino corporum fluidorum." 8. "De medicatis Recobarii aquis." 9. "De lacte." 10. "Epistolæ tres medicæ ad Franciscum Roncalium Parolinum," Brixiæ, 1747, fol. 11. "Scriptura medico-legalis," 1749; and some others. He left behind him several manuscripts.[1]

BECCARIA (John Baptist), a monk of the Ecoles-Pies, or Pious Schools, was born at Mondovi, and died at Turin, May 22, 1781. He was professor of mathematics and philosophy, first at Palermo, then at Rome; and by his experiments and discoveries was so successful as to throw great light on natural knowledge, and especially on that of electricity. He was afterwards called to Turin to take upon him the professorship of experimental philoso-

[1] Fabroni vitæ Italorum vol. V.—Dict. Hist.

phy. Being appointed preceptor to the two princes, Benedict duke of Chablais, and Victor Amadæus duke of Carignan, neither the life of a court, nor the allurements of pleasure, were able to draw him aside from study. Loaded with benefits and honours, he spared nothing to augment his library, and to procure the instruments necessary for his philosophical pursuits. His dissertations on electricity would have been more useful, if he had been less strongly attached to some particular systems, and especially that of Mr. Franklin. He published, 1. "Experimenta quibus Electricitas Vindex late constituitur, &c." Turin, 1771, 4to. 2. "Electricismo artificiale," 1772, 4to, an English translation of which was published at Lond. 1776, 4to. We have also by him an "Essay on the cause of Storms and Tempests," where we meet with nothing more satisfactory than what has appeared in other works on that subject; several pieces on the meridian of Turin, and other objects of astronomy and physics. Father Beccaria was no less respectable for his virtues than his knowledge.[1]

BECHER (JOHN JOACHIM), born in 1645, at Spires, was at first professor of medicine, and then first physician to the elector of Mentz, and afterwards to him of Bavaria. He went to London, where his reputation had got before him, and where the malice of his rivals had forced him to seek an asylum, and here he died in 1685. His works are various, among which we may distinguish the following: 1. "Physica subterranea," Frankfort, 1669, 8vo, reprinted at Leipsic, 1703, and in 1759, 8vo. 2. "Experimentum Chymicum novum," Frankfort, 1671, 8vo. 3. "Character pro notitia linguarum universali;" a universal language, by means whereof all nations might easily understand each other; the fanciful idea of a man of genius. 4. "Institutiones Chymicæ, seu manuductio ad philosophiam hermeticam," Mentz, 1662, 8vo. 5. "Institutiones Chymicæ prodromæ," Frankfort, 1664, and Amsterdam, 1665, 12mo. 6. "Experimentum novum ac curiosum de Minerâ arenariâ perpetuâ," Frankfort, 1680, 8vo. 7. "Epistolæ Chymicæ," Amsterdam, 1673, 8vo. Becher was reputed to be a very able machinist and a good chymist. He was a man of a lively temper, impetuous and headstrong, and therefore indulged in a thousand chymical reveries. He was the first who applied the art of chymistry, in all its

[1] Diet. Hist.

extent, to philosophy, and shewed what use might be made of it in explaining the structure, the combinations, and the mutual relations of bodies. He pretended to have found out a sort of perpetual motion. However, it is beyond a doubt that the world is indebted to him for some useful discoveries, and he attempted to make some improvements in the art of printing.[1]

BECKER (DANIEL) was born at Konigsberg in 1627, the son of a father of the same names, who was doctor and professor of medicine, and first physician to the elector of Brandenburgh. He also followed his father's profession, and took his doctor's degree at Strasburgh in 1652. Next year he was appointed public professor at Konigsberg, and in 1663 the elector of Brandenburgh admitted him a counsellor, and to be his first physician. He died at Konigsberg in 1673, almost in the prime of life. His works were, 1. "Medicus Microcosmus," Rostock, Leyden, and Lond. 1660. 2. "De Cultrivoro Prussiaco," Konigsberg, 1636, Leyden, 1638. 3. "Hist. morbi academici Regiomontani," Leyden, 1649. 4. "De unguento armario," in the "Theatrum Sympatheticum," Nuremberg, 1662. 5. "Commentarius de Theriaca," Konigsberg, 1649.[2]

BECKET (THOMAS), archbishop of Canterbury in the reign of Henry II. was born in London 1119, the son of Gilbert, a merchant, and Matilda, a Saracen lady, who is said to have fallen in love with him, when he was a prisoner to her father in Jerusalem. Thomas received the first part of his education at Merton-abbey in Surrey, whence he went to Oxford, and afterwards studied at Paris. He became in high favour with Theobald archbishop of Canterbury, who sent him to study the civil law at Bononia in Italy, and at his return made him archdeacon of Canterbury, and provost of Beverley. Before this he had discovered such superior talents for negociation, that archbishop Theobald dispatched him as his agent to the pope, on a point he thought of great moment, which was to get the legantine power restored to the see of Canterbury. This commission was performed with such dexterity and success, that the archbishop entrusted to him all his most secret intrigues with the court of Rome, and particularly a matter of the highest importance to England, the soliciting

[1] Moreri.—Manget.—Haller.—Dict. Hist. [2] Manget and Moreri.

from the pope those prohibitory letters against the crowning of prince Eustace, by which that design was defeated. This service, which raised Becket's merit not only with the prelate by whom he was employed, but also with king Henry, was the original foundation of his high fortune. It is remarkable, that he was the first Englishman, since the latter years of the reign of William the Conqueror, on whom any great office, either in church or state, had been conferred by the kings of the Norman race; the exclusion of the English from all dignities having been a maxim of policy, which had been delivered down by that monarch to his sons. This maxim Henry the Second wisely and liberally discarded, though the first instance in which he deviated from it happened to be singularly unfortunate.

Theobald also recommended him to king Henry II. in so effectual a manner, that in 1158 he was appointed high chancellor, and preceptor to the prince. Becket now laid aside the churchman, and affected the courtier; he conformed himself in every thing to the king's humour; he partook of all his diversions, and observed the same hours of eating and going to bed. He kept splendid levees, and courted popular applause; and the expences of his table exceeded those of the first nobility. In 1159 he made a campaign with king Henry into Toulouse, having in his own pay 1200 horse, besides a retinue of 700 knights or gentlemen. While here he gave a piece of advice which marked the spirit and fire of his character. This was, to seize the person of Lewis, king of France, who had imprudently thrown himself into the city of Toulouse without an army. But the counsel was deemed too bold. Besides several political reasons against complying with it, it was thought an enormous and criminal violation of the feudal allegiance, for a vassal to take and hold in captivity the person of his lord. We need not inform our historical readers, that Henry, though a very powerful monarch, did, by the large possessions he held in France, stand in the relation of a vassal to the king of that country. In the war against the earl of Toulouse, Becket, besides his other military exploits, engaged, in single combat, Engelvan de Trie, a French knight, famous for his valour, dismounted him with his lance, and gained his horse, which he led off in great triumph.

In 1160, he was sent by the king to Paris, to treat of a marriage between prince Henry and the king of France's

eldest daughter, in which he succeeded, and returned with the young princess to England. He had not enjoyed the chancellorship above four years, when archbishop Theobald died; and the king, who was then in Normandy, immediately sent over some trusty persons to England, who managed matters so well with the monks and clergy, that Becket was almost unanimously elected archbishop.

It has been said that it was with the utmost difficulty Becket could be prevailed upon to accept of this dignity, and that he even predicted it would be the cause of a breach between the king and him. But this is greatly doubted by lord Lyttelton in his History of Henry II. and it stands contradicted by the affirmation of Foliot, bishop of London, and ill agrees with the measures which were taken to procure Becket's election. His biographers themselves acknowledge, that one reason which induced Henry to promote him to Canterbury, was, "because he hoped, that, by his means, he should manage ecclesiastical, as well as secular affairs, to his own satisfaction." Indeed, no other reasonable motive can be found. Nothing could incline that prince to make so extraordinary and so exceptionable a choice, but a firm confidence, that he should be most usefully assisted by Becket, in the important reformation he meant to undertake, of subjecting the clergy to the authority of the civil government. Nor is it credible that he should not have revealed his intention, concerning that affair, to a favourite minister, whom he had accustomed to trust, without reserve, in his most secret counsels. But if such a declaration had been made by that minister, as is related by the historians, it is scarcely to be supposed, that a king so prudent as Henry would have forced him into a station, in which he certainly might have it in his power to be exceedingly troublesome, instead of being serviceable to his royal master. It was by a different language that the usual sagacity of this prince could have been deceived. Nor, indeed, could the most jealous and penetrating eye have discovered in Becket, after he was elected archbishop of Canterbury, any marks of an enthusiastic or bigotted zeal. That several indications of a contrary temper, and different principles, had appeared in his conduct, is shewn by lord Lyttelton, who produces two remarkable instances in support of his assertion. The same noble writer hath brought, likewise, satisfactory evidence, to prove that Becket was almost as eager for procuring the archbishopric,

as his master could be to raise him to that dignity. After he had received his pall from pope Alexander III. then residing in France, he immediately sent messengers to the king in Normandy, with his resignation of the seal and office of chancellor. This displeased the king; so that upon his return to England, when he was met at his landing by the archbishop, he received him in a cold and indifferent manner.

Becket now betook himself to a quite different manner of life, and put on all the gravity and austerity of a monk. He began likewise to exert himself with great zeal, in defence of the rights and privileges of the church of Canterbury; and in many cases proceeded with so much warmth and obstinacy, as raised him many enemies. Pope Alexander III. held a general council of his prelates at Tours in April 1163, at which Becket was present, and was probably animated by the pope in his design of becoming the champion for the liberties of the church and the immunities of the clergy. It is certain that on his return he prosecuted this design with such zeal that the king and he came to an open rupture: Henry endeavoured to recall certain privileges of the clergy, who had greatly abused their exemption from the civil courts, concerning which the king had received several complaints; while the archbishop stood up for the immunities of the clergy. The king convened a synod of the bishops at Westminster, and here demanded that the clergy, when accused of any capital offence, might take their trials in the usual courts of justice. The question put to the bishops was, Whether, in consideration of their duty and allegiance to the king, and of the interest and peace of the kingdom, they were willing to promise a submission to the laws of his grandfather, king Henry? To this the archbishop replied, in the name of the whole body, that they were willing to be bound by the ancient laws of the kingdom, as far as the privileges of the order would permit, *salvo ordine suo.* The king was highly displeased with this answer, and insisted on having an absolute compliance, without any reservation whatever; but the archbishop would by no means submit, and the rest of the bishops adhered for some time to their primate. Several of the bishops being at length gained over, and the pope interposing in the quarrel, Becket was prevailed on to acquiesce; and soon after the king summoned a convention or parliament at Clarendon, in 1164, where several laws

were passed relating to the privileges of the clergy, called from thence, the Constitutions of Clarendon. But before the meeting of this assembly, Becket had again changed his mind, and when he appeared before the council, he obstinately refused to obey the laws as he had before agreed. This equally disappointed and enraged the king, and it was not until after some days debate, and the personal entreaties, and even tears, of some of his particular friends, that Becket was again softened, and appearing before the council, solemnly promised and swore, in the words of truth and without any reserve, to obey all the royal laws and customs which had been established in England in the reign of his majesty's grandfather Henry I. The constitutions of Clarendon were then put in writing, read in the council, and one copy of them delivered to the primate, another to the archbishop of York, and a third deposited among the records of the kingdom. By them ecclesiastics of all denominations were reduced to a due subjection to the laws of their country; they also limited the jurisdiction of spiritual courts, guarded against appeals to Rome, and the pronouncing of interdicts and excommunications, without the consent of the king or his judiciary.

As it was with visible reluctance that Becket had sworn to obey these constitutions, he soon began to give indications of his repentance, by extraordinary acts of mortification, and by refraining from performing the sacred offices of his function. He also dispatched a special messenger, with an account of what had happened, to the pope, who sent him a bull, releasing him from the obligation of his oath, and enjoining him to resume the duties of his sacred office. But though this bull reconciled his conscience to the breach of his oath, it did not dispel his fears of the royal indignation, to avoid which he determined to retire privately out of the kingdom. Accordingly he went aboard a ship, in order to make his escape beyond sea; but before he could reach the coast of France, the wind shifting about, he was driven back to England, and, conscious that he had done amiss, he waited upon the king at Woodstock, who received him without any other expression of displeasure than asking him if he had left England because he thought it too little to contain both? Notwithstanding the mildness of this rebuke, Becket persisted in setting the clergy above the laws; and therefore the king summoned a parliament at Northampton, 1165, where the archbishop hav-

ing been accused of failure of duty and allegiance to the king, was sentenced to forfeit all his goods and chattels. Becket made an appeal to the pope; but this having availed nothing, and finding himself deserted by his brethren, he withdrew privately from Northampton, and went aboard a ship for Graveline in Holland, from whence he retired to the monastery of St. Bertin in Flanders.

The king seized upon the revenues of the archbishopric, and sent an ambassador to the French king, desiring him not to give shelter to Becket: but the French court espoused his cause, in hopes that the misunderstanding betwixt him and Henry might embarrass the affairs of England; and accordingly when Becket came from St. Bertin to Soissons, the French king paid him a visit, and offered him his protection. Soon after the archbishop went to Sens; where he was honourably received by the pope, into whose hands he in form resigned the archbishopric of Canterbury, and was presently re-instated in his dignity by the pope, who promised to espouse his interest. The archbishop removed from Sens to the abbey of Pontigny in Normandy, from whence he wrote a letter to the bishops of England, informing them, that the pope had annulled the Constitutions of Clarendon. From hence too he issued out excommunications against several persons, who had violated the rights of the church. This conduct of his raised him many enemies. The king was so enraged against him for excommunicating several of his officers of state, that he banished all Becket's relations, and compelled them to take an oath, that they would travel directly to Pontigny, and shew themselves to the archbishop. An order was likewise published, forbidding all persons to correspond with him by letters, to send him any money, or so much as to pray for him in the churches. He wrote also to the general chapter of the Cistertians, threatening to seize all their estates in England, if they allowed Becket to continue in the abbey of Pontigny. The archbishop thereupon removed to Sens; and from thence, upon the king of France's recommendation, to the abbey of St. Columba, where he remained four years. In the mean time, the bishops of the province of Canterbury wrote a letter to the archbishop, entreating him to alter his behaviour, and not to widen the breach, so as to render an accommodation impracticable betwixt him and the king. This, however, had no effect on the archbishop. The pope also sent two

cardinals to try to reconcile matters; but the legates finding both parties inflexible, gave over the attempt, and returned to Rome.

The beginning of 1167, Becket was at length so far prevailed upon as to have an interview with Henry and the king of France, at Mont-Miral in Champaigne. He made a speech to Henry in very submissive terms; and concluded with leaving him the umpire of the difference between them, saving the honour of God. Henry was provoked at this clause of reservation, and said, that whatever Becket did not relish, he would pronounce contrary to the honour of God. "However," added the king, "to shew my inclination to accommodate matters, I will make him this proposition: I have had many predecessors, kings of England, some greater and some inferior to myself; there have been likewise many great and holy men in the see of Canterbury. Let Becket therefore but pay me the same regard, and own my authority so far, as the greatest of his predecessors owned that of the least of mine, and I am satisfied. And, as I never forced him out of England, I give him leave to return at his pleasure; and am willing he should enjoy his archbishopric, with as ample privileges as any of his predecessors." All who were present declared that Henry had shewn sufficient condescension. The king of France, surprised at the archbishop's silence, asked him why he hesitated to accept such reasonable conditions? Becket replied, he was willing to receive his see upon the terms his predecessors held it; but as for those customs which broke in upon the canons, he could not admit them; for he looked upon this as betraying the cause of religion. And thus the interview ended without any effect.

In 1169, endeavours were again used to accommodate matters, but they proved ineffectual. The archbishop refused to comply, because Henry would not give him the customary salute, or kiss of peace, which his majesty would have granted, had he not once swore in a passion never to salute the archbishop on the cheek; but he declared that he would bear him no ill will for the omission of this ceremony. Henry became at length so irritated against this prelate, that he ordered all his English subjects to take an oath, whereby they renounced the authority of Becket and pope Alexander: most of the laity complied with this order, but few of the clergy acquiesced. The following year king Henry, upon his return to England, ordered his son, prince

Henry, to be crowned at Westminster, and the ceremony was performed by the archbishop of York: this office belonged to the see of Canterbury; and Becket complained of it to the pope, who suspended the archbishop of York, and excommunicated the bishops who assisted him.

This year, however, an accommodation was at length concluded betwixt Henry and Becket, upon the confines of Normandy, where the king held the bridle of Becket's horse, while he mounted and dismounted twice. Soon after the archbishop embarked for England; and upon his arrival, received an order from the young king to absolve the suspended and excommunicated bishops; but refusing to comply, the archbishop of York, and the bishops of London and Salisbury, carried their complaint to the king in Normandy, who was highly provoked at this fresh instance of obstinacy in Becket, and said on the occasion, "That he was an unhappy prince, who maintained a great number of lazy, insignificant persons about him, none of whom had gratitude or spirit enough to revenge him on a single, insolent prelate, who gave him so much disturbance," or as some report his words, "Shall this fellow, who came to court on a lame horse, with all his estate in a wallet behind him, trample upon his king, the royal family, and the whole kingdom? Will none of all these lazy cowardly knights whom I maintain, deliver me from this turbulent priest?" This passionate exclamation made too deep an impression on some of those who heard it, particularly on the four following barons, Reginald Fitz-Urse, William de Tracy, Hugh de Morville, and Richard Breto, who formed a resolution, either to terrify the archbishop into submission, or to put him to death.

Having laid their plan, they left the court at different times, and took different routes, to prevent suspicion; but being conducted by the devil, as some monkish historians tell us, they all arrived at the castle of Ranulph de Broc, about six miles from Canterbury, on the same day, Dec. 28, 1170, and almost at the same hour. Here they settled the whole scheme of their proceedings, and next morning early set out for Canterbury, accompanied by a body of resolute men, with arms concealed under their clothes. These men they placed in different parts of the city, to prevent any interruption from the citizens. The four barons above-named then went unarmed with twelve of their company, to the archiepiscopal palace, about eleven o'clock

in the forenoon, and were admitted into the apartment where the archbishop sat conversing with some of his clergy. After their admission a long silence ensued, which was at length broken by Reginald Fitz-Urse, who told the archbishop that they were sent by the king to command him to absolve the prelates, and others, whom he had excommunicated; and then to go to Winchester, and make satisfaction to the young king, whom he had endeavoured to dethrone. On this a very long and violent altercation followed, in the course of which they gave several hints, that his life was in danger if he did not comply. But he remained undaunted in his refusal. At their departure they charged his servants not to allow him to flee; on which he cried out with great vehemence, "Flee! I will never flee from any man living; I am not come to flee, but to defy the rage of impious assassins." When they were gone, his friends blamed him for the roughness of his answers, which had inflamed the fury of his enemies, and earnestly pressed him to make his escape; but he only answered, "I have no need of your advice — I know what I ought to do." The barons, with their accomplices, finding their threats were ineffectual, put on their coats of mail; and taking each a sword in his right hand, and an axe in his left, returned to the palace, but found the gate shut. When they were preparing to break it open, Robert de Broc conducted them up a back stair-case, and let them in at a window. A cry then arose, "they are armed! they are armed!" on which the clergy hurried the archbishop almost by force into the church, hoping that the sacredness of the place would protect him from violence. They would also have shut the door, but he cried out, "Begone, ye cowards! I charge you on your obedience, do not shut the door. What! will you make a castle of a church?" The conspirators having searched the palace, came to the church, and one of them crying, "Where is the traitor? where is the archbishop?" Becket advanced boldly and said, "Here I am, an archbishop, but no traitor." "Flee," cried the conspirator, "or you are a dead man." "I will never flee," replied Becket. William de Tracy then took hold of his robe, and said, "You are my prisoner; come along with me." But Becket seizing him by the collar, shook him with so much force, that he almost threw him down. De Tracy, enraged at this resistance, aimed a blow with his sword, which almost cut off the arm of one Edward

Grim, a priest, and slightly wounded the archbishop on the head. By three other blows given by the other conspirators, his skull was cloven almost in two, and his brains scattered about the pavement of the church.

The assassins, conscious of their crime, and dreading its consequences, durst not return to the king's court at Normandy, but retired to Knaresburgh in Yorkshire; where every body avoided their company, hardly any person even choosing to eat or drink with them. They at length took a voyage to Rome, and being admitted to penance by pope Alexander III. they went to Jerusalem; where, according to the pope's order, they spent their lives in penitential austerities, and died in the Black Mountain. They were buried at Jerusalem, without the church door belonging to the Templars, and this inscription was put over them:

Hic jacent miseri, qui martyrizaverunt beatum Archiepiscopum Cantuariensem.

King Henry was much disturbed at the news of Becket's death, and immediately dispatched an embassy to Rome to clear himself from the imputation of being the cause of it. Immediately all divine offices ceased in the church of Canterbury; and this for a year, excepting nine days, at the end of which, by order of the pope, it was re-consecrated. Two years after, Becket was canonized; and the following year, Henry, returning to England, went to Canterbury, where he did penance as a testimony of his regret for the murder of Becket. When he came within sight of the church, where the archbishop was buried, he alighted off his horse, and walked barefoot, in the habit of a pilgrim, till he came to Becket's tomb; where, after he had prostrated himself, and prayed for a considerable time, he submitted to be scourged by the monks, and passed all that day and night without any refreshment, and kneeling upon the bare stone. In 1221, Becket's body was taken up, in the presence of king Henry III. and several nobility, and deposited in a rich shrine on the east side of the church. The miracles said to be wrought at his tomb were so numerous, that we are told two large volumes of them were kept in that church. His shrine was visited from all parts, and enriched with the most costly gifts and offerings.

According to lord Lyttelton, who appears to have studied the character of this turbulent prelate with great care, Becket was "a man of great talents, of elevated thoughts,

and of invincible courage; but of a most violent and turbulent spirit; excessively passionate, haughty, and vainglorious; in his resolutions inflexible, in his resentments implacable. It cannot be denied that he was guilty of a wilful and premeditated perjury; that he opposed the necessary course of public justice, and acted in defiance of the laws of his country; laws which he had most solemnly acknowledged and confirmed: nor is it less evident, that, during the heat of this dispute, he was in the highest degree ungrateful to a very kind master, whose confidence in him had been boundless, and who from a private condition had advanced him to be the second man in his kingdom. On what motives he acted, can be certainly judged of by Him alone, 'to whom all hearts are open.' He might be misled by the prejudices of a bigotted age, and think he was doing an acceptable service to God, in contending, even to death, for the utmost excess of ecclesiastical and papal authority. Yet the strength of his understanding, his conversation in courts and camps, among persons whose notions were more free and enlarged, the different colour of his former life, and the suddenness of the change which seemed to be wrought in him upon his election to Canterbury, would make one suspect, as many did in the times wherein he lived, that he only became the champion of the church from an ambitious desire of sharing its power; a power more independent on the favour of the king, and therefore more agreeable to the haughtiness of his mind, than that which he had enjoyed as a minister of the crown. And this suspicion is increased by the marks of cunning and falseness, which are evidently seen in his conduct on some occasions. Neither is it impossible, that, when first he assumed his new character, he might act the part of a zealot, merely or principally from motives of arrogance and ambition; yet, afterwards, being engaged, and inflamed by the contest, work himself up into a real enthusiasm. The continual praises of those with whom he acted, the honours done him in his exile by all the clergy of France, and the vanity which appears so predominant in his mind, may have conduced to operate such a change. He certainly shewed in the latter part of his life a spirit as fervent as the warmest enthusiast's; such a spirit indeed as constitutes *heroism*, when it exerts itself in a cause beneficial to mankind. Had he defended the established laws of his country, and the fundamental rules of civil justice,

with as much zeal and intrepidity as he opposed them, he would have deserved to be ranked with those great men, whose virtues make one easily forget the allay of some natural imperfections: but, unhappily, his good qualities were so misapplied, that they became no less hurtful to the public weal of the kingdom, than the worst of his vices."

On the other hand, Mr. Berington, in his "History of the reign of Henry II." has attempted a vindication of Becket, in which he differs considerably from lord Lyttelton and other protestant historians, but for this we must refer to the book itself. Few men have had more biographers, if reliance could be placed on them, than Becket, but unfortunately the greater part of them were his panegyrists, and not his historians, and too much under the influence of the monkish principles of their days, to deserve much credit. The following list, however, of his biographers may afford some information to the curious inquirer, taken from Leland, Bale, Pits, and others. 1. Herbert Bosenham, or Bosscham, or de Hoscham, who was this archbishop's secretary, and also present at the slaughter of him. 2. Edward, a monk of Canterbury, the martyr's most intimate friend. 3. Johannes Sarisburiensis, who accompanied Becket in his exile, but never countenanced his behaviour towards the king, being as sharp a writer against the encroachments of the papal see, as any man of his time. 4. Bartholomæus Iscanus, or Exonensis, bishop of Exeter, where he died in 1184. 5. E. a monk of Evesham, who dedicated his book, or wrote it by way of epistle, to Henry, abbot of Croyland. 6. William Stephens, or Fitz-Stephen, a monk of Canterbury, and, for that reason, usually called Gulielmus Cantuariensis. He is said to have written three several treatises of the life, martyrdom, and miracles of St. Thomas Becket; which are now in the Cotton library: But that, which there carries his name, seems to have been penned by Johannes Carnotensis, who is the same person with Sarisburiensis above mentioned, since, in the Quadripartite History, what we have from him is often to be found, in the same words, in the life there ascribed to Fitz-Stephen. 7. Benedictus Petroburgensis, abbot of Peterborough, who died in 1200. 8. Alanus Teukesburiensis, abbot of Tewkesbury, who died about the same time. 9. Roger, a monk of Croyland, who lived about 1214. It is observed, that St. Thomas's miracles were become so numerous in this writer's time, that

he had matter for seven large volumes, in composing of which he spent no less than fifteen years. 10. Stephen Langton, a famous successor of Becket's in the see of Canterbury, whose work on this subject is said to be in the library of Bene't college. 11. Alexander de Hales, so called from the monastery of Hales in Gloucestershire, where he was educated, one of the most eminent schoolmen of his age, and master to Thomas Aquinas, Bonaventure, &c. 12. John Grandison, or Graunston, who died in 1369. 13. Quadrilogus, or the author of a book, entitled "De vita et processu S. Thomæ Cantuariensis et Martyris super Libertate Ecclesiastica." It is collected out of four historians, who were contemporary and conversant with Becket, *viz.* Herbert de Hoscham, Johannes Carnotensis, Gulielmus Canterburiensis, and Alanus Teukesburiensis, who are introduced as so many relaters of facts interchangeably. This book was first printed at Paris in 1495, and is often quoted by our historians, in the reign of Henry II. by the name of Quadripartita Historia. 14. Thomas Stapleton, the translator of Bede, in whose book De tribus Thomis, or Of the three Thomas's, our saint makes as considerable a figure as either Thomas the Apostle, or Thomas Aquinas. 15. Laurence Vade, or Wade, a Benedictine monk of Canterbury, who lived and died we know not when, or where; unless perhaps he be the same person with 16. An anonymous writer of Becket's life, who appears to have been a monk of that church, and whose book is said to be in the library at Lambeth. 17. Richard James, nephew of Dr. Thomas James, some time keeper of the Bodleian library; a very industrious and eminent antiquary, who endeavoured to overthrow the great design of all the above-mentioned authors, in his "Decanonizatio Thomæ Cantuariensis et suorum," which, with other manuscript pieces by the same hand, is in the public library at Oxford. These are the principal writers of our archbishop's life; besides whom, several other historians have spoken largely of him; as John Bromton, Matthew Paris, Gervase, &c.[1]

BECKINGHAM (CHARLES), a dramatic writer, born in 1699, was the son of a linen-draper in Fleet-street, London, and educated at Merchant Taylors' school, under the

[1] Biog. Brit.—Henry's History of Great Britain, vol. V.—Lyttelton's Hist. of Henry II.—Berington's ditto.—&c.

rev. Dr. Smith, where he made very great proficiency in all his studies, and gave proofs of extraordinary talents. To dramatic poetry he appears to have been very early attached, two pieces of his, "Scipio Africanus," and "Henry IV. of France," both tragedies, being represented on the stage before he had completed his twentieth year. He wrote several other poems, but his genius was limited to a short career, as he died Feb. 19, 1730-1, in the thirty-second year of his age. [1]

BECKINGTON, BEKYNGTON, or DE BEKINTON (THOMAS), an English prelate, was born in the parish of Beckington, in Somersetshire, or according to Dr. Chandler at Wallingford in Berkshire, towards the close of the fourteenth century. He was educated in grammar learning at Wykeham's school near Winchester, while that great prelate was living, and proceeded to his college (New College) in Oxford in 1403, the year before Wykeham died, and there became doctor of laws, and continued in his fellowship about twelve years. Within this period, most probably, he was presented to the rectory of St. Leonard's, near Hastings in Sussex, and to the vicarage of Sutton Courtney in Berkshire. He was also prebendary of Bedwin, York, and Lichfield, archdeacon of Buckingham, and master of St. Catherine's hospital near the Tower in London. About 1429, he was dean of the court of arches, and a synod being then held in St. Paul's church, London, which continued above six months, Beckington was one of three appointed to draw up a form of law, according to which the Wickliffites were to be proceeded against. Having been once tutor to Henry VI. and written a book, in which, in opposition to the Salique law, he strenuously asserted the right of the kings of England to the crown of France, he arrived to high favour with that prince, and was made secretary of state, keeper of the privy seal, and bishop of Bath and Wells. On Sunday, Oct. 13, 1443, he was consecrated by the bishop of Lincoln in the old collegiate church of St. Mary of Eton; and after the ceremony, celebrated his first mass in his pontificals in the new church of St. Mary, then erecting, and not half finished, under a pavilion provided for the purpose at the altar, directly over the spot where king Henry had laid the first stone.

Bishop Beckington was well skilled in polite learning and

[1] Biog. Dramatica.—Jacob's Lives.

history, and very conversant in the holy Scriptures; a good preacher, and so generous a patron and favourer of all learned and ingenious men, that he was called the Mæcenas of his age. His works of munificence and charity were numerous. He contributed to the completion of Lincoln-college, which had been left imperfect by its founder, Richard Flemming, bishop of Lincoln, and got the manor of Newton-Longueville settled upon New college, Oxford, in 1440. He also laid out six thousand marks upon the houses belonging to his see; built an edifice, called New-buildings, and the west side of the cloisters at Wells; and erected a conduit in the market-place of that city. By his will, dated Nov. 3, 1464, and procured to be confirmed under the great seal, he left several charitable legacies. He died at Wells, Jan. 14, 1464-5, and was buried in his cathedral, where his monument is still to be seen. His panegyric was written by Thomas Chandler, warden of New college, who had been preferred by him to the chancellorship of Wells. He does not appear to have ever been chancellor of the university of Oxford. His book on the right of the kings of England to the crown of France is in the Cottonian library, with some other of his pieces, and a large collection of his letters is in the Lambeth library. [1]

BECKWITH (Thomas), an ingenious artist and antiquary, was the son of a respectable attorney in the West Riding of Yorkshire. He was early apprenticed as a house-painter to Mr. George Fleming of Wakefield, from whom he derived his skill in drawing and limning, as well as imbibed a love for the study of antiquities. To these he added heraldic and genealogical knowledge, to all which he applied himself, in his leisure hours, with such unwearied diligence, that his collection, together with the works of his own hands, became at length very considerable. Scarcely any object arrested his curiosity, particucularly if an antique, of which he did not make a drawing, and scarcely a church or a ruin in the vicinities of the places of his abode, that he did not preserve either in pencil or water-colours. Some years before his death he obtained a patent for a species of hardened crayons, which would bear the knife, and carry a point like a pencil; and about the same time he was elected a fellow of the Society of Antiquaries of London. But what contributed most to make

[1] Biog. Brit.—Chandler's Life of Waynflete.—Chalmers's Hist. of Oxford.

him known to those who were unacquainted with him in any other branch, was his extensive information respecting genealogical subjects, in consequence of which he frequently had the arrangement of the pedigrees of some of the first families, which he was enabled to execute from visitation books, and other authentic documents, which fell into his hands. Few men possessed more intelligence respecting the antiquity and descents of the principal families in the inland adjacent counties, and of various others more remote from him. It is much to his credit, likewise, that his industry in collecting could only be exceeded by his willingness to impart any information which he had received. Mr. Beckwith died Feb. 17, 1786. Previous to his death, he had compiled "A Walk in and about the city of York," on the plan of Mr. Gostling's "Walk in and about the city of Canterbury," but we have not heard that it has been published.[1]

BECQUET (ANTHONY), a native of Paris, where he was born in 1654, became a monk of the Celestine order, and was for forty years their librarian at Paris. He was a man of considerable taste, well acquainted with books and authors, and wrote Latin and French with great purity. He died at Paris, Jan. 20, 1730. His principal work is a history of the congregation of the Celestines, with the lives of the most distinguished men among them. This work, written in Latin, was published at Paris, 1719, 4to. In 1721 he published in French, a pamphlet, entitled "Supplement et remarques critiques sur le vingt-troisieme chapitre du vi. tome de l'histoire des ordres monastiques et militaires, par le P. Heliot." Where he speaks of the Celestines, Becquet corrects his errors, and throws considerable light on the history of St. Celestin and the order. In the Trevoux memoirs, where this piece is inserted, Becket wrote also some remarks on Baillet's lives of the saints, and on the abbé Fleuri's Ecclesiastical History. He is said to have employed some years on a "Roman Martyrology," with notes biographical, critical, and astronomical, but this has not been published, nor is it certain it was completed.[2]

BECTOZ (CLAUDE DE), daughter of a gentleman of Dauphiné, abbess of St. Honoré de Tarascon, where she was honoured with the name of Scholastica, made great progress in the Latin language, and in several branches of

[1] Gent. Mag. 1786. [2] Moreri.

science, under Denys Faucher, monk of Lerins and almoner of his monastery. Francis I. was so charmed with the letters of this abbess, that he carried them, as it is said, about him, and shewed them to the ladies of his court, as models for their imitation. He went from Avignon to Tarascon, with queen Margaret of Navarre, for the sake of conversing with this learned lady. She died in 1547, after having published several works, Latin and French, in verse and in prose. Two Italian writers, Louis Domenichi and Augustin della Chiesa, have published eloges on this lady in their respective works.[1]

BEDA, or BEDE, the brightest ornament of the eighth century, and one of the most eminent fathers of the English church, whose talents and virtues have procured him the name of the VENERABLE BEDE, was born in the year 672, or according to some in the year 673, on the estates belonging afterwards to the abbies of St. Peter and St. Paul, in the bishopric of Durham, at Wermouth and Jarrow, near the mouth of the river Tyne. Much difference of opinion prevails among those who have treated of this illustrious character, respecting the place of his birth, some even contending that he was a native of Italy; but we shall confine ourselves to such facts as seem to be clearly ascercertained by the majority of historians. These are indeed but few, for the life of a studious, recluse, and conscientious ecclesiastic, cannot be supposed to admit of many of the striking varieties of biographical narrative. At the age of seven years, or about the year 679, he was brought to the monastery of St. Peter, and committed to the care of abbot Benedict, under whom and his successor Ceolfrid, he was carefully educated for twelve years, a favour which he afterwards repaid by writing the lives of these his preceptors, which were first published by sir James Ware at Dublin in 1664, 8vo. At the age of nineteen he was ordained deacon, and in the year 702, being then thirty, he was ordained priest by John of Beverley, bishop of Hagulstad or Hexham, who had been formerly one of his preceptors. It was probably from Beverley, a person of high character for piety and learning, that Bede imbibed his opinions concerning the monastic state, and the duties of such as embraced it. The bishop thought that in all professions men ought to labour for their own maintenance, and

[1] Moreri.—Dict. Hist.

for the benefit of the society. He was consequently averse to the great errors of this institution, ease and indolence. He inculcated upon Beda's mind, that the duties of this life consisted in a fervent and edifying devotion, a strict adherence to the discipline of the house, an absolute self-denial with respect to the things of this world, an obedience to the will of his abbot, and a constant prosecution of his studies in such a way as might most conduce to the benefit of his brethren, and the general advantage of the Christian world.

Nor were these lessons thrown away. Beda became so exemplary for his great diligence and application, and his extensive and various learning, that his fame reached the continent, and particularly Rome, where pope Sergius made earnest applications to the abbot Ceolfrid, that Beda might be sent to him; but Beda, enamoured of his studies, remained in his monastery, exerting his pious labours only in the Northumbrian kingdom, although tradition, and nothing but tradition, insinuates that he at one time resided at the university of Cambridge, a place which in his day probably had no existence, or certainly none that deserved the name of university. Remaining thus in his own country, and improving his knowledge by all the learning his age afforded, animated at the same time with a wish to contribute to the improvement of his brethren and countrymen, he concentrated his attentions to that point in which he could be most useful. The collections he made for his "Ecclesiastical History" were the labour of many years, a labour scarcely conceivable by modern writers in the amplitude and facilities they possess for acquiring information. This history was in some respects a new work, for although, as he owns, there were civil histories from which he could borrow some documents, yet ecclesiastical affairs entered so little into their plan, that he was obliged to seek for materials adapted to his object, in the lives of particular persons, which frequently included contemporary history: in the annals of their convents, and in such chronicles as were written before his time. He also availed himself of the high character in which he stood with many of the prelates, who procured for him such information as they possessed or could command. They foresaw, probably, what has happened, that this would form a lasting record of ecclesiastical affairs, and making allowance for the legendary matter it contains, without a mixture of which it

is in vain to look back to the times of Beda, few works have supported their credit so long, or been so generally known, and consulted by the learned world. He published this history in the year 731, when as he informs us, he was fifty-nine years of age, but before this he had written many other books on various subjects, a catalogue of which he subjoined to this history. By these he obtained such reputation as to be consulted by the most eminent churchmen of his age, and particularly by Egbert bishop of York, who was himself a very learned man. To him Beda wrote an epistle, which illustrates the state of the church at that time. It was one of the last, and indeed probably the very last of Beda's writings, and in it he expresses himself with much freedom, both in the advice he gave to Egbert, and with respect to the inconveniencies which he wisely foresaw would arise from the multiplication of religious houses, to the prejudice both of church and state.

As this epistle throws much light on the state of ecclesiastical affairs at the time, and, what is more important for our present purpose, affords many proofs of the superior wisdom and good sense of Beda, we shall avail ourselves of the following sketch of it. Amongst other heads of advice, he recommends the finishing St. Gregory's model to this prelate, by virtue of which York was to have been a metropolis with twelve Suffragans. He insists upon this plan, the rather, because in some woody, and almost impassable, parts of the country, there were seldom any bishops came either to confirm, or any priests to instruct the people; and, therefore, he is of opinion that the erecting new sees would be of great service to the church. For this purpose he suggests the expedient of a synod to form the project, and adjust the measures; and that an order of court should be procured to pitch upon some monastery, and turn it into a bishop's see: and to prevent opposition from the religious of that house, they should be softened with some concessions, and allowed to choose the bishop out of their own society, and that the joint government of the monastery and diocese should be put into his hands. And if the altering the property of the house should make the increasing the revenues necessary, he tells him there are monasteries enough that ought to spare part of their estates for such uses; and, therefore, he thinks it reasonable that some of their lands should be taken from them and laid to the bishopric, especially since many of them

fall short of the rules of their institution. And since it is commonly said, that several of these places are neither serviceable to God nor the commonwealth, because neither the exercises of piety and discipline are practised, nor the estates possessed by men in a condition to defend the country; therefore if the houses were some of them turned into bishoprics, it would be a seasonable provision for the church, and prove a very commendable alteration. A little after he intreats Egbert to use his interest with king Ceolwulf, to reverse the charters of former kings for the purposes above-mentioned: For it has sometimes happened, says he, that the piety of princes has been over-lavish, and directed amiss. He complains farther, that the monasteries were frequently filled with people of unsuitable practices; that the country seemed over-stocked with those foundations; that there were scarcely estates enough left for the laity of condition; and that, if this humour increased, the country would grow disfurnished of troops to defend their frontiers. He mentions another abuse crept in of a higher nature: that some persons of quality of the laity, who had neither fancy nor experience for this way of living, used to purchase some of the crown-lands, under pretence of founding a monastery, and then get a charter of privileges signed by the king, the bishops, and other great men in church and state; and by these expedients they worked up a great estate, and made themselves lords of several villages. And thus getting discharged from the service of the commonwealth, they retired for liberty, took the range of their fancy, seized the character of abbots, and governed the monks without any title to such authority; and, which is still more irregular, they sometimes do not stock these places with religious, properly so called, but rake together a company of strolling monks, expelled for their misbehaviour; and sometimes they persuade their own retinue to take the tonsure, and promise a monastic obedience. And having furnished their religious houses with such ill-chosen company, they live a life perfectly secular under a monastic character, bring their wives into the monasteries, and are husbands and abbots at the same time. Thus for about thirty years, ever since the death of king Alfred, the country has run riot in this manner; insomuch, that there are very few of the lord-lieutenants, or governors of towns, who have not seized the religious jurisdiction of a monastery, and put their ladies in the

same post of guilt, by making them abbesses without passing through those stages of discipline and retirement that should qualify them for it; and as ill customs are apt to spread, the king's menial servants have taken up the same fashion: and thus we find a great many inconsistent offices and titles incorporated; the same persons are abbots and ministers of state, and the court and cloister are unsuitably tacked together; and men are trusted with the government of religious houses, before they have practised any part of obedience to them. To stop the growth of this disorder, Beda advises the convening of a synod; that a visitation might be set on foot, and all such unqualified persons thrown out of their usurpation. In short, he puts the bishop in mind, that it is part of the episcopal office to inspect the monasteries of his diocese, to reform what is amiss both in head and members, and not to suffer a breach of the rules of the institution. It is your province, says he, to take care that the devil does not get the ascendant in places consecrated to God Almighty; that we may not have discord instead of quietness, and libertinism instead of sobriety.

It appears from this epistle that he was very much indisposed when he wrote it, and probably he began now to fall into that declining state of health, from which he never recovered. The last stage of his distemper was an asthma, which he supported with great firmness of mind, although in much weakness and pain for six weeks, during which he continued his usual pious labours among the youth in the monastery, and occasionally prosecuted some of his writings, that he might be able to leave them complete. In all the nights of his sickness, in which, from the nature of the disease, he had little sleep, he sung hymns and praises. His last days were partly employed on his translation of the Gospel of St. John into the Saxon language, and some passages he was extracting from the works of St. Isidore. The day before his death, he passed the night as usual, and continued dictating to the person who wrote for him, who observing his weakness, said, "There remains now only one chapter, but it seems very irksome for you to speak," to which he answered, "It is easy, take another pen, dip it in the ink, and write as fast as you can." About nine o'clock he sent for some of his brethren, to divide among them some incense, and other things of little value, which were in his chest. While he was speaking to

them, the young man, Wilberch, who wrote for him, said, "There is now, master, but one sentence wanting," upon which he bid him write quick, and soon after the young man said, "It is now done," to which he replied, "Well! thou hast said the truth, it *is* now done. Take up my head between your hands, and lift me, because it pleases me much to sit over against the place where I was wont to pray, and where now sitting I may yet invoke my Father." Being thus seated according to his desire, upon the floor of his cell, he said, "Glory be to the Father, Son, and Holy Ghost," and as he pronounced the last word, expired. This, according to the best opinion, for the date is contested, happened May 26, 735. His body was interred in the church of his own monastery at Jarrow, but, long afterwards, was removed to Durham, and placed in the same coffin or chest with that of St. Cuthbert, as appears by a very ancient Saxon poem on the relics preserved in the cathedral of Durham, printed at the end of the "Decem Scriptores."

Mr. Warton justly observes, that Beda's knowledge, if we consider his age, was extensive and profound: and it is amazing, in so rude a period, and during a life of no considerable length, he should have made so successful a progress, and such rapid improvements, in scientifical and philological studies, and have composed so many elaborate treatises on different subjects. It is diverting to see the French critics censuring Beda for credulity: they might as well have accused him of superstition. There is much perspicuity and facility in his Latin style: but it is void of elegance, and often of purity; it shews with what grace and propriety he would have written, had his mind been formed on better models. Whoever looks for digestion of materials, disposition of parts, and accuracy of narration, in this writer's historical works, expects what could not exist at that time. He has recorded but few civil transactions: but, besides that his history professedly considers ecclesiastical affairs, we should remember, that the building of a church, the preferment of an abbot, the canonization of a martyr, and the importation into England of the shin-bone of an apostle, were necessarily matters of much more importance in Bede's conceptions than victories or revolutions. He is fond of minute description; but particularities are the fault and often the merit of early historians.

The first catalogue of Beda's works, as we have before

observed, we have from himself, at the end of his Ecclesiastical history, which contains all he had written before the year 731. This we find copied by Leland, who also mentions some other pieces he had met with of Beda's, and points out likewise several that passed under his name, though in his judgment spurious. John Bale, in the first edition of his book, which he finished in 1548, mentions ninety-six treatises written by Beda; and in his last edition he swells these to one hundred and forty-five tracts; and declares at the close of both his catalogues, that there were numberless pieces of our author's besides, which he had not seen. Pits, according to his usual custom, has much enlarged even this catalogue; though, to do him justice, he appears to have taken great pains in drawing up this article, and mentions the libraries in which many of these treatises were to be found. The catalogues given by Trithemius, Dempster, and others, are much inferior to these. Several of Beda's books were printed very early, and, for the most part, very incorrectly; but the first general collection of his works appeared at Paris in 1544, in three volumes in folio. They were printed again in 1554, at the same place, in eight volumes. They were published in the same size and number of volumes, at Basil, in 1563, reprinted at Cologne in 1612, and lastly at the same place in 1688. A very clear and distinct account of the contents of these volumes, the reader may find in the very learned and useful collection of Casimir Oudin. But the most exact and satisfactory detail of Beda's life and writings, we owe to that accurate, judicious, and candid Benedictine, John Mabillon. Neither has any critic exerted his skill more effectually than he, though largely, and with copious extracts interspersed. But, perhaps, the easiest, plainest, and most concise representation of Beda's writings, occurs in the learned Dr. Cave's "Hist. Literaria," which has been followed by the editors of the Biog. Britannica.

Those treatises of Beda, which are mentioned in his own catalogue of his works, were published by the learned and industrious Mr. Wharton from three MSS. in the famous library in the archiepiscopal palace at Lambeth, under the title of "Bedæ Venerabilis Opera quædam Theologica, nunc primùm edita, necnon Historica antea semel edita. Accesserunt Egberti Archiepiscopi Eboracensis Dialogus de Ecclesiasticâ Institutione, et Adhelmi Episcopi Scire-

burnensis Liber de Virginitate, ex codice antiquissimo emendatus," Lond. 1693, 4to. The worthy editor gives a large account of these (and other pieces added to them) in an epistolary discourse addressed to the Rev. Mr. archdeacon Batteley, dated Aug. 30, 1693; wherein he takes notice, amongst other things, that he published these Opuscula of Venerable Bede, to remove the complaint of our negligence in this respect, and that foreign writers might not boast, as they had hitherto done, of being the sole publishers of the works of Beda. He added to these the small treatises that had been before published by sir James Ware, and which it seems were at that time become extremely scarce. But at the same time he shews that he was not transported, as some editors are, with such an affection for his author, as to conceive better of his works than they deserved; since he confesses that the divines of the middle ages are by no means to be compared with the ancient fathers in point of authority, or to the moderns in respect to acuteness; but nevertheless they have their uses, and therefore such collections had been well received by the learned world, and amongst them none better than such of the works of Beda as had been before published.[1]

BEDA (Noel), a French divine of the sixteenth century, principal of the college of Montaigu in 1507, and syndic of the faculty of theology at Paris, was born in Picardy. He published a violent attack on the paraphrases of Erasmus. That illustrious scholar condescended to take the trouble to refute it with great minuteness, averring that he had convicted his censurer of having advanced 181 lies, 210 calumnies, and 47 blasphemies. The doctor, having no reasonable answer to make, took extracts from the works of Erasmus, denounced him as a heretic to the faculty, and succeeded in getting him censured. It was he who prevented the Sorbonne from deciding in favour of the divorce of Henry VIII. of England, an opinion not discreditable to him, although he is said to have carried it by his vehemence. "As Beda (says pere Berthier) could neither bridle his pen nor his tongue, he dared to preach against the king himself, under pretext, perhaps, that the court did not prosecute heretics with as much vigour as his bold and extravagant temper would have wished. His intolerant

[1] Biog. Brit.—Cave, vol. I.—Warton's Hist. of Poetry.—Henry's and Hume's Hist. of Great Britain, &c.

spirit drew upon him twice successively a sentence of banishment. Recalled for the third time, and continuing incorrigible, he was condemned by the parliament of Paris, in 1536, to make the amende-honorable before the church of Notre-Dame, for having spoken against the king, and against truth." He was afterwards exiled to the abbey of Mont St. Michel, where he died Feb. 8, 1537, with the reputation (adds pere Berthier) of being a violent declaimer and a vexatious adversary. Beda wrote, 1. "A treatise "De unica Magdalena, Paris," 1519, 4to, against the publications of Faber Stapulensis. 2. Twelve books against the Commentary of Faber. 3. One against the Paraphrases of Erasmus, 1526, folio; and several other works, which are all marked with barbarism and rancour. His Latin is neither pure nor correct. Henry Stephens has preserved a circumstance of him, which sufficiently marks his character. He undertook to dissuade Francis I. from employing professors of languages in the university of Paris, and maintained before that prince, in the presence of Budæus, that the Greek tongue was the cause of heresies.[1]

BEDDOES (Thomas), M. D. a gentleman of Welch extraction, was born at Shiffnall in Shropshire, April 15, 1760, where he received the first rudiments of his education, but was soon removed to the school of Brewood in Staffordshire. He very early displayed a thirst for knowledge, and, as is frequently the case, appears to have been determined rather by accident than design to that pursuit in which he was afterwards most distinguished. From Brewood he was removed to the grammar-school at Bridgenorth, which he quitted at the age of thirteen. His manners and habits at school were particular, but study and the desire of knowledge were predominant. He seemed early to give way to deep thought and reflection; and this, added to a natural shyness of disposition, gave him an air of reserve, which distinguished him from his young associates. In May 1773, he was placed under the tuition of the Rev. Sam. Dickenson, rector of Blym-hill in Staffordshire, who supplied his biographer with some particulars of his character highly creditable to him. In 1776 he was entered of Pembroke college, Oxford, where he applied himself with remarkable industry and diligence to the study of modern languages, chemistry, mineralogy, and botany. In 1781, he visited

[1] Gen. Dict.—Moreri.—Dupin.—Collier's Church History.

the metropolis, and studied anatomy; and in the course of these studies he undertook to translate the works of Spallanzani, which appeared in 1784. It is also thought that he supplied the notes to Dr. Cullen's edition of Bergman's Physical and Chemical Essays. In 1783, he took the degree of M. A. and the following year went to Edinburgh, where he distinguished himself, not only as a member, but for some time as president of the royal medical and natural history societies. In 1786 he returned to Oxford, and took his doctor's degree; and the same year he visited the continent, on his return from which he was appointed to the chemical lectureship at Oxford, in which situation he distinguished himself much, and was generally attended by a numerous auditory. Mineralogy at this time appears to have occupied much of his attention: his theory of the earth being, according to his biographer, conformable to that of Hutton; but at this time he was rather hasty in his conclusions, and would frequently acknowledge that he had been misled in the judgment he had formed of certain fossils, especially in regard to the operations of fire. Of this a singular instance has been given. A gentleman had brought to Oxford, from the summit of one of the mountains surrounding Coniston lake in Lancashire, some specimens which had evidently undergone the operation of fire, but which happened to abound near a hollow on the top of the mountain, which some Italian gentlemen had not long before pronounced to be the crater of an extinct volcano. Upon shewing them to Dr. Beddoes, he was so persuaded of the fact, that he even summoned a particular assembly of the members of the university by an extraordinary notice, before whom he delivered a long lecture on the specimens supplied, as indicative of the natural operations of fire in those parts of England. A very short time after, he declared that they were evidently nothing better than mere slags from some old furnace, and that he had since discovered a criterion by which he could distinguish between the productions of natural and artificial fire; but this discovery, and the consequent change of his sentiments, he could not be prevailed on to announce as publicly as he had delivered his former opinions.

At this time nothing seemed to interest him more than the account of the two Giants Causeways, or groups of prismatic basaltine columns, in the Venetian states, in Italy, in the LXVth volume of the Philosophical Transactions, com-

municated by Mr. Strange, long his majesty's resident at Venice. Dr. Beddoes's retirement from Oxford, about 1792, was accelerated by his intemperance in politics, occasioned by the remarkable circumstances of the times. In the following year he removed to Bristol, where he began that career of medical and physiological researches, experiments, and lectures, which made him so generally conspicuous, and which appear to have continued with the most striking zeal and perseverance to the last moment of his short life, varied according to circumstances, but never wholly abandoned. In 1798, his Pneumatic Institution was opened, which very much excited the attention of the public, although its practical effects were not correspondent to the high expectations entertained. Various publications came from his pen in rapid succession, until 1808, when he was seized with a disorder which proved fatal, Dec. 24, of that year. This, which was a dropsy of the chest, he had mistaken for a hepatic disorder. His character, as given by his learned and affectionate biographer, is highly favourable, but it presents two subjects of regret, the one that he should have thought it necessary to waste so much time on the fleeting politics of the day; the other, that in his many schemes and experimental researches, he was precipitate and unsteady. He was undoubtedly capable of great things, but too hurried, too sanguine, too unconscious of the lapse of time, and too little aware of the want of opportunity for any one man to accomplish any very numerous ends, either of invention or reformation. The learned world had reason to lament his early death, because age might have corrected those blemishes or eccentricities of his character, which prevented his doing justice, even to his own designs and his own powers. Had he been less impetuous, less sanguine, and more capable of fixing and concentrating his views, he might have accomplished much more good, and left the world much more benefited by his extraordinary labours and indefatigable diligence. Of this labour and diligence, the reader may form a correct notion by the following list of his publications. 1. "Translation of Spallanzani's dissertations on Natural History," 1784, reprinted 1790. 2. "Notes to a translation of Bergman's Physical and Chemical Essays," 1784. 3. "Translation of Bergman's essay on Elective Attractions," 1785. 4. "Translation of Scheele's Chemical Essays," edited and corrected by him, 1786. 5. "Chemical Experiments and

Opinions extracted from a work published in the last century," 1790. 6. Three papers in the Philosophical Transactions for 1791 and 1792, on "The affinity between Basaltes and Granite—the conversion of cast into malleable iron—and second part to ditto." 7. "Memorial addressed to the curators of the Bodleian Library," no date. 8. "A letter to a Lady on the subject of early Instruction, particularly that of the poor," 1792, printed but not published. 9. "Alexander's Expedition to the Indian Ocean," not published. 10. "Observations on the nature of demonstrative evidence, with reflections on Language," 1792. 11. "Observations on the nature and cure of Calculus, Sea-scurvy, Catarrh, and Fever," 1792. 12. "History of Isaac Jenkins," a moral fiction, 1793. 13. "Letters from Dr. Withering, Dr. Ewart, Dr. Thornton, &c." 1794. 14. "A Guide for self-preservation and parental affection," 1794. 15. "A proposal for the improvement of Medicine," 1794. 16. "Considerations on the medicinal use, and on the production of Factitious Airs:" parts I. and II. 1794, part III. 1795, and parts IV. and V. 1796. 17. "Brown's elements of Medicine, with a preface and notes," 1795. 18. "Translation from the Spanish, of Gimbernat's new method of operating on Femoral Hernia," 1795. 19. "Outline of a plan for determining the medicinal powers of Factitious Airs," 1795. 20. "A word in defence of the Bill of Rights against Gagging-bills, 1795. 21. "Where would be the harm of a Speedy Peace?" 1795. 22. "An essay on the public merits of Mr. Pitt," 1796. 23. "A letter to Mr. Pitt on the Scarcity," 1796. 24. "Alternatives compared, or, What shall the Rich do to be safe?" 25. "Suggestions towards setting on foot the projected establishment for Pneumatic Medicine," 1797. 26. "Reports relating to Nitrous Acid," 1797. 27. "A lecture introductory to a popular course of Anatomy," 1797. 28. "A suggestion towards an essential improvement in the Bristol Infirmary," 1798. 29. "Contributions to medical and physical knowledge from the West of England," 1799. 30. "Popular essay on Consumption," 1799. 31. "Notice of some observations made at the Pneumatic Institution," 1799. 32. "A second and third Report on Nitrous Acid," 1799, 1800. 33. "Essay on the medical and domestic management of the Consumptive; on Digitalis and on Scrophula," 1801. 34. "Hygeia; or Essays, moral and medical, on the causes affecting the personal state of

the middling and affluent classes," 1801-2. 35. "Rules of the institution for the sick and drooping Poor." An edition on larger paper was entitled "Instruction for people of all capacities respecting their own health and that of their children," 1803. 36. "The manual of Health, or the Invalid conducted safely through the Seasons," 1806. 37. "On Fever as connected with Inflammation," 1807. 38. "A letter to sir Joseph Banks, on the prevailing discontents, abuse, and imperfections in Medicine," 1808. 39. "Good advice for the Husbandman in Harvest, and for all those who labour hard in hot births; as also for others who will take it in warm weather," 1808. Besides these, Dr. Beddoes was a considerable contributor to several of the medical and literary journals.[1]

BEDELL (WILLIAM), bishop of Kilmore in Ireland, and one of the most pious and exemplary prelates of the seventeenth century, was descended from a good family, and born in the year 1570, at Black Notley in Essex, and being designed for the church, was sent to Emanuel college in Cambridge, where he was matriculated pensioner, March 12, 1584. He was placed under the care of Dr. Chadderton, who was for many years head of that house, made great progress in his studies, and went early into holy orders. In 1593 he was chosen fellow of his college, and in 1599 took his degree of bachelor in divinity. He then removed from the university to St. Edmundsbury in Suffolk, where he had a church, and by an assiduous application to the duties of his function, was much noticed by many gentlemen who lived near that place. He continued there for some years, till an opportunity offered of his going as chaplain with sir Henry Wotton, whom king James had appointed his ambassador to the state of Venice, about the year 1604. While he resided in that city, he became intimately acquainted with the famous father Paul Sarpi, who took him into his confidence, taught him the Italian language, of which he became a perfect master, and translated into that tongue the English Common Prayer Book, which was extremely well received by many of the clergy there, especially by the seven divines appointed by the republic to preach against the pope, during the time of the interdict, and which they intended for their model, in case they had broken absolutely with Rome, which was

[1] Stock's Life of Dr. Beddoes, 1811, 4to.—Brit. Critic, vol. XXXVII.

what they then sincerely desired. In return for the favours he received from father Paul, Mr. Bedell drew up an English grammar for his use, and in many other respects assisted him in his studies. He continued eight years in Venice, during which time he greatly improved himself in the Hebrew language, by the assistance of the famous rabbi Leo, who taught him the Jewish pronunciation, and other parts of rabbinical learning; and by his means it was that he purchased a very fair manuscript of the Old Testament, which he bequeathed, as a mark of respect, to Emanuel-college, and which, it is said, cost him its weight in silver. He became acquainted there likewise, with the celebrated Antonio de Dominis, archbishop of Spalata, who was so well pleased with his conversation, that he communicated to him his secret, and shewed him his famous book "de Republica Ecclesiastica," which he afterwards printed at London. The original MS. is, if we mistake not, among bishop Tanner's collections in the Bodleian. Bedell took the freedom which he allowed him, and corrected many misapplications of texts of scripture, and quotations of fathers; for that prelate, being utterly ignorant of the Greek tongue, committed many mistakes, both in the one and the other; and some escaped Bedell's diligence. De Dominis took all this in good part from him, and entered into such familiarity with him, and found his assistance so useful, and indeed so necessary to himself, that he used to say, he could do nothing without him. At Mr. Bedell's departure from Venice, father Paul expressed great concern, and assured him, that himself and many others would most willingly have accompanied him, if it had been in their power. He, likewise, gave him his picture, a Hebrew Bible without points, and a small Hebrew Psalter, in which he wrote some sentences expressing the sincerity of his friendship. He gave him, also, the manuscript of his famous "History of the Council of Trent," with the Histories of the Interdict and Inquisition, all written by himself, with a large collection of letters, which were written to him weekly from Rome, during the dispute between the Jesuits and Dominicans, concerning the efficacy of grace, which it is supposed are lost. On his return to England, he immediately retired to his charge at St. Edmundsbury, without aspiring to any preferment, and went on in his ministerial labours. It was here he employed himself in translating the Histories of

the Interdict and Inquisition (which he dedicated to the king); as also the two last books of the History of the Council of Trent into Latin, sir Adam Newton having translated the two first. At this time, he mixed so seldom with the world, that he was almost totally forgotten. So little was he remembered, that, some years after, when the celebrated Diodati, of Geneva, came over to England, he could not, though acquainted with many of the clergy, hear of Mr. Bedell from any person with whom he happened to converse. Diodati was greatly amazed, that so extraordinary a man, who was so much admired at Venice by the best judges of merit, should not be known in his own country; and he had given up all hopes of finding him out, when, to their no small joy, they accidentally met each other in the streets of London. Upon this occasion, Diodati presented his friend to Morton, the learned and ancient bishop of Durham, and told him how highly he had been valued by father Paul, which engaged the bishop to treat Mr. Bedell with very particular respect. At length sir Thomas Jermyn taking notice of his abilities, presented him to the living of Horingsheath, A. D. 1615: but he found difficulties in obtaining institution and induction from Dr. Jegon, bishop of Norwich, who demanded large fees upon this account. Mr. Bedell was so nice in his sentiments of simony, that he looked upon every payment as such, beyond a competent gratification, for the writing, the wax, and the parchment; and, refusing to take out his title upon other terms, left the bishop and went home, but in a few days the bishop sent for him, and gave him his title without fees, and he removed to Horingsheath, where he continued unnoticed twelve years, although he gave a singular evidence of his great capacity, in a book of controversy with the church of Rome, which he published and dedicated to king Charles I. then prince of Wales, in 1624. It is now annexed to Burnet's Life of our author. However neglected he lived in England, yet his fame had reached Ireland, and he was, in 1627, unanimously elected provost of Trinity-college in Dublin, but this he declined, until the king laid his positive commands on him, which he obeyed, and on August 16th of that year, he was sworn provost. At his first entrance upon this scene, he resolved to act nothing until he became perfectly acquainted with the statutes of the house, and the tempers of the people whom he was appointed to govern; and, therefore, car-

ried himself so abstractedly from all affairs, that he passed some time for a soft and weak man, and even primate Usher began to waver in his opinion of him. When he went to England some few months after, to bring over his family, he had thoughts of resigning his new preferment, and returning to his benefice in Suffolk: but an encouraging letter from primate Usher prevented him, and he applied himself to the government of the college, with a vigour of mind peculiar to him.

His first business was to compose divisions among the fellows, to rectify disorders, and to restore discipline; and as he was a great promoter of religion, he catechised the youth once a week, and divided the church catechism into fifty-two parts, one for every Sunday, and explained it in a way so mixed with speculative and practical matters, that his sermons were looked upon as lectures of divinity. He continued about two years in this employment, when, by the interest of sir Thomas Jermyn, and the application of Laud, bishop of London, he was advanced to the sees of Kilmore and Ardagh, and consecrated on the 13th of September, 1629, at Drogheda, in St. Peter's church, in the fifty-ninth year of his age. In the letters for his promotion, the king made honourable mention of the satisfaction he took in the services he had done, and the reformation he had wrought in the university. He found his dioceses under vast disorders, the revenues wasted by excessive dilapidations, and all things exposed to sale in a sordid manner. The cathedral of Ardagh, and the bishop's houses, were all flat to the ground, the parish churches in ruins, and the insolence of the Popish clergy insufferable; the oppressions of the ecclesiastical courts excessive; and pluralities and non-residence shamefully prevailing. Yet he had the courage, notwithstanding these difficulties, to undertake a thorough reformation; and the first step he took was, to recover part of the lands of which his sees had been despoiled by his predecessors, that he might be in a condition to subsist, while he laboured to reform other abuses. In this he met with such success, as encouraged him to proceed upon his own plan, and to be content with nothing less than an absolute reformation of those which he esteemed capital and enormous abuses, particularly with regard to pluralities, showing an example in his own case by resigning the bishopric of Ardagh, which he had the satisfaction to see followed in instances of a more flagrant

nature. On the arrival of the lord-deputy Wentworth, in 1633, our prelate had the misfortune to fall under his displeasure, for setting his hand to a petition for redress of grievances; and so high and open was the lord-deputy's testimony of this displeasure, that the bishop did not think fit to go in person to congratulate him (as others did) upon his entering into his government. It is, however, very improbable, that he should write over to sir Thomas Jermyn and his friends in England, or procure, by their interest, injunctions to the lord-deputy, to receive him into favour, a report which suits very ill with the character either of the men or of the times. On the contrary, it appears from his own letter to the lord-deputy, that it was he, not the bishop, who had complained in England; that he meant to justify himself to the deputy, and expected, on that justification, he should retract his complaints. One may safely affirm, from the perusal of this single epistle, that our prelate was as thorough a statesman as the deputy, and that he knew how to become all things to all men, without doing any thing beneath him, or inconsistent with his dignity. This conduct had its effect, and in three weeks it appears that he stood well with the deputy, and probably without any interposition but his own letter before mentioned. He then went on cheerfully in doing his duty, and for the benefit of the church, and was very successful. His own example did much: he loved the Christian power of a bishop, without affecting either political authority or pomp. Whatever he did was so visibly for the good of his flock, that he seldom failed of being well supported by his clergy; and such as opposed him did it with visible reluctance, for he had the esteem of the good men of all parties, and was as much reverenced as any bishop in Ireland. In 1638 he convened a synod, and made some excellent canons that are yet extant, and when offence was taken at this, the legality of the meeting questioned, and the bishop even threatened with the star-chamber, archbishop Usher, who was consulted, said, "You had better let him alone, for fear, if he should be provoked, he should say much more for himself than any of his accusers can say against him." Amongst other extraordinary things he did, there was none more worthy of remembrance than his removing his lay-chancellor, sitting in his own courts, hearing causes, and retrieving thereby the jurisdiction which anciently belonged to a bishop. The chancellor upon this filed his bill

in equity, and obtained a decree in chancery against the bishop, with one hundred pounds costs. But by this time the chancellor saw so visibly the difference between the bishop's sitting in that seat and his own, that he never called for his costs, but appointed a surrogate, with orders to obey the bishop in every thing, and so his lordship went on in his own way. Our bishop was no persecutor of Papists, and yet the most successful enemy they ever had; and if the other bishops had followed his example, the Protestant religion must have spread itself through every part of the country. He laboured to convert the better sort of the Popish clergy, and in this he had great success. He procured the Common-prayer, which had been translated into Irish, and caused it to be read in his cathedral, in his own presence, every Sunday, having himself learned that language perfectly, though he never attempted to speak it. The New Testament had been also translated by William Daniel, archbishop of Tuam, but our prelate first procured the Old Testament to be translated by one King; and because the translator was ignorant of the original tongues, and did it from the English, the bishop himself revised and compared it with the Hebrew, and the best translations. He caused, likewise, some of Chrysostom's and Leo's homilies, in commendation of the scriptures, to be rendered both into English and Irish, that the common people might see, that in the opinion of the ancient fathers, they had not only a right to read the scriptures as well as the clergy, but it was their duty so to do. He met with great opposition in this work, from a persecution against the translator, raised without reason, and carried on with much passion by those from whom he had no cause to expect it. But, however, he got the translation finished, which he would have printed in his own house, and at his own charge, if the troubles in Ireland had not prevented it; and as it was, his labours were not useless, for the translation escaped the hands of the rebels, and was afterwards printed at the expence of the celebrated Robert Boyle.

The bishop was very moderate in his sentiments, and in his methods of enforcing them; he loved to bring men into the communion of the church of England, but he did not like compelling them; and it was his opinion, that Protestants would agree well enough if they could be brought to understand each other. These principles induced him to promote Mr. Drury's design, of endeavouring to reconcile

the Lutherans to the Calvinists, a project which had been encouraged by many other worthy persons, and towards which he subscribed twenty pounds a year, to defray the expences of Mr. Drury's negociations. The bishop himself, it must be mentioned, was a Calvinist, which Burnet thinks was the cause of his having so little preferment in England. He gave another instance, not only of his charity towards, but his ability in, reconciling those of other communions, to the churches of England and Ireland. There were some Lutherans at Dublin, who, for not coming to church and taking the sacrament, were cited into the archbishop's consistory, upon which they desired time to write to their divines in Germany, which was given them, and when their answers came, they contained some exceptions to the doctrine of the church, as not explaining the presence of Christ in the sacrament, suitable to their sentiments; to which bishop Bedell gave so full and clear, and withal so moderate and charitable, an answer, as entirely satisfied their objections, insomuch that those divines advised their countrymen to join in communion with the church, which they accordingly did. In this mild and prudent way our prelate conducted his charge, with great reputation to himself, and with the general approbation of all good men, who were perfectly pleased with his doctrine, and edified by his example. When the bloody rebellion broke out in October 1641, the bishop did not at first feel the violence of its effects; for even those rebels, who in their conduct testified so little of humanity, professed a great veneration for him, and openly declared he should be the last Englishman they would drive out of Ireland. His was the only English house in the county of Cavan that was unviolated, notwithstanding that it, and its out-buildings, the church, and the church-yard, were filled with people who fled to him for shelter, whom, by his preaching and prayers, he encouraged to expect and endure the worst with patience. In the mean time, Dr. Swiney, the Popish titular bishop of Kilmore, came to Cavan, and pretended great concern and kindness for bishop Bedell. Our prelate had converted his brother, and kept him in his house till he could otherwise provide for him; and Dr. Swiney desired likewise to lodge in his house, assuring him in the strongest terms of his protection. But this bishop Bedell declined, in a very civil and well-written Latin letter, urging the smallness of his house, the great number of people

that had taken shelter with him, the sickness of some of his company, and of his son in particular, but above all, the difference in their ways of worship, which could not but be attended with great inconveniency. This had some effect for a time; but about the middle of December, the rebels, pursuant to orders they had received from their council of state at Kilkenny, required him to dismiss the people that were with him, which he absolutely refused to do, declaring that he would share the same fate with the rest. They signified to him upon this, that they had orders to remove him; to which he answered, in the words of David, "Here I am, the Lord do unto me as seemeth good to him; the will of the Lord be done." Upon this they seized him, his two sons, and Mr. Clogy, who had married his step-daughter, and carried them prisoners to the castle of Clough-boughter, surrounded by a deep water, were they put them all but the bishop in irons. They did not suffer any of them to carry any thing with them; and the moment the bishop was gone, Dr. Swiney took possession of his house and all that belonged to it, and said mass in the church the Sunday following. After some time the rebels abated of their severity, took the irons off the prisoners, and suffered them to be as much at their ease as they could be in so wretched a place; for the winter was very rigorous, and the castle being old and ruinous, they would have been exposed to all the severity of the weather, if it had not been for an honest carpenter who was imprisoned there before them, and who made use of a few old boards he found there, to mend a part of the roof, the better to defend them from the snow and sleet. While thus confined, the bishop, his sons, and Mr. Clogy, preached and prayed continually to their small and afflicted congregation, and upon Christmas day his lordship administered the sacrament to them. It is very remarkable, that rude and barbarous as the Irish were, they gave them no disturbance in the performance of divine service, and often told the bishop they had no personal quarrel to him, but that the sole cause of their confining him was, his being an Englishman. After being kept in this manner for three weeks, the bishop, his two sons, and Mr. Clogy, were exchanged for two of the O'Rourkes; but though it was agreed that they should be safely conducted to Dublin, yet the rebels would never suffer them to be carried out of the country, but sent them to the house of Dennis Sheridan, an Irish minister, and convert to the

Protestant religion, to which though he steadily adhered, and relieved many who fled to him for protection, yet the Irish suffered him to live quietly among them, on account of the great family from which he was descended. While our prelate remained there, and enjoyed some degree of health, he every Sunday read the prayers and lessons, and preached himself, though there were three ministers with him. The last Sunday he officiated was the 30th of Jan. and the day following he was taken ill. On the second day it appeared that his disease was an ague; and on the fourth, apprehending a speedy change, he called for his sons and his sons' wives, spoke to them a considerable time, gave them much spiritual advice, and blessed them, after which he spoke little, but slumbered out most of his time, only by intervals he seemed to awake a little, and was then very cheerful. At length, on the 7th of February, 1641, about midnight, he breathed his last, in the seventy-first year of his age, his death being chiefly occasioned by his late imprisonment, and the weight of sorrows which lay upon his mind. The only care now remaining to his friends was, to see him buried according to his desire; and since that could not be obtained but by the new intruding bishop's leave, Mr. Clogy and Mr. Sheridan went to ask it, and Mr. Dillon was prevailed with by his wife, to go and second their desire. They found the bishop in a state of beastly intoxication, and a melancholy change in that house, which was before a house of prayer. The bishop, when he was awakened out of his drunkenness, excepted a little to their request, and said the church-yard was holy ground, and was no more to be defiled with heretics' bodies; yet he consented to it at last. Accordingly, February 9, he was buried next his wife's coffin. The Irish did him unusual honours at his burial, for the chief of the rebels gathered their forces together, and with them accompanied his body from Mr. Sheridan's house to the church-yard of Kilmore in great solemnity, and they desired Mr. Clogy to bury him according to the office prescribed by the church. But though the gentlemen were so civil as to offer it, yet it was not thought advisable to provoke the rabble so much, as perhaps that might have done; so it was passed over. But the Irish discharged a volley of shot at his interment, and cried out in Latin, "Requiescat in pace ultimus Anglorum,"—'May the last of the English rest in peace;' for they had often said, that as they esteemed him the best of

the English bishops, so he should be the last that should be left among them. What came from Edmund Farilly, a Popish priest, at the interment of the bishop, is too remarkable, and is too well attested, to be passed over, who cried out, " O sit anima mea cum Bedello,"—' I would to God my soul were with Bedell's.' Our prelate had long before prepared for death, as appears by his will, dated the 15th of February, 1640, in which there are several legacies, that shew he had recollected all the memorable passages of his life before he made it, and seriously considered the several blessings which God had bestowed upon him. He married a lady of the ancient and honourable family of L'Estrange, who was the widow of the recorder of St. Edmundsbury, a woman exemplary in her life, humble and modest in her behaviour, and singular in many excellent qualities, particularly in an extraordinary reverence to him. She bore him three sons and a daughter. One of the sons and the daughter died young; only William and Ambrose survived, for whom he made no provision, but a benefice of eighty pounds a-year for the eldest and worthy son of such a father, and an estate of sixty pounds a-year for the youngest, who did not take to learning. This was the only purchase he made. His wife died three years before the rebellion broke out, and he preached her funeral sermon himself, with such a mixture both of tenderness and moderation, that he drew tears from all his auditors. He was an enemy to burying in the church, thinking that there was both superstition and pride in it, and believing it was a great annoyance to the living, to have so much of the steam of dead bodies rising about them. One of the canons in his synod was against burying in churches, and he often wished that burying-places were removed out of all towns. He chose the least frequented place of the church-yard of Kilmore for his wife to lie in, and by his will ordered, that he should be placed next to her, with this inscription:

" Depositum Gulielmi quondam Episcopi Kilmorensis."

The character given of this amiable prelate in Burnet's life, drawn up partly by Burnet, and partly by his son-in-law Mr. Clogy, is highly interesting. Bishop Bedell was tall and graceful, and had something in his looks and carriage that created a veneration for him. His deportment was grave without affectation; his apparel decent with simplicity; he wore no silks, but plain stuffs; and had a

long and broad beard, and grey and venerable hair. His strength continued firm to the last, so that the week before his last sickness, he walked as vigorously and nimbly as any of the company, and leaped over a broad ditch, insomuch that his sons, who were amazed at it, had enough to do to follow him. He never used spectacles. By a fall in his childhood he had unhappily contracted a deafness in his left ear. He had great strength and health of body, excepting that a few years before his death he had some severe fits of the stone, occasioned by his sedentary life, which he bore with wonderful patience. The remedy he used for it was to dig in the garden (in which he much delighted) until he heated himself, and that mitigated the pain. His judgment and memory remained with him to the last. He always preached without notes, but often wrote down his meditations after he had preached them. He shewed no other learning in his sermons but in clearing the difficulties of his text, by comparing the originals with the most ancient versions.

His style was clear and full, but plain and simple. He read the Hebrew and Septuagint so much, that they were as familiar to him as the English translation. He had gathered a vast heap of critical expositions, which, with a trunk full of other manuscripts, fell into the hands of the Irish, and were all lost, except his great Hebrew manuscript, which was preserved by a converted Irishman, and is now in Emanuel college, in Cambridge. Every day after dinner and supper a chapter of the Bible was read at his table, whether Papists or Protestants were present; and Bibles were laid before every one of the company, and before himself either the Hebrew or the Greek, but in his last years, the Irish translation; and he usually explained the occurring difficulties. He wrote much in controversy, occasioned by his engagements to labour the conversion of those of the Roman communion, which he looked on as idolatrous and antichristian. He wrote a large treatise on these two questions: "Where was our religion before Luther? And what became of our ancestors who died in Popery?" Archbishop Usher pressed him to have printed it, and he resolved to have done so; but that and all his other works were swallowed up in the rebellion. He kept a great correspondence not only with the divines of England, but with others over Europe. He observed a true hospitality in house-keeping; and many poor Irish families

about him were maintained out of his kitchen; and in Christmas the poor always eat with him at his own table, and he had brought himself to endure both their rags and rudeness. At public tables he usually sat silent. Once at the earl of Strafford's table, one observed, that while they were all talking, he said nothing. The primate answered, "Broach him, and you will find good liquor in him." Upon which the person proposed a question in divinity, in answering which the bishop shewed his abilities so well, and puzzled the other so much, that all, at last, except the bishop, fell a laughing at the other. The greatness of his mind, and undauntedness of his spirit, evidently appeared in many passages of his life, and that without any mixture of pride, for he lived with his clergy as if they had been his brethren. In his visitation he would accept of no invitation from the gentlemen of the country, but would eat with his clergy in such poor inns, and of such coarse fare, as the places afforded. He avoided all affectation of state in his carriage, and, when in Dublin, always walked on foot, attended by one servant, except on public occasions, which obliged him to ride in procession among his brethren. He never kept a coach, his strength suffering him always to ride on horseback. He avoided the affectation of humility as well as pride; the former often flowing from the greater pride of the two. He took an ingenious device to put him in mind of his obligations to purity: it was a flaming crucible, with this motto: "Take from me all my Tin," the word in Hebrew signifying Tin, being Bedil, which imported that he thought every thing in him but base alloy, and therefore prayed God would cleanse him from it. He never thought of changing his see, but considered himself as under a tie to it that could not easily be dissolved; so that when the translating him to a bishopric in England was proposed to him, he refused it; and said, he should be as troublesome a bishop in England as he had been in Ireland. He had a true and generous notion of religion, and did not look upon it as a system of opinions, or a set of forms, but as a divine discipline that reforms the heart and life. It was not leaves, but fruit that he sought. This was the true principle of his great zeal against Popery. He considered the corruptions of that church as an effectual course to enervate the true design of Christianity. He looked on

the obligation of observing the Sabbath as moral and perpetual, and was most exact in the observation of it.[1]

BEDERIC (Henry), a celebrated preacher in the fourteenth century, was a monk of the order of St. Augustin at Clare, and surnamed de Bury, because he was born at St. Edmund's Bury, in Suffolk. Having from his youth shewn a quick capacity, and a great inclination to learning, his superiors took care to improve these excellent faculties, by sending him not only to our English, but also to foreign universities; where closely applying himself to his studies, and being a constant disputant, he acquired such fame, that at Paris he became a doctor of the Sorbonne. Not long after he returned to England, where he was much followed, and extremely admired for his eloquent way of preaching. This qualification, joined to his remarkable integrity, uprightness, and dexterity in the management of affairs, so recommended him to the esteem of the world, that he was chosen provincial of his order throughout England, in which station he behaved in a very commendable manner. He wrote several things, as: 1. "Lectures upon the master of the sentences, i. e. Peter Lombard, in four books." 2. "Theological Questions," in one book. 3. "Sermons upon the blessed Virgin." 4. "A course of sermons for the whole year. Besides several other things of which no account is given. He flourished about the year 1380, in the reign of Richard II.[2]

BEDFORD (Arthur), a pious and learned clergyman of the church of England, and many years chaplain to the Haberdashers' hospital at Hoxton, was the son of Richard Bedford, and was born at Tiddenham, in Gloucestershire, Sept. 1668. Having received the rudiments of learning from his father, he was in 1684, at the age of sixteen, admitted commoner of Brasen-nose college, Oxford, where he acquired some reputation as an Orientalist. He became B. A. in Feb. 1687, and M. A. July, 1691. In 1688 he received holy orders from Dr. Frampton, bishop of Gloucester, and about this time removed to Bristol, and became curate to Dr. Read, rector of St. Nicholas church, with whom he continued till 1692, when, having taken priest's orders from Dr. Hall, bishop of Bristol, the mayor and corporation of the city presented him to the vicarage

[1] Life by Burnet, 1685, 8vo, bishop Kennet's and Dr. Farmer's copies p. m. with MS notes.—Birch's Prince Henry.

[2] Bale.—Pitts.—Biog. Brit.

of Temple church. From this he was removed to Newton St. Loe, a private living in Somersetshire, soon after which, as he himself informs us, he was prompted to undertake a work on "Scripture Chronology," by reading over the preface to Abp. Usher's Annals, in which the primate gave his opinion concerning a more exact method of "A chronological system of the sacred Scriptures, by the help of astronomy and a competent skill in the Jewish learning." After many difficulties, Mr. Bedford flattered himself that he had succeeded, and then digested his thoughts into some method. Soon after this, coming to London, to assist in the correction of the Arabic Psalter and New Testament, for the benefit of the poor Christians in Asia, he shewed his thoughts to some friends, who advised him to publish them; with which he complied, with a design not to have exceeded fourscore or an hundred pages in the whole. A few sheets were printed off, but the author having received information that a work of a similar nature was intended to be published from the papers of sir Isaac Newton, and being advised by some friends, contrary to his first intention, to publish the work on a more extensive plan, he suppressed his papers. In the mean time, in 1724, he was chosen chaplain to Haberdashers hospital, (founded in 1690, by alderman Aske), and continued to reside there for the remainder of his life. In 1728 he published "Animadversions upon sir Isaac Newton's book entitled The chronology of Ancient Kingdoms amended," 8vo, in which he attempts to prove that sir Isaac's system entirely contradicts the scripture history, and he appeals, as his supporters in this opinion, to Bochart, Dr. Prideaux, archbishop Usher, and the bishops Lloyd, Cumberland, Beveridge, &c.

Two years afterwards, he published a sermon (from 2 Tim. ii. 16.) at St. Botolph's, Aldgate, where he was afternoon lecturer, against the then newly-erected playhouse in Goodman's fields. This was a favourite subject with Mr. Bedford, who, in other of his publications, proved an able assistant to Mr. Collier, in his attempt to reform the stage. He began, indeed, in this necessary labour, many years before coming to London, as will appear by our list of his works. He continued in his office of chaplain to the hospital, until 1745, when he died, Sept. 15, and was buried in the ground behind the hospital, probably at his own desire. Tradition informs us his death

was occasioned by a fall whilst making observations on the comet of that year, an accident which was very likely to prove fatal to a man in his seventy-seventh year. He furnished the hall of the hospital, where the pensioners assemble, with some pious works, chained, in the old library manner, to the windows, and, as appears by his writings, was a man of unfeigned piety and zeal. These writings are: 1. "Serious reflections on the scandalous abuse and effects of the Stage, a sermon," Bristol, 1705, with a long preface. 2. "A second advertisement concerning the Play-house," ibid. 8vo. 3. "The evil and danger of Stage Plays," ibid. 1706, 8vo, a most curious work, but much enlarged in the subsequent edition. 3. "The temple of Music," Lond. 1706, 8vo. 4. "The great abuse of Music," ibid. 1711, 8vo, in which he examines all the series of English songs, pointing out their impious or immoral passages, concluding with a Gloria Patri set to music, apparently by himself, in four parts. 5. "Essay on singing David's psalms," 1708. 6. His "Evil of Stage-plays" republished under the title of "A serious remonstrance in behalf of the Christian Religion, against the horrid blasphemies and impieties which are still used in the English Playhouses, &c." In this he has so completely perused the whole range of the English drama, as to produce "seven thousand instances, taken out of plays of the present century, and especially of the last five years, in defiance of all methods hitherto used for their reformation;" and he has also given a catalogue of "above fourteen hundred texts of scripture, which are mentioned, either as ridiculed and exposed by the stage, or as opposite to their present practices." 7. "Animadversions on sir Isaac Newton," mentioned above. 8. "Scripture Chronology, demonstrated by astronomical calculations, in eight books," ibid. 1741, fol. which Dr. Waterland justly characterises as a very learned and elaborate work. 9. "Eight sermons on the doctrine of the Trinity, at lady Moyer's lecture," ibid. 1741, 8vo. 10. "The doctrine of Justification by Faith stated according to the articles of the church of England. Contained in nine questions and answers," ibid. 1741, 8vo. 11. "Horæ Mathematicæ Vacuæ, or a treatise of the Golden and Ecliptick Numbers," ib. 1743, 8vo. The original MS. of this work, which was written during an illness which deprived him of the use of his limbs, is now preserved in Sion college library

He published also several single sermons, preached on public occasions.[1]

BEDFORD (Hilkiah), of Sibsey, in Lincolnshire, a quaker, came to London, and settled there as a stationer between the years 1600 and 1625. He married a daughter of Mr. William Plat, of Highgate, by whom he had a son, Hilkiah, a mathematical instrument maker in Hosier-lane, near West-Smithfield. In this house (which was afterwards burnt in the great fire of London, 1666), was born the famous Hilkiah, July 23, 1663; who was educated at Bradley, in Suffolk, and in 1679 was admitted of St. John's college, Cambridge, the first scholar on the foundation of his maternal grandfather, William Plat. Hilkiah was afterwards elected fellow of his college, and patronized by Heneage Finch earl of Winchelsea, but deprived of his preferment (which was in Lincolnshire), for refusing to take the oaths at the revolution, and afterwards kept a boarding-house for the Westminster scholars. In 1714, being tried in the court of king's-bench, he was fined 1000 marks, and imprisoned three years, for writing, printing, and publishing "The hereditary Right of the Crown of England asserted," 1713, folio; the real author of which was George Harbin, a nonjuring clergyman, whom his friendship thus screened; and on account of his sufferings he received 100*l.* from the late lord Weymouth, who knew not the real author. His other publications were, a translation of "An answer to Fontenelle's History of Oracles," and the translation of the life of Dr. Barwick, as noticed in the life of that gentleman. He died Nov. 26, 1724, and was buried in the church-yard of St. Margaret's Westminster, with an epitaph.[2]

BEDFORD (Thomas), second son of Hilkiah, was educated at Westminster-school; and was afterwards admitted of St. John's college, Cambridge; became master's sizar to Dr. Robert Jenkin, the master; and was matriculated Dec. 9, 1730. Being a nonjuror, he never took a degree; but going into orders in that party, officiated amongst the people of that mode of thinking in Derbyshire, fixing his residence at Compton, near Ashbourne, where he became much acquainted with Ellis Farneworth; and was reputed a good scholar. Having some original fortune, and withal

[1] Ellis's Hist. of Shoreditch.—Republic of Letters, vols. II. III. VI.
[2] Nichols's Life of Bowyer.—Cole's MS Athenæ in Brit. Mus.

being a very frugal man, and making also the most of his money for a length of years, Mr. Bedford died rich at Compton, in Feb. 1773, where he was well respected. Having a sister married to George Smith, esq. near Durham (who published his father Dr. John Smith's fine edition of Bede), Mr. Bedford went into the north, and there prepared his edition of "Symeonis monachi Dunhelmensis libellus de exordio atque procursu Dunhelmensis ecclesiæ;" with a continuation to 1154, and an account of the hard usage bishop William received from Rufus; which was printed by subscription in 1732, 8vo, from a very valuable and beautiful MS. in the cathedral library, which he supposes to be either the original, or copied in the author's life-time. He was residing at Ashbourne in 1742, when he published an Historical Catechism, the second edition, corrected and enlarged. The first edition was taken from abbé Fleury; but as this second varied so much from that author, Bedford left out his name.[1]

BEDLOE (Capt. WILLIAM), better known on account of his actions than his writings, having been a principal and useful evidence in the discovery in the popish plot, in the reign of Charles II. See the Eng. Hist. for that period; and the "Life of capt. Bedloe," which contains nothing extraordinary but the aforesaid discovery, written by an unknown hand, and published 1681, 8vo. He was an infamous adventurer of low birth, who had travelled over a great part of Europe, under different names, as well as disguises. Encouraged by the success of Oates, he turned evidence, and gave an account of Godfrey's murder, to which he added many circumstances of villainy. A reward of 500*l.* was voted to him by the commons. He is said to have asserted the reality of the plot on his death-bed; but it abounds with absurdity, contradiction, and perjury; and still remains one of the greatest problems in the British annals. He died Aug. 20, 1680. Jacob informs us, he wrote a play called the "Excommunicated Prince," printed 1679, but Wood says it was written by one Thomas Walter, M.A. of Jesus college, Oxford.[2]

BEDRASCHI, the rabbi JEDAIA, son of Abraham, called also HAPPENINI AUBONET-ABRAM, but better known by the name of Bedraschi, is supposed to have been a na-

[1] Nichols's Life of Bowyer.—Cole's MS Athenæ in Brit. Mus.
[2] Biog. Dram.—Jacob's Lives.

tive of Languedoc, and flourished in Spain towards the close of the thirteenth century. He left several Hebrew works, the principal of which, written at Barcelona in 1298, is entitled "Bechinat-Olem," or an examination or appreciation of the world, and was printed at Mantua, in 1476, at Soncino in 1484, at Cracow in 1591, at Prague in 1598, and at Furth in 1807, with a German translation. Uchtmann also published a Latin translation at Leyden in 1630, and a French translation was published at Paris in 1629, by Philip d'Aquino. M. Michel Berr, a Jew of Nanci, published at Metz in 1708 another translation, on which M. Sylvestre de Sacy wrote many valuable remarks in the "Magazin Encyclopedique." Bedraschi's work is a mixture of poetry, theology, philosophy, and morals. His style is somewhat obscure, but the numerous editions and translations of his work form no inconsiderable evidence of its merit.[1]

BEEK. See BEK.

BEGA (CORNELIUS), an artist, the son of Peter Begyn, a sculptor, was born at Haerlem, in 1620, and was the disciple of Adrian Ostade. If he did not equal his master, he was at least the best of his disciples. He set out in his profession with credit, and proceeded in it for some years with sufficient success; but he grew too fond of a dissipated life, and at last his morals were so depraved, that his father, after many ineffectual remonstrances, disowned him. For this reason he cast off his father's name, and assumed that of Bega; his early pictures being marked with the former, and his latter works with the other. He had a fine pencil, and a transparent colour; and his performances are placed among the works of the best artists. He took the plague from a woman with whom he was deeply enamoured; and he shewed so much sincerity of affection, that, notwithstanding the expostulations of all his friends and physicians, he would attend her to the last moments of her life, and imbibed from her the same fatal distemper, of which he died in a few days after her, Aug. 27, 1664. He is also classed among engravers, having etched several drolleries, and a set of thirty-four prints, representing alehouse scenes, &c.[2]

BEGER or BOEGER (LAWRENCE), the son of a tanner, was born at Heidelberg, April 19, 1653, and received an

[1] Dict. Hist. [2] Pilkington.—Strutt.—Descamps, vol. II.

education suitable to his promising talents. In compliance with his father's request, he studied divinity, but after his death indulged his own inclination, by studying law. In 1677, when he was twenty-four years of age, Charles Louis, elector palatine, appointed him his librarian, and keeper of his museum. Beger retained those stations until 1685, when Charles, the son and successor of Charles Louis, being dead, the library passed into the hands of the landgrave of Hesse-Cassel, and the museum went to the elector of Brandenburgh. The latter, Frederick William, engaged Beger in his service, gave him the rank of counsellor, and appointed him to the care of his library and medals, a post which he likewise filled under his successor, until his death, April 21, 1705. He had been a member of the society of Berlin from its foundation. He left a great many works, the principal of which are: 1. "Thesaurus ex Thesauro Palatino selectus, seu Gemmæ," Heidelberg, 1685, fol. 2. "Spicilegium antiquitatis," 1692, folio. 3. "Thesaurus, sive Gemmæ, Numismata," &c. 1696, and 1701, 3 vols. fol. 4. "Regum et Imperatorum Romanorum Numismata, à Rubenio edita," 1700, fol. 5. "De nummis Cretensium serpentiferis," 1702, fol. 6. "Lucernæ sepulchrales J. P. Bellorii," 1702, fol. 7. "Numismata Pontificum Romanorum," 1703, fol. 8. "Excidium Trojanum," Berlin, 1699, 4to, &c. Beger composed a work to authorise polygamy, at the request of Charles Louis, elector palatine, who was desirous of marrying his mistress in the life-time of his first wife; but he refuted it after the death of that prince. The refutation, however, never appeared. The book that gave occasion to it was entitled "Considerations on Marriage, by Daphnæus Arcuarius," in German, 4to.[1]

BEGON (Michael), born at Blois in 1638, of a family of distinction, in the former part of his life filled some of the first offices of the law, and soon distinguished himself by the acuteness of his penetration, and his attention to method. The marquis de Seignelei, his kinsman, having induced him to enter the marine, he successively filled the place of intendant of the French West India islands, of the gallies of Havre, and Canada, and of those of Rochefort and la Rochelle, till 1710, when he died, the 14th of March, much regretted. The people loved him as a dis-

[1] Moreri.—Dict. Hist.—Saxii Onomast.

interested officer, and the citizens as their friend and benefactor. The learned were not less warm in their praises of one who protected and encouraged them, took a lively interest in their prosperity, and kept his library open for their use. He had an excellent taste in the choice of his books. He possessed a rich cabinet of medals, antiques, prints, shells, and other curiosities, collected from the four quarters of the world. His books were generally marked in front with the words "Michaelis Begon et amicorum." His librarian having once represented to him, that by letting every body have access to them, he would lose several of them: he very liberally replied, "I had much rather lose my books, than seem to distrust an honest man." He caused to be engraved the portraits of several celebrated persons of the seventeenth century, and collected memoirs of their lives; from which materials Perrault composed his history of the illustrious men of France.[1]

BEGUILLET or BEGUILLER (EDMUND), an advocate of the parliament of Dijon, and afterwards a notary, and a corresponding member of the French academy of belles-lettres, derived considerable reputation from some works which he published on domestic œconomics and agriculture. He is also the author of some historical pieces, but they have been thought inferior to the others. We have no other memoranda of his life, than that he died in May 1786. He published: 1. "Des principes de la vegetation et de l'agriculture," 1769, 8vo. 2. "Memoire sur les avantages de la mouture economique, et du commerce des farines en detail," 8vo. 3. "Œnologie, ou Traité de la vigne et des vins," 1770, 12mo. 4. "Dissertation sur l'ergot, ou blé cornu," 1771, 4to. 5. "Traité de la connoissance generale des grains," 1775, 3 vols. 8vo, and 4to. Among other curious things in this work, which is accompanied with cuts well coloured, there is a memoir, transmitted from Pekin, relative to the Chinese method of preserving corn, and the laws of their police with respect to that article. It contains also many useful remarkson the subject, although not always happily or concisely expressed. 6. "Manuel du meunier et du charpentier des Moulins," 1785, 8vo, taken in a great measure from the memoirs of Cesar Bucquet. 7. "Traité general des subsistances et des grains," 1782, 6 vols. 8vo. Beguillet

[1] Moreri.—Dict. Hist.

wrote also "Histoire des guerres des deux Bourgognes," under the reign of Lewis XIII. and XIV, 1772, 2 vols. 12mo. "Precis de l'Histoire de Bourgogne," 8vo. "Description generale du duchè de Bourgogne," 6 vols. 8vo, written in part by the abbé Courtépée; and several articles in the Encyclopedia. In conjunction with Poncelin, he also published "Histoire de Paris, avec la description de ses plus beaux monumens," Paris, 1780, 3 vols. 8vo.[1]

BEHAM (HANS or JOHN SEBALD), an engraver of Nuremberg, who flourished about the middle of the sixteenth century, was either instructed, or became an imitator of Henry Aldegrever, and Albert Durer, and like them, engraved on wood as well as copper, and also etched some few plates; but these last, by far the most indifferent, are also the smallest part of his works. If his style of engraving be not original, it is at least an excellent and spirited imitation of that which was adopted by the preceding masters of the country in which he resided. His pictures, for he was a painter, as well as his engravings, were held in such high estimation, that the poets of that age celebrated him in their poems, calling him in Latin, Bohemus. He was certainly a man of much genius, and possessed great fertility of invention. But the Gothic taste which so generally prevailed in Germany at this time, is much too prevalent in his works. His draperies are stiff, and loaded with a multiplicity of short, inelegant folds. His drawing of the naked figure, which he is fond of introducing, though mannered, is often very correct, and sometimes masterly. His heads, and the other extremities of his figures, are carefully determined, and often possess much merit. Of his numerous works, the following may be mentioned as specimens; on wood, a set of prints for a book entitled "Biblicæ Historiæ artificiossissimæ depictæ," Francfort, 1537; and on copper, "History of the creation and fall of man:" "The labours of Hercules:" "The virtues and vices," &c. He had a brother, Bartholomew Beham, who resided principally at Rome. He was also an engraver, and from such of his prints as have been ascertained, which is somewhat difficult, he appears to have been a very excellent artist, and one of the superior scholars of Marc Antonio, whose style of engraving he imitated with great success. His drawing is correct and

[1] Dict. Hist.—Month. Rev. LIV. p. 395.

masterly; his heads are characteristic, and the other extremities of his figures well marked.[1]

BEHEM (MARTIN), otherwise BEHAIM, BŒHM, or BEHENIRA, an eminent geographer and mathematician of the fifteenth century, was born at Nuremberg, an imperial city in the circle of Franconia, of a noble family, not yet extinct. He had the best education which the darkness of that age permitted, and his early studies were principally directed to geography, astronomy, and navigation. As he advanced in life, he often thought of the existence of the antipodes, and of a western continent, of which he was ambitious to make the discovery.

Filled with this great idea, in 1459 he paid a visit to Isabella, daughter of John I. king of Portugal, at that time regent of the duchy of Burgundy and Flanders; and having informed her of his designs, he procured a vessel, in which, sailing westward, he was the first European who is known to have landed on the island of Fayal. He there established in 1460 a colony of Flemings, whose descendants yet exist in the Azores, which were for some time called the Flemish islands. This circumstance is proved, not only by the writings of contemporary authors, but also by the manuscripts preserved in the records of Nuremberg; and although this record is contrary to the generally received opinion, that the Azores were discovered by Gonsalva Velho, a Portuguese, yet its authenticity seems unquestionable. It is confirmed not only by several contemporary writers, and by Wagenseil, one of the most learned men of the last century, but likewise by a note written on parchment in the German language, and sent from Nuremberg, a few years ago, to M. Otto, who was then investigating the discovery of America. The note contained, with other things, the following facts: "Martin Beham, esq. son of Mr. Martin Beham, of Scoperin, lived in the reign of John II. king of Portugal, in an island which he discovered, and called the island of Fayal, one of the Azores, lying in the western ocean."

After having obtained from the regent a grant of Fayal, and resided there about twenty years, Behem applied in 1484 (eight years before Columbus's expedition), to John II. king of Portugal, to procure the means of undertaking a great expedition towards the south-west. This

[1] Strutt's Dict.

prince gave him some ships, with which he discovered that part of America which is now called Brazil; and he even sailed to the straits of Magellan, or to the country of some savage tribes whom he called Patagonians, from the extremities of their bodies being covered with a skin more like bear's paws than human hands and feet. A fact so little known, and apparently so derogatory to the fame of Columbus, ought not to be admitted without sufficient proof; but the proofs which have been urged in support of its authenticity are such as cannot be controverted. They are not only the letters of Behem himself, written in 1486, and preserved in the archives of Nuremberg, but likewise the public records of that city; in which we read that "Martin Behem, traversing the Atlantic ocean for several years, examined the American islands, and discovered the strait which bears the name of Magellan before either Christopher Columbus or Magellan sailed those seas; whence he mathematically delineated, on a geographical chart, for the king of Lusitania, the situation of the coast around every part of that famous and renowned strait, long before Magellan thought of his expedition."

This wonderful discovery has not escaped the notice of contemporary writers. A confirmation of it occurs in the Latin chronicle of Hartman Schedl, and in the remarks made by Petrus Mateus on the canon law, two years before the expedition of Columbus. These passages demonstrate that the first discovery of America is due to the Portuguese, and not to the Spaniards; and that the chief merit belongs to a German astronomer. The expedition of Frederick Magellan, which did not take place before the year 1519, arose from the following fortunate circumstance:—This person being in the apartment of the king of Portugal, saw there a chart of the coast of America, drawn by Behem, and at once conceived the bold project of following the steps of our great navigator. Jerome Benzon, who published a description of America in 1550, speaks of this chart; a copy of which, sent by Behem himself, is preserved in the archives of Nuremberg. The celebrated astronomer Riccioli, though an Italian, yet does not seem willing to give his countryman the honour of this important discovery. In his "Geographia Reformata," book III. p. 90, he says, "Christopher Columbus never thought of an expedition to the West Indies until his arrival in the island of Madeira, where, amusing himself in forming and

delineating geographical charts, he obtained information from Martin Bœhm, or, as the Spaniards say, from Alphonsus Sanchez de Huelva, a pilot, who had chanced to fall in with the islands afterwards called Dominica." And in another place, "Bœhm and Columbus have each their praise; they were both excellent navigators; but Columbus would never have thought of his expedition to America, had not Bœhm gone there before him. His name is not so much celebrated as that of Columbus, Americus, or Magellan, although he is superior to them all."

That Behem rendered some very important services to the crown of Portugal, is put beyond all controversy by the recompense bestowed on him by king John, who in 1485 made him a knight, and governor of Fayal; he is said also to have espoused the daughter of a great lord, "in consideration of the important services he had performed." These marks of distinction conferred on a stranger, could not be meant as a recompense for the discovery of the Azores, which was made twenty years before, but as a reward for the discovery of Congo, from whence the chevalier Behem had brought gold and different kinds of precious wares. In 1492, crowned with honours and riches, he undertook a journey to Nuremberg, to visit his native country and family. He there made a terrestrial globe, which is looked on as a master-piece for that time, and which is still preserved in the library of that city. The outline of his discoveries may there be seen, under the name of western lands; and from their situation it cannot be doubted that they are the present coasts of Brazil, and the environs of the straits of Magellan. This globe was made in the same year that Columbus set out on his expedition; therefore it is impossible that Behem could have profited by the works of that navigator, who, besides, went a much more northerly course.

After having performed several other interesting voyages, the chevalier Behem died at Lisbon, in July 1506, regretted by every one, but leaving behind him no other work than the globe and chart, which we have mentioned. The globe is made from the writings of Ptolomy, Pliny, Strabo, and especially from the account of Mark Paul, the Venetian, a celebrated traveller of the thirteenth century; and of John Mandeville, an Englishman, who, about the middle of the fourteenth century published an account of a journey of thirty-three years in Africa and Asia. He

has also added the important discoveries made by himself on the coasts of Africa and America.

From these circumstantial accounts, which have been but very lately brought to light, there can be little doubt, we think, that America was discovered by Martin Behem. Dr. Robertson, indeed, is of a different opinion; but great as we willingly acknowledge his authority to be, we may differ from him without presumption in this case, since he had it not in his power to consult the German documents to which we have appealed, and has himself advanced facts not easily to be reconciled to his own opinion. He allows that Behem was very intimate with Christopher Columbus; that he was the greatest geographer of his time, and scholar of the celebrated John Müller or Regiomontanus; that he discovered, in 1483, the kingdom of Congo, upon the coast of Africa; that he made a globe which Magellan made use of; that he drew a map at Nuremberg, containing the particulars of his discoveries; and that he placed in this chart land which is found to be in the latitude of Guiana. He adds, indeed, without proof, that this land was a fabulous island; but if authentic records are to give place to bare assertion, there is an end of all historical evidence. If Behem took for an island the first land which he discovered, it was a mistake surely not so gross as to furnish grounds for questioning his veracity, or for withholding from him for ever that justice which has been so long delayed. But this very delay will by some be thought a powerful objection to the truth of Behem's claim to the discovery of America; for if it was really discovered by him, why did he not leave behind him some writing to confirm the discovery to himself? and why did not the court of Portugal, so jealous of the discovery of the new world, protest against the exclusive claim of the Spaniards?

To these objections we may reply, that, however plausible they may at first appear, they do not in the smallest degree invalidate the positive evidence which we have urged for the Chevalier Behem's being the real discoverer of the new world: for it would surely be very absurd to oppose the difficulty of assigning motives for certain actions performed at a remote period, to the reality of other actions for which we have the testimony of a cloud of contemporary witnesses. Supposing it were true, therefore, that Behem had left behind him no writing claiming to

himself the discovery of any part of the continent of America, the only inference which could be drawn from his silence would be, either that he was a man of great modesty, or that his mind was intent only on the acquisition of knowledge to himself, without feeling the usual impulse to communicate that knowledge to others. But it is not true that he has left behind him no claim of this discovery to himself. The letters to which we have appealed, and which are preserved in the archives of Nuremberg, together with the globe and map, which he certainly made, furnish as complete a confirmation of his claim as could have been furnished by the most elegant account of his voyages.

For the silence of the Portuguese, many reasons might be assigned. The discoveries of Columbus were made so much farther north than those of Behem, that, in an age when geographical knowledge was so very limited, both Spaniards and Portuguese might very naturally believe that the country discovered by the former of these navigators had no connexion with that discovered by the latter. At any rate, the Portuguese, whose discoveries proceeded from avarice, were satisfied with scraping together gold wherever they could find it: and finding it in Africa, they thought not of searching for it in a more distant region, till the success of the Spaniards shewed them their mistake. One thing more is worthy of attention. The long stay of Columbus at Madeira makes his interview with Behem more than probable. It is impossible that he should have neglected seeing a man so interesting, and who could give him every kind of information for the execution of the plan which he had formed. The mariners who accompanied the Chevalier Behem might also have spread reports at Madeira and the Azores concerning the discovery of which they had been witnesses. What ought to confirm us in this is, that Mariana himself says (book xxvi. chap. 3.) that a certain vessel going to Africa, was thrown by a gale of wind upon certain unknown lands; and that the sailors at their return to Madeira had communicated to Christopher Columbus the circumstances of their voyage. All authors agree that this learned man had some information respecting the western shores; but they speak in a very vague manner. The expedition of the Chevalier Behem explains the mystery.[1]

[1] American Philosophical Transactions, vol. II. paper by M. Otto.—Nicholson's Journal, Nos. II. and III.—Gleig's Suppl. to the Encyclop. Brit.

BEHMEN. See BOEMEN.

BEHN (APHARA), a celebrated English poetess, descended from a good family in the city of Canterbury, was born in the reign of Charles I. but in what year is not certain: her father's name was Johnson; who being related to the lord Willoughby, and by his interest having been appointed lieutenant general of Surinam, and six-and-thirty islands, embarked with his family for the West Indies; at which time Aphara was very young. Mr. Johnson died in his passage, but his family arrived at Surinam, where our poetess became acquainted with the American prince Oroonoko, whose story she has given us in her celebrated novel of that name. She tells us, "she had often seen and conversed with that great man, and had been a witness to many of his mighty actions; and that at one time, he and Climene (or Imoinda his wife) were scarce an hour in a day from her lodgings." The intimacy betwixt Oroonoko and our poetess occasioned some reflections on her conduct, from which the authoress of her life justifies her in the following manner: "Here," says she, "I can add nothing to what she has given the world already, but a vindication of her from some unjust aspersions I find are insinuated about this town, in relation to that prince. I knew her intimately well, and I believe she would not have concealed any love affairs from me, being one of her own sex, whose friendship and secrecy she had experienced, which makes me assure the world, there was no affair betwixt that prince and Astræa, but what the whole plantation were witnesses of; a generous value for his uncommon virtues, which every one that but hears them, finds in himself, and his presence gave her no more. Besides, his heart was too violently set on the everlasting charms of his Imoinda, to be shook with those more faint (in his eye) of a white beauty; and Astræa's relations, there present, had too watchful an eye over her, to permit the frailty of her youth, if that had been powerful enough."

The disappointments she met with at Surinam, by losing her parents and relations, obliged her to return to England; where, soon after her arrival, she was married to Mr. Behn, an eminent merchant of London, of Dutch extraction. King Charles II. whom she highly pleased by the entertaining and accurate account she gave him of the colony of Surinam, thought her a proper person to be intrusted with the management of some affairs during the

Dutch war, in other words to act as a spy; which was the occasion of her going over to Antwerp. Here she discovered the design formed by the Dutch, of sailing up the river Thames, in order to burn the English ships; which she learnt from one Vander Albert, a Dutchman. This man, who, before the war, had been in love with her in England, no sooner heard of her arrival at Antwerp, than he paid her a visit; and, after a repetition of all his former professions of love, pressed her extremely to allow him by some signal means to give undeniable proofs of his passion. This proposal was so suitable to her present aim in the service of her country, that she accepted of it, and employed her lover in such a manner as made her very serviceable to the king. The latter end of 1666, Albert sent her word by a special messenger, that he would be with her at a day appointed, at which time he revealed to her, that Cornelius de Witt and De Ruyter had proposed the above-mentioned expedition to the States. Albert having mentioned this affair with all the marks of sincerity, Mrs. Behn could not doubt the credibility thereof; and when the interview was ended, she sent express to the court of England; but her intelligence (though well grounded, as appeared by the event) being disregarded and ridiculed, she renounced all state affairs, and amused herself during her stay at Antwerp with what was more suited to her talents, the gallantries of the city. After some time she embarked at Dunkirk for England, and in her passage the ship was driven on the coast four days within sight of land; but, by the assistance of boats from that shore, the crew were all saved; and Mrs. Behn arrived safely in London, where she dedicated the rest of her life to pleasure and poetry, neither of the most pure kind. She published three volumes of miscellany poems; the first in 1684, the second in 1685, and the third in 1688, consisting of songs and miscellanies, by the earl of Rochester, sir George Etherege, Mr. Henry Crisp, and others, with some pieces of her own. To the second collection is annexed a translation of the duke de Rochefoucault's moral reflections, under the title of "Seneca unmasked." She wrote also seventeen plays, some histories and novels, which are extant in two volumes, 12mo, 1735, 8th edition, published by Mr. Charles Gildon, and dedicated to Simon Scroop, esq. to which is prefixed the history of the life, and memoirs of Mrs. Behn, written by one of the fair sex. She

translated Fontenelle's History of oracles, and Plurality of worlds, to which last she annexed an essay on translation and translated prose, not very remarkable for critical acumen. The paraphrase of Œnone's epistle to Paris, in the English translation of Ovid's Epistles, is Mrs. Behn's; and Mr. Dryden, in the preface to that work, compliments her with more gallantry than justice, when he adds, "I was desired to say, that the author, who is of the fair sex, understood not Latin; but if she does not, I am afraid she has given us occasion to be ashamed who do." She was also the authoress of the celebrated Letters between a nobleman and his sister, printed in 1684; and we have extant of hers, eight love-letters, to a gentleman whom she passionately loved, and with whom she corresponded under the name of Lycidas. They are printed in the Life and Memoirs of Mrs. Behn, prefixed to her histories and novels. She died between forty and fifty years of age, after a long indisposition, April 16, 1689, and was buried in the cloisters of Westminster-abbey. Mrs. Behn, upon the whole, cannot be considered as an ornament either to her sex, or her nation. Her plays abound with obscenity; and her novels are little better. Mr. Pope speaks thus of her:

> "The stage how loosely does Astræa tread,
> Who fairly puts all characters to bed!"

The poet means behind the scenes, but Mr. Granger is of opinion she would have literally put them to bed before the spectators; but here she was restrained by the laws of the drama, not by her own delicacy, or the manners of the age. Her works, however, are now deservedly forgotten.[1]

BEHRENS (Conrad Bertold), a German physician of note, was born at Hildesheim in Lower Saxony, Aug. 26, 1660. After studying medicine he was admitted to the degree of doctor at Helmstadt in 1684. In 1712, he was appointed court-physician to the duke of Brunswick Lunenburgh. He published many essays and dissertations in the Memoirs of the German Imperial academy, of which he was a member, and other works separately, both in German and Latin. The principal of these, are, 1. "De constitutione artis medicæ," Helmstadt, 1696, 8vo. 2. "The Legal Physician," in German, ibid. 8vo, containing several medico-legal questions, and the history of sudden deaths, with the appearances on dissection. 3. "Selecta

[1] Biog. Brit.—Gen. Dict.—Cibber's Lives, vol. III.—Biog. Dramatica.

medica de medicinæ natura et certitudine," Francfort and Leipsic, 1708, an inquiry into the history of medicine, its sects, &c. 4. "Selecta Diætetica, seu de recta ac conveniente ad sanitatem vivendi ratione tractatus," Francfort, 1710, 4to, in which he treats of air, food, exercise, sleep, and whatever may conduce to health; of the causes of diseases; the use of mineral waters, &c. Behrens died Oct. 4, 1736. His life was published by J. M. Gresener, at Hildesheim in the same year. His son and grandson were both physicians and medical writers. The former published, 1. "Trias casuum memorabilium medicorum," Guelpherbiti (Wolfenbuttel), 1727, 4to. 2. "De imaginario quodam miraculo in gravi oculorum morbo, &c." Brunopolis (Brunswick), 1734, 4to. 3. "De felicitate medicorum aucta in terris Brunsvicensis," ibid. 1747, 4to.[1]

BEIDHAVI, born in the village of Beidhah, was cadi or judge of the city of Schiraz in Persia, from whence he went to that of Zauris, where he died in the year of the hegira 685 or 692, of the Christian æra 1289, or 1291. He has written a literal commentary in 2 vols. on the Alcoran, which has been explained and commented on by several other authors.[2]

BEIER (ADRIAN), a native of Jena, where he was born in 1634. In 1658, he was made law professor in that university. He was the first who wrote systematically, on the laws, usages, and duties of corporations and wardens of arts and manufactures, collecting such scattered notices as he could find on these subjects, and throwing considerable light on a part of jurisprudence not then well understood. He died in 1712. His works are, 1. "Tyro prudentiæ juris opificialii præcursorum emissarius," Jena, 1685, 4to, and again in 1688, but the best edition is that edited with great improvements by Struvius, 1717, 4to. 2. "Tractatus de jure prohibendi, quod competit opificibus in opifices," Jena, 1721, 4to, likewise improved by Struvius, 1721. 3. "Boethus, peregre redux conspectibus et judice conspicuus," Jena, 1685 and 1717, 4to.[3]

BEJERLINCK. See BEVERNINCK.

BEISCH, or BEICH (JOACHIM FRANCIS), an artist, was born at Ravensburgh in Suabia, in 1665, and was taught the first rudiments of his art by his father, who was a ma-

[1] Dict. Hist.—Haller.—Manget.
[2] D'Herbelot Bibl. Orient.
[3] Dict. Hist.

thematician, and practised painting only for his amusement, and explained the principles of it to his son. By an assiduous practice for some years, Beisch proved a good artist, and was employed at the court of Munich, to paint the battles which the elector Maximilian Emanuel had fought in Hungary. While the elector was absent on some of his expeditions, Beisch embraced that opportunity to visit Italy, and took the most effectual methods for his improvement, by studying and copying those celebrated spots which have always claimed general admiration. He had three different manners: his first, before his journey to Italy, was true, but too dark; his second had more clearness and more truth; and his last, still more clear, was likewise weaker than all. The scenes of his landscapes, however, are agreeably chosen, and very picturesque: his touch is light, tender, and full of spirit; and his style of composition frequently resembled that of Gaspar Poussin, or Salvator Rosa. Solimene, a superior artist, did not disdain to copy some of Beisch's landscapes. This artist died in 1748, aged eighty-three.[1]

BEITHAR, better known under the name of Ebn Beithar, was likewise called Aschab, which signifies, botanist or herbalist. He was an African by birth, and died in the 646th year of the hegira. We have of him the "Giamé al adviat al mofredat," in 4 vols. which is a general history of simples or of plants ranged in alphabetical order. He has likewise written "Mogni si adviat al Mofredat," in which he treats of the use of simples in the cure of every particular part of the body. Ebn Beithar also answered in a book which he called Taalik, to a work of Ebn Giazlah, who accused his works of many imperfections.[2]

BEK, or BEC, or BEAK (ANTHONY), bishop of Durham in the reigns of Edward I. and II. was advanced, with the king's consent, from the archdeaconry of Durham and other preferments to the bishopric. Of his extraction and education we have no account. He was elected by the monks on the 9th of July 1283, and consecrated, in the presence of the king and several of the nobles, by William Wickwane, archbishop of York, on the 9th of January following. At the time of his consecration, the archbishop, having had a dispute, during the vacancy of the see, with

[1] Pilkington.—Descamps, vol. IV.
[2] D'Herbelot.—Saxii Onomasticon.—Fabr. Bibl. Græc.

the chapter of Durham, obliged the prior to go out of the church; and the next day enjoined the new bishop, upon his canonical obedience, to excommunicate the superior and several of the monks: but Bek refused to obey the archbishop, saying, "I was yesterday consecrated their bishop, and shall I excommunicate them to-day? no obedience shall force me to this." He was enthroned on Christmas eve, 1285; on which occasion a dispute arising between the prior and the official of York about the right of performing that ceremony, Bek was installed by his brother Thomas Bek bishop of St. David's. This prelate had a long dispute with the monks of Durham; which proved very detrimental to the revenues and privileges of the see. He is said to have been the richest bishop (if we except Wolsey) that had ever held the see of Durham: for, besides the revenues of his bishopric, he had a temporal estate of five thousand marks per annum; part of which, we are told, he gained by unjustly converting to his own use an estate, which he held in trust for the natural son of the baron of Vescey. He procured the translation of the body of St. William, formerly archbishop of York, and bore the whole expence of the ceremony, which was performed in the church of York. He assisted king Edward I. in his war against John Baliol, king of Scotland, and brought into the field a large body of forces. In 1294, he was sent ambassador from king Edward to the emperor of Germany, to conclude a treaty with that prince, against the increasing power of France. In 1295, the pope having sent two cardinals on an embassy to the English court, this prelate was appointed to answer them in the king's name. He had the title of patriarch of Jerusalem conferred on him by the pope in 1305; and about the same time received from the king a grant of the principality of the island of Man. An act passed in his time, in the parliament of Carlisle, 1307, to prevent the bishop of Durham or his officers, from cutting down the woods belonging to the bishopric. This prelate expended large sums in building. He fortified the bishop's seat at Aukland, and turned it into a castle; and he built, or enlarged, the castles of Bernard in the bishopric of Durham; of Alnwick in Northumberland; of Gainford in the bishopric of Durham; of Somerton in Lincolnshire, which he gave to king Edward I.; and of Eltham in Kent, which he gave to queen Eleanor. He founded the priory of Alvingham in Lincolnshire, the

revenue of which, at the dissolution, was valued at 141*l.* 15*s.* per annum. He founded, likewise, a collegiate church, with a dean and seven prebendaries, at Chester-upon-the-street, and at Lanchester, in the bishopric of Durham. He also gave to the church of Durham two pictures, containing the history of our Saviour's nativity, to be hung as an ornament over the great altar on the festival of Christmas. He died at Eltham, March 3, 1310, having sat twenty-eight years, and was buried in the church of Durham near the east front, contrary to the custom of his predecessors, who, out of respect to the body of St. Cuthbert, were never laid within the church. Bek was a man of uncommon pride, which more or less entered into the whole of his conduct. He was fond of military parade, and the attendance of a retinue of soldiers, although he took little pains to attach them to him. His magnificent taste appeared not only in the lasting monuments already noticed, but in his more domestic expences. He is said on one occasion to have paid forty shillings (a sum now equivalent to 80*l*) for forty fresh herrings in London, when they had been refused by the most opulent persons of the realm, then assembled in parliament. He was so impatient of rest, that he never took more than one sleep, saying it was unbecoming a man to turn from one side to the other in bed. He was perpetually either riding from one manor to another, or hunting or hawking. Though his expences were great, he was provident enough never to want money. He always rose from his meals with an appetite: and his continence was so singular that he never looked a woman full in the face. We are even gravely told, that in the translation of the body of St. William of York, when the other bishops declined touching that saint's remains, conscious of their failings in point of chastity, he alone boldly handled them, and assisted the ceremony. His taste in architecture, however, and his munificence in contributing to so many once noble edifices, are the only favourable circumstances in his character, nor should we have thought him worthy of much notice, had he not been admitted by the original editors of our national biography.[1]

BEK, or BECK, or BEEK (DAVID), a famous painter, born at Delft in the Netherlands, May 25, 1621, was trained under Van Dyke, and other celebrated masters. Skill in

[1] Biog. Brit.—Hutchinson's Hist. of Durham, vol. I. p. 228.

his profession, joined to politeness of manners, acquired him esteem in almost all the courts of Europe. He was in high favour with Charles I. king of England, and taught the principles of drawing to his sons, Charles and James. He was afterwards in the service of the kings of France and Denmark: he went next into the service of Christina queen of Sweden, who esteemed him very highly, gave him many rich presents, and made him first gentleman of her bed-chamber. She sent him also to Italy, Spain, France, England, Denmark, and to all the courts of Germany, to take the portraits of the different kings and princes; and then presented each of them with their pictures. His manner of painting was extremely free and quick, so that king Charles I. told him one day, "he believed he could paint while he was riding post." A very singular adventure happened to this painter, as he travelled through Germany, which seems not unworthy of being recited. He was suddenly and violently taken ill at the inn where he lodged, and was laid out as a corpse, seeming to all appearance quite dead. His valets expressed the strongest marks of grief for the loss of their master; and while they sat beside his bed, they drank very freely, by way of consolation. At last one of them, who grew much intoxicated, said to his companions, "Our master was fond of his glass while he was alive; and out of gratitude, let us give him a glass now he is dead." As the rest of the servants assented to the proposal, he raised up the head of his master, and endeavoured to pour some of the liquor into his mouth. By the fragrance of the wine, or probably by a small quantity that imperceptibly got down his throat, Bek opened his eyes; and the servant being excessively drunk, and forgetting that his master was considered as dead, compelled him to swallow what wine remained in the glass. The painter gradually revived, and by proper management and care recovered perfectly, and escaped an interment. How highly the works of this master were esteemed, may appear from the many marks of distinction and honour which were shewn him; for he received from different princes, as an acknowledgment of his singular merit, nine gold chains, and several medals of gold of a large size. The manner of his death is represented by the Dutch writers, as implying a reflection of his royal patroness the queen of Sweden. He was very desirous of returning to his native country, permission for which that princess refused, until having

occasion herself to go to France, Bek had the courage to ask leave to go to Holland. She granted this on condition he should punctually return within a certain number of weeks; but he went away with a determination never to return. She wrote to him to come to Paris, but he gave her no answer, and remained at the Hague, where he died suddenly, Dec. 20, 1656, not without suspicion of poison, as the Dutch writers insinuate.[1]

BEKA, or BEC (JOHN DE), in Latin, BECANUS, a canon of the church of Utrecht, who lived about the middle of the fourteenth century, wrote a chronicle of his church, embracing its history from St. Willibrod, first bishop of Utrecht, to 1346. There are various editions of this chronicle, continued down by another hand to 1393, the worst of which, according to Vossius, is that of Furmerius, and the best that of Buchellius, Utrecht, 1643, fol. entitled "De Episcopis Ultrajectinis."[2]

BEKINSAU (JOHN), author of a book entitled "De Supremo et Absoluto Regis Imperio," was born at Broadchalke in Wiltshire, and educated at Wykeham's school near Winchester: from whence he was sent very early to New-college in Oxford; where, having served two years of probation, he was admitted perpetual fellow in 1520. In 1526 he took the degree of master of arts, being that year (as one of the university registers informs us) "about to take a journey beyond the seas for the sake of study." In his college he distinguished himself by his extraordinary skill in the Greek language. In 1538 he resigned his fellowship, and married. What preferment or employment he had afterwards is uncertain. He was familiarly acquainted with, and highly esteemed by, the most learned men of the nation, particularly Leland, who has bestowed an encomium on him. He was also in good esteem with king Henry VIII. and king Edward VI. When queen Mary came to the crown, and endeavoured to destroy all that her father and brother had done towards the reformation of the church, Bekinsau became a zealous Roman catholic. After Queen Elizabeth's accession, he retired to an obscure village in Hampshire, called Sherbourne; where he spent the remainder of his life in great discontent, and was buried in the church of that place, the 20th of Dec.

[1] Descamps.—Pilkington.—Moreri.
[2] Moreri.—Vossius de Script. Lat.—Cave, vol. II.—Saxii Onomasticon.

1559, aged sixty-three years; leaving behind him this character among the Roman catholics, that, "as he was a learned man, so might he have been promoted according to his deserts, if he had been constant to his principles." The work abovementioned is a defence of the king's supremacy against the claims of the church of Rome, and is dedicated by the author to king Henry VIII. He did not venture to publish it, till he saw that the pope's power was wholly exterminated in England. It was printed at London in 1546, in 8vo, and afterwards in the first volume of "Monarchia Romani Imperii," &c. by Melchior Goldast Hamensfeldius, at Francfort, 1621, fol.[1]

BEKKER (BALTHASAR), a once celebrated Dutch divine, was born in 1634, at Warthuisen, a village in the province of Groningen. He learned the Latin tongue at home under his father, and at sixteen years of age was entered at the university of Groningen, where he applied himself to the study of the Greek and Hebrew languages, and made also a considerable proficiency in history and philosophy. He went afterwards to Franeker, where he studied divinity for four years and a half, when he was chosen minister at Oosterlingen, a village about six miles from Franeker. He discharged his duty with great diligence, and found time to read and examine the writings of the most eminent philosophers and divines. He kept a constant correspondence with James Alting, under whom he had studied the Hebrew tongue, and with the famous Cocceius. In 1665 he took his degree of doctor of divinity, at Franeker, and the next year was chosen one of the ministers of that city. When he was minister at Oosterlingen, he composed a short catechism for children, and in 1670 he published another for persons of a more advanced age. This last being strongly objected to by several divines, the author was prosecuted before the ecclesiastical assemblies; and notwithstanding many learned divines gave their testimonies in favour of this catechism, yet in the synod held in 1671, at Bolswart in Friezland, it was voted there, to contain several strange expressions, unscriptural positions, and dangerous opinions, which ought not to be printed, or, being printed, not to be published, but that if revised and corrected, it might be printed. Bekker appealed to the next synod, which met at Franeker, in July 1672, who

[1] Biog. Brit.—Wood's Ath. vol. I.—Dodd's Church Hist.—Leland's Encomia.

chose a committee of twelve deputies, to inquire into this affair, and to finish it in six weeks. They examined Bekker's catechism very carefully, and at last subscribed an act in which were the following words: "That they had altered all such expressions as seemed to be offensive, strange, or uncommon: that they had examined, *secundum fidei analogiam*, what had been observed by the several classes as unscriptural; and that they judged Dr. Bekker's book, with their corrections, might, for the edification of God's church, be printed and published, as it contained several wholsome and useful instructions." This judgement was approved of by the synod held at Harlingen next year; but such is the constitution of synods in the seven provinces, that one can annul what another has established, and Bekker suffered for two years longer much trouble and vexation.

In 1674 he was chosen minister at Loenen, a village near Utrecht; but he did not continue here long, being about two years after called to Wesop, and in 1679 chosen minister at Amsterdam. The comet which appeared in 1680 and 1681, gave him an opportunity of publishing a small book in Low Dutch, entitled "Ondersock over de Kometei," that is, "An inquiry concerning Comets," wherein he endeavoured to shew, that comets are not the presages or forerunners of any evil. This piece gained him great reputation, as did likewise his Exposition on the prophet Daniel, wherein he gave many proofs of his learning and sound judgment; but the work which rendered him most famous, is his "De betover Wereld," or the "World bewitched," published in 1691, 4to and 8vo. In this work he took occasion, from the Cartesian definition of *spirit*, to deny boldly, all the accounts we have in scripture of the seduction, influence, and operations of the devil and his infernal emissaries, and combines with this, the denial of all that has been said in favour of the existence of ghosts, spectres, and magicians. He modifies and perverts, with the greatest ingenuity, but also with equal temerity and presumption, the accounts given by the sacred writers of the power of Satan, and wicked angels, and of persons possessed by evil spirits: he affirms, likewise, that the unhappy and malignant being, who is called in scripture, Satan, or the devil, is chained down with his infernal ministers in hell: so that he can never come forth from this eternal prison to terrify mortals, or to seduce the righteous

from the paths of virtue. The substance of his argument, as far as it is founded on the Cartesian definition of mind or spirit, is this: "The essence of mind is thought, and the essence of matter extension. Now, since there is no sort of conformity or connection between thought and extension, mind cannot act upon matter, unless these two substances be united, as soul and body are in man; therefore no separate spirits, either good or evil, can act upon mankind. Such acting is miraculous, and miracles can be performed by God alone. It follows, of consequence, that the scriptural accounts of the actions and operations of good and evil spirits must be understood in an allegorical sense."—Such an argument does little honour to Bekker's acuteness and sagacity. By proving too much, it proves nothing at all: for if the want of a connection or conformity between thought and extension renders the mind incapable of acting upon matter, it is difficult to see how their union should remove this incapacity, since the want of conformity and of connection remains, notwithstanding this union. Besides, according to this reasoning, the supreme being cannot act upon material beings. In vain does Bekker maintain the affirmative, by having recourse to a miracle: for this would imply, that the whole course of nature is a series of miracles, that is to say, that there are no miracles at all.

This work excited great tumults and divisions, not only in the United Provinces, but also in some parts of Germany, where several divines of the Lutheran church were alarmed at its progress, and arose to oppose it. Bekker, however, although successfully refuted, and publicly deposed from his pastoral charge, obstinately adhered to his opinions until his death, which happened June 11, 1698. According to his biographer in the Gen. Dict. "he was a laborious, learned, and ingenious man, always desiring to improve in knowledge. As he was inclined to think freely, he would never admit any one's opinion implicitly, but used to examine every thing according to the strictest rules of reason, or what appeared reason to him. He was of a very obliging temper, and knew how to make himself acceptable to those who conversed with him. He had a quick genius, and when he had once imbibed any opinion, it was very difficult to make him change it, and sometimes he trusted too much to his own judgment. He was, like men who use to meditate deeply, more able to raise doubts and difficulties, than

to solve them. He was not endowed with the external gifts of preaching, and though he was skilled in mathematics, the best logic in the world, yet his sermons were not very methodical; but then they were suited to the capacity of the vulgar, and he was always ready to preach *extempore*, without preparation. He was of a very facetious temper, and sometimes could not forbear to jest even in the pulpit. It seems he had the vanity of becoming the head of a sect; and has had the pleasure to see that his followers were called from his name Bekkerians. Mr. Bayle calls him a rank rationalist, who, preferring philosophical arguments before the authority of the scripture, put such a sense upon the words and expressions of the holy writers, as favoured his hypothesis." The reader will readily perceive much in this character that applies to free-thinkers of all nations and ages.[1]

BEL (JOHN JAMES), counsellor of the parliament of Bourdeaux, was born there March 21, 1693, and at the age of nine was sent for education to the college of the Oratory at Juilly, in the diocese of Meaux. Although of a weakly habit, he made great progress in his early studies, and was liberally encouraged by one of the regent masters, father de Vizé. In 1711 he returned to his family, where he continued his studies, deriving some assistance from his father, a man of talents, but austere and somewhat unsocial. Here, likewise, he found many young men of his own age who like himself were intended for the bar or for offices of the magistracy. After five or six years application, M. Bel employed his pen on various subjects of metaphysics and morals, and amused himself occasionally with perusing the best poets. In 1720, he was received as a counsellor of parliament, and conducted himself in the causes entrusted to him, with strict probity and impartiality. In 1731, on the death of his father, he succeeded him in the office of treasurer of France. During his residence at Paris, he formed an intimacy with the literati of the metropolis, and projected two considerable works, for which he had collected materials: the one on taste, its history, progress and decline; the other on French poetry. On his return to Bourdeaux in 1736, he was elected a member of the Bourdeaux academy, and the following year chosen director, on which occasion he made a speech

[1] Gen. Dict.—Mosheim's Eccl. History.—Moreri in Bekker.—Saxii Onomasticon.

which included some part of the work on taste above-mentioned. Some time afterwards he resigned his office of counsellor, and obtained letters of superannuation (*lettres de veteran*). In 1737, the academy having proposed "muscular motion" as the subject of the prize of that year, which was won by Mr. Alexander Stuart, a Scotchman, and physician to the queen of England, M. Bel, after examining the various dissertations sent in on this occasion, read one of his own on the same subject before the academy; and in order to study this and similar subjects more fully, with a view to his situation in the academy, he determined to make another visit to Paris. But from the moment of his arrival there, he gave himself up so unremittingly to study, as to bring on a dangerous illness, of which he died August 15, 1738. He left to the academy of Bourdeaux, his house and a fine and well-chosen library, with a fund for the maintenance of two librarians. His principal publications were, 1. "Apologie de M. Houdart de la Motte, de l'academie Françoise, Paris, 1724," 8vo, a satirical attack on M. de la Motte's works, especially his dramas. 2. "Dictionnaire Neologique," since considerably augmented by the abbé Fontaines, a work intended to ridicule the use of new and affected words. He wrote also a criticism on the Mariamne of Voltaire, and some similar criticisms inserted in the Literary Memoirs published by father Moletz of the oratory.[1]

BEL, or BELIUS (MATTHIAS), born at Otsova in Hungary, in 1684, studied with great diligence at Halle, where he made uncommon proficiency in the learned languages. Being returned to his native country, he excited a love for the belles-lettres among the students of several protestant colleges, and applied himself with success to the history of Hungary. Nicholas Palfi, viceroy of that country, was of great assistance to him in his inquiries, by granting him access to a variety of archives. He spent the major part of his life in this study, and died in the year 1749. His principal works are, 1. "De vetere Literatura Hunno-scythica exercitatio," Leipsic, 1718, 4to, a learned work. 2. "Hungariæ antiquæ et novæ prodromus," Nuremberg, 1723, folio. In this he gives the plan of a great work he was meditating, but which he had not leisure to publish. 3. "De peregrinatione linguæ Hungaricæ in Europam." 4. "Adpa-

[1] Moreri.—Dict. Hist.

ratus ad historiam Hungariæ; sive, Collectio miscellanea monumentorum ineditorum partim, partim editorum, sed fugientium," Presburg, several volumes in folio, 1735—1746. This collection of historians of Hungary is adorned with learned and well-written prefaces. 5. "Amplissimæ historico-criticæ Præfationes in scriptores rerum Hungaricarum veteres ac genuinos," 3 vols. in folio. 6. "Notitia Hungariæ novæ historico-geographica," Vienna, 1735 et ann. seq. 4 vols. folio, with maps. A work of much learning, and executed with accuracy.

His son CHARLES ANDREW, who died by his own hand, in 1782, was in 1741 appointed professor extraordinary of philosophy at Leipsic, and in 1756 professor of poetry, and librarian to the university, with the title of counsellor of state. He wrote "De vera origine et epocha Hunnorum," 1757, 4to, and was editor of the "Acta eruditorum" from 1754 to 1781.[1]

BELCARIUS. See BEAUCAIRE.

BELCHIER (JOHN), was born in the year 1706, at Kingston in Surrey. He received his education at Eton; and discovering an inclination for surgery, was bound apprentice to Mr. Cheselden, by far the most eminent man of his profession. Under this great master, who used to say, that of all the apprentices he ever had Mr. Belchier was the most industrious and assiduous, he soon became an accurate anatomist. His preparations were esteemed next to Dr. Nicholls's, and allowed to exceed all others of that time. Thus qualified, his practice soon became extensive; and in 1736 he succeeded his fellow-apprentice Mr. Craddock, as surgeon to Guy's hospital. In this situation, which afforded such ample opportunity of displaying his abilities, he, by his remarkably tender and kind attention to his pauper patients, became as eminent for his humanity as his superior skill in his profession. Like his master Cheselden, he was very reluctant before an operation, yet quite as successful as that great operator. He was particularly expert in the reduction of the humerus; which, though a very simple operation, is frequently productive of great trouble to the surgeon, as well as excruciating pain to the patient. Being elected fellow of the royal society, he communicated to that learned body several curious cases that fell within his cognizance; particularly a remarkable case

[1] Dict. Hist.—Saxii Onomasticon.

of an hydrops ovarii, published in the Philosophical Transactions, No. 423; an account of the miller whose arm was torn off by a mill, August 15, 1737, No. 449; and a remarkable instance of the bones of animals being turned red by aliment only, No. 442. The greatest discoveries frequently are owing to trifling and accidental causes. Such was the case in the last-mentioned circumstance, Mr. Belchier being led to make his inquiries on that subject, by the bone of a boiled leg of pork being discovered to be perfectly red, though the meat was well-flavoured, and of the usual colour. On his resignation as surgeon of Guy's, he was made governor both of that and St. Thomas's hospital, to which he was particularly serviceable, having recommended not less than 140 governors. Mr. Belchier in private life was a man of strict integrity, warm and zealous in his attachments, sparing neither labour nor time to serve those for whom he professed a friendship. Of this he gave a strong proof, in becoming himself a governor of the London hospital, purposely to serve a gentleman who had been his pupil. Indeed, he on every occasion was particularly desirous of serving those who had been under his care. A man of such a disposition could not fail of being caressed and beloved by all that really knew him. In convervation he was entertaining, and remarkable for bons mots, which he uttered with a dry laconic bluntness peculiar to himself; yet under this rough exterior he was possessed of a feeling and compassionate heart. Of the latter, his constantly sending a plate of victuals every day, during his confinement, to a man, who, having gained admittance to him, presented a pistol with an intent to rob him, and whom he seized and secured, is an unquestionable proof, as well as of his personal courage. Such were his gratitude and friendship too for those of his acquaintance, that on several sheets he has mentioned their names with some legacy as a token of remembrance, as medals, pictures, books, &c. trinkets and preparations, and on another paper says he could not do more, having a family of children. Whenever he spoke of Mr. Guy, the founder of the hospital, it was in a strain of enthusiasm, which he even carried so far as to saint him. A gentleman having on one of those occasions begged leave to remark, that he had never before heard of St. Guy, Mr. Belchier, in his sentimental way, replied, "No, sir:—perhaps—you may not find his name in the calendar, but give me leave to tell you, that he has a

better title to canonization than nine-tenths of those whose names are there; some of them may, perhaps, have given sight to the blind, or enabled the lame to walk; but can you quote me an instance of one of them bestowing one hundred and fifty thousand pounds sterling for the purpose of relieving his fellow-creatures?" Mr. Belchier was a great admirer of the fine arts, and lived in habits of intimacy with the principal artists of his time. He enjoyed a great share of health, though far advanced in years. A friend of his being some time since attacked with epileptic fits, he exclaimed, "I am extremely sorry for him, but when I fall I hope it will be to rise no more;" and he succeeded in a great measure in his wish, for being taken with a shivering fit at Batson's coffee-house, he returned home and went to bed. The next day he thought himself better, got up, and attempted to come down stairs, but complained to those who were assisting him, that they hurried him, and immediately after exclaiming, "It is all over!"—fell back and expired. His body was interred in the chapel at Guy's hospital. He died in 1785.[1]

BELGRADO (JAMES), an eminent Italian mathematician, was born at Udina, Nov. 16, 1704, and from his infancy afforded the promise of being an ornament to his family and country. At Padua, where he was first educated, his proficiency was extraordinary, and at the age of nineteen he excited considerable attention by an elegant Latin oration he delivered in honour of cardinal Barbadici. He afterwards entered the society of the Jesuits at Udina, and having completed his noviciate, went to Bologna, and studied mathematics and theology at Parma, where he was appointed professor of mathematics and had the direction of the observatory, and became eminent as an observer of the phenomena of nature, and a profound antiquary. When the society of the Jesuits was suppressed, Belgrado went to Bologna, and was appointed rector of the college of St. Lucia, where, and in other parts of Italy, he occasionally resided until his death in 1789. The extent and variety of his knowledge will be best understood by a list of his works. 1. "Gratulatio Cardinali J. F. Barbadico, &c." already noticed, Padua, 1723. 2. "Ad disciplinam Mechanicam, Nauticam, et Geographicam Acroasis critica et historica," Parma, 1741. 3. "Ad disciplinam Hydrostaticam Acroasis historica et critica," ibid. 1742. 4. "De

[1] Preceding edition of this Dictionary.

altitudine Atmospheræ æstimanda critica disquisitio," ib. 1743. 5. "De Phialis vitreis ex minimi silicis casa dissilientibus Acroasis," Padua, 1743. 6. "De Gravitatis legibus Acroasis Physico-mathematica," Parma, 1744. 7. "De vita B. Torelli Puppiensis commentarius," Padua, 1745. 8. "De corporis elasticis disquisit. physico-mathem." Parma, 1747. 9. "Observatio Solis defectus et Lunæ," Parma, 1748. 10. "I fenomeni Elettrici con i corollari da lor dedotti," Parma, 1749. 11. "Ad Marchionem Scipionem Maphejum epistolæ quatuor," Venice, 1749. 12. "Della Reflessione de Corpi dall' Acqua," &c. Parma, 1753. 13. "Observatio defectus Lunæ habita die 30 Julii in novo observatorio, 1757." 14. "Dell' azione del caso nelle invenzioni, e dell'. influsso degli Astri ne' corpi terrestri, dissertationi due," Padua, 1757. 15. "Observatio defectus Lunæ," Parma, 1761. 16. "De utriusque Analyseos usu in re physica," vol. II. ibid. 1761. 17. "Delle senzazioni del calore, e del freddo, dissertazione," ibid. 1764. 18. "Il Trono di Nettuno illustrato," Cesene, 1766. 19. "Theoria Cochleæ Archimedis," Parma, 1767. 20. "Dissertazione sopra i Torrenti," ibid. 1768. 21. "Della Rapidita delle idee dissertazione," Modena, 1770. 22. "Della proporzione tra i talenti dell' Uomo, e i loro usi, dissertazione," Padua, 1773. 23. "De Telluris viriditate, dissertatio," Udina, 1777. 24. "Della Esistenza di Dio da' Teoremi Geometrici dimostrata, dissert." Udina, 1777. 25. "Dall' Esistenza d'una sola specie d'esseri ragionevoli e liberi si arguisce l'Esistenza di Dio, dissertazione," ibid. 1782. 26. "Del Sole bisoguevole d'alimento, e dell' Oceano abile a procacciarglielo, dissert. Fisico-matematica," Ferrara, 1783. 27. "Dell' Architettura Egiziana, dissert." Parma, 1786. He left also several manuscript works, and published some pieces in the literary journals, being a correspondent of the academy of sciences at Paris, and a member of the institute of Bologna.[1]

BELGRAVE (RICHARD), a writer of the fourteenth century, of the ancient family of the Belgraves in Leicestershire, was born at the town of Belgrave, about a mile from Leicester, and educated in the university of Cambridge, where he applied himself with great diligence and success to his studies, and afterwards took the degree of D. D. He entered himself into the order of Carmelite friars, and distinguished himself by his great skill in the Aristotelian

[1] Fabroni Vita Italorum.—Dict. Hist.—Mazzuchelli.

philosophy and school-divinity, but he was more remarkable for the strength and subtilty of his lectures, than the elegance of his style, the study of polite literature being generally neglected in that age. Pits gives him the character of a man of eminent integrity and piety. He flourished in 1320, under the reign of king Edward II. and wrote, among other works, "Theological Determinations, in one book;" the subject of which was, Utrum Essentia Divina possit videri? Whether the Divine Essence could be seen? and "Ordinary Questions, in one book." This single question, concerning the Divine Essence, is enough to shew the inutility of the inquiries and studies which engaged the attention of men in that age.[1]

BELIDOR (BERNARD FOREST DE), a member of the academies of sciences of Paris and Berlin, was born in Catalonia in 1697. Being left an orphan at the age of five years, he was educated by an engineer, a friend of his father's family, and very early discovered a genius for mathematics. In the course of time he was appointed royal professor of the schools of artillery of la Fere, and superintended the education of some scholars who proved worthy of him. His success in this situation procured him also the place of provincial commissary of artillery, but here his zeal cost him both places. Having discovered by some experiments that a smaller quantity of powder was sufficient to load a cannon than commonly employed: that, for example, eight pounds of powder would produce the same effect as twelve, which was the usual quantity, he thought to pay court to the cardinal de Fleury, then prime minister, by communicating to him in private a scheme by which government might make so important a saving. The cardinal, who was partial to all schemes of economy, listened with pleasure to this of Belidor, and spoke of it to the prince de Dombes, who was master of the ordnance. The prince was astonished that a mathematician, who served under him, and on whom he had conferred favours, should not have communicated this to him, and irritated by what he considered as a mark of disrespect, dismissed him from the posts he held, and obliged him to leave la Fere. De Valliere, lieutenant-general of artillery, took upon him on this occasion to justify the prince's conduct, in a printed memorial, and endeavoured at the same time to refute Beli-

[1] Biog. Britannica.

dor's opinion and experiments, with what success we are not told. Belidor, however, originally born without fortune, was now stripped of the little he had acquired by his talents, and might probably have remained in poverty, had not the prince of Conti, who knew his merit, taken him with him to Italy, and bestowed on him the cross of St. Lewis, an honour which procured him some notice at court. The marshal Bellisle engaged him in his service, and when war-minister, appointed him to the office of inspector of artillery, and gave him apartments in the arsenal at Paris, where he died in 1761. During his laborious and checquered life, he found leisure to write, 1. "Sommaire d'un cours d'architecture militaire, civil et hydraulique," 1720, 12mo. 2. "Nouveau cours de Mathematique, a l'usage de l'Artillerie et du Genie," 4to, Paris, 1725, a work previously examined by a committee of the academy of sciences, and approved and recommended by them. 3. "La Science des ingenieurs," 1729, 4to. 4. "Le Bombardier Françoise," 1731, 4to. 5. "Architecture Hydraulique," 1735—1737, 4 vols. 4to. 6. "Dictionnaire portatif de l'ingenieur," 1738, 8vo. 8. "Traité des Fortifications," 2 vols. 4to. 9. "La science des Ingenieurs dans la conduite des travaux des Fortifications," 1749, 4to. His biographer says that the most of these works are useful, but that Belidor was not a mathematician of the first order.[1]

BELING (Richard), was born in 1613, at Belingstown, in the barony of Balrothery in the county of Dublin, the son of sir Henry Beling, knight, and was educated in his younger years at a grammar-school in the city of Dublin, but afterwards put under the tuition of some priests of his own religion, which was Popish, who so well cultivated his good genius, that they taught him to write in a fluent and elegant Latin style. Thus grounded in the polite parts of literature, his father removed him to Lincoln's Inn, to study the municipal laws of his country, where he abode some years, and returned home a very accomplished gentleman, but it does not appear that he ever made the law a profession. His natural inclination inclining him to arms, he early engaged in the rebellion of 1641, and though but about twenty-eight years old, was then an officer of considerable rank. He afterwards became a leading member in the supreme council of the confederated Roman

[1] Dict. Hist. in which the dates of Belidor's works are erroneous, nor are we quite certain that we have been able to correct them accurately.

catholics at Kilkenny, to which he was principal secretary, and was sent ambassador to the pope and other Italian princes in 1645, to crave aid for the support of their cause. He brought back with him a fatal present in the person of the nuncio, John Baptist Rinuccini, archbishop and prince of Fermo; who was the occasion of reviving the distinctions between the old Irish of blood, and the old English of Irish birth, which split that party into factions, prevented all peace with the marquis of Ormond, and ruined the country he was sent to save. When Mr. Beling had fathomed the mischievous schemes of the nuncio and his party, nobody was more zealous than he in opposing their measures, and in promoting the peace then in agitation, and submitting to the king's authority, which he did with such cordiality, that he became very acceptable to the marquis of Ormond, who intrusted him with many negociations. When the parliament army had subdued the royal army, Mr. Beling retired to France, where he continued several years. His account of the transactions of Ireland during the period of the rebellion, is esteemed by judicious readers more worthy of credit than any written by the Romish party, yet he is not free from a partiality to the cause he at first embarked in. He returned home upon the restoration, and was repossessed of his estate by the favour and interest of the duke of Ormond. He died in Dublin in September 1677, and was buried in the church-yard of Malahidert, about five miles from that city. During his retirement in France, he wrote in Latin, in two books, "Vindiciarum Catholicorum Hiberniæ," under the name of Philopater Irenæus, the first of which gives a pretty accurate history of Irish affairs, from 1641 to 1649, and the second is a confutation of an epistle written by Paul King, a Franciscan friar and a nunciotist, in defence of the Irish rebellion. This book of Mr. Beling's being answered by John Ponce, a Franciscan friar also, and a most implacable enemy to the Protestants of Ireland, in a tract entitled "Belingi Vindiciæ eversæ," our author made a reply, which he published under the title of "Annotationes in Johannis Poncii librum, cui titulus, Vindiciæ Eversæ: accesserunt Belingi Vindiciæ," Parisiis, 1654, 8vo. He wrote also a vindication of himself against Nicholas French, titular bishop of Ferns, under the title of "Innocentiæ suæ impetitæ per Reverendissimum Fernensem vindiciæ," Paris, 1652, 12mo, dedicated to the clergy of Ireland; and is reported to have written a poem

called "The Eighth Day," which has escaped our searches. When a student, however, at Lincoln's Inn, he wrote and added a sixth book to sir Philip Sidney's Arcadia, which was printed with that romance, London, 1633, folio, with only the initials of his name.[1]

BELIUS. See BEL.

BELL (BEAUPRE), an English antiquary, was son of Beaupré Bell, esq. of Beaupré-hall in Upwell and Outwell in Clackclose hundred, Norfolk, where the Beaupré family had settled early in the fourteenth century, and enjoyed the estate by the name of Beaupré (or de Bello prato) till sir Robert Bell intermarried with them about the middle of the sixteenth. Sir Robert was speaker of the house of commons, 14 Eliz. and chief baron of the exchequer; and caught his death at the black assize at Oxford, 1577. Beaupré Bell, his fourth lineal descendant, married Margaret, daughter of sir Anthony Oldfield of Spalding, bart. who died 1720, and by whom he had issue his namesake the subject of this article, and two daughters, of whom the youngest married William Graves, esq. of Fulborn in Cambridgeshire, who thereby inherited the family estate near Spalding, with the site of the abbey. Mr. Bell, junior, was educated at Westminster school, admitted of Trinity-college, Cambridge, 1723, and soon commenced a genuine and able antiquary. He made considerable collections of church notes in his own and the neighbouring counties, all which he bequeathed to the college where he received his education. Mr. Blomfield acknowledges his obligations to him for collecting many evidences, seals, and drawings, of great use to him in his "History of Norfolk."

His father led a miserable life, hardly allowing his son necessaries, and dilapidated his house, while at the same time he had five hundred horses of his own breeding, many above thirty years old, unbroke. On his death his son succeeded to his estate, of about 1500*l.* a-year, which he did not long enjoy, dying of a consumption, on the road to Bath, August, 1745. He left the reversion, after the death of his sister, with his books and medals, to Trinity-college, under the direction of the late vice-master, Dr. Walker; but his sister marrying, the entail was cut off. He was buried in the family burying-place, in St. Mary's chapel in Outwell-church.

[1] Biog. Brit.

The registers of the Spalding society abound with proofs of Mr. Bell's taste and knowledge in ancient coins, both Greek and Roman, besides many other interesting discoveries. He published proposals, elegantly printed, for the following work, at 5*s.* the first subscription, "Tabulæ Augustæ, sive Imperatorum Romanorum, Augustorum, Cæsarum, Tyrannorum, et illustrium virorum à Cn. Pompeio Magno ad Heraclium Aug. series chronologica. Ex historicis, nummis, et marmoribus collegit Beaupreius Bell, A. M. Cantabrigiæ, typis academicis 1734," which was in great forwardness in 1733, and on which Mr. Johnson communicated his observations. Mr. Bell conceived that coins might be distinguished by the hydrostatical balance, and supposed the flower on the Rhodian coins to be the *lotus*, but Mr. Johnson the *balaustrum*, or pomegranate flower. He sent the late unhappy Dr. Dodd notes concerning the life and writings of Callimachus, with a drawing of his head, to be engraved by Vertue, and prefixed to his translation of that poet. He made a cast of the profile of Dr. Stukeley, prefixed to his "Itinerarium," and an elegant bust of Alexander Gordon, after the original given by him to sir Andrew Fountaine's niece. He communicated to the Spalding society an account of Outwell church, and the Haultoft family arms, in a border engrailed Sable a lozenge Ermine, quartering Fincham, in a chapel at the east end of the north aile. He collected a series of *nexus literarum*, or abbreviations. He had a portrait of sir Thomas Gresham, by Hilliard, when young, in a close green silk doublet, hat, and plaited ruff, 1540 or 1545, formerly belonging to sir Marmaduke Gresham, bart. then to Mr. Philip, filazer, by whose widow, a niece to sir Marmaduke, it came to sir Anthony Oldfield, and so to Maurice Johnson. He addressed verses on "Color est connata lucis proprietas," to sir Isaac Newton, who returned him a present of his "Philosophy," sumptuously bound by Brindley.

The late Mr. Cole, of the Fen-office, editor of the second edition of sir William Dugdale's "History of Embanking," 1772, tells us that this edition was printed from two copies of the old one, one corrected by sir William himself, the other by Beaupré Bell, esq. "a diligent and learned antiquary, who had also made some corrections in his own copy, now in Trinity college library." See his letters, dated Beaupré hall, May 11, and July 30, 1731, to T. Hearne,

about the pedlar in Swaffham church, a rebus on the name of Chapman, prefixed to Hemingford, p. 180, and preface, p. 113. See also, on the same subject, preface to Caius, p. xlvii. and lxxxiv. and the speech of Dr. Spencer, vice-chancellor of Cambridge, to the duke of Monmouth, when he was installed chancellor, 1674, ib. lxxxvi. In p. lii, Hearne styles him "Amicus eruditus, cui et aliis nominibus me devinctum esse gratus agnosco." He also furnished him with a transcript, in his own hand-writing, of bishop Godwin's catalogue of the bishops of Bath and Wells, from the original in Trinity college library; App. to Ann. de Dunstable, 835, 837. A charter relating to St. Edmund's Bury abbey. Bened. Abbas, p. 865. The epitaph of E. Beckingham, in Bottisham church, in Cambridgeshire, Pref. to Otterbourne's Chron. p. 82. App. to Trokelow, p. 378. Papers, &c. of his are mentioned in Bibl. Top. Brit. No. II. p. 57, 58, 62. Walsingham church notes, p. 59, entered in the Minutes; a paper on the Clepsydra, p. 60; and five of his letters to Mr. Blomfield are printed, pp. 290, 465—472; one to Dr. Z. Grey, p. 147; one to Mr. N. Salmon, p. 150; others to Mr. Gale, pp. 169, 191, 302—305; to Dr. Stukeley, p. 176, 178. See also pp. 176, 178, 181, 465, 469, 470, 471. In Archæologia, vol. VI. pp. 133, 139, 141, 143, are some letters between him and Mr. Gale, on a Roman horologium mentioned in an inscription found at Taloire, a poor small village in the district and on the lake of Annecey, &c. communicated to him by Mr. Cramer, professor of philosophy and mathematics.[1]

BELL (WILLIAM), archdeacon of St. Alban's, was born in the parish of St. Dunstan's in the West, London, Feb. 4, 1625, and educated at Merchant Taylor's school, whence he was elected scholar of St. John's college, Oxford, in 1643, and afterwards fellow. In 1648, before which he had taken his bachelor's degree, he was ejected by the republicans (who then took possession of the university), and afterwards travelled for some time in France. About 1655 he had a small benefice in Norfolk conferred upon him, but was not admitted by the triers, or persons appointed by the ruling party, to examine the qualifications of the clergy. At the restoration, however, he became chaplain in the Tower of London, and the year after was created B. D. In 1662 he was presented, by St. John's college, to

[1] Last edition of this Dict. from the History of the Gentlemen's Society at Spalding, and Nichols's Life of Bowyer.

the vicarage of St. Sepulchre's, London, and in 1665 was promoted to a prebendal stall in St. Paul's, by Dr. Henchman, bishop of London. In 1667 he was farther promoted to the archdeaconry of St. Alban's by the same patron, and appointed one of his Majesty's chaplains in ordinary. In 1668 he proceeded D. D. and for his learning and oratory was preferred to be one of the lecturers of the Temple. In his parish he was highly popular, and his death, which took place July 19, 1683, was deeply regretted by his flock. His only publications were a few occasional sermons enumerated by Anth. Wood.[1]

BELLA (STEFANO DE LA), an eminent engraver, was born at Florence in 1610. His father was a goldsmith, and instructed his son in the same business; but while, for the purposes of his trade, he was learning to draw, some of Callot's prints, which he had accidentally seen, gave a turn to his disposition, and he prevailed on his father to allow him to learn engraving. His first master, Canta Gallina, had also been the master of Callot, and our young pupil, after contenting himself for some time with an imitation of Callot, struck out a manner of his own, equally, if not more remarkable for freedom and spirit. In 1642 he went to Paris, where he formed an acquaintance with Israel Sylvestre, then newly returned from Rome, and was much employed by the uncle of that artist. Some time after, cardinal Richelieu engaged him to go to Arras, to make drawings of the siege, &c. of that town by the royal army, which he engraved at his return. From a considerable residence at Paris he returned to Florence, where the grand duke gave him a pension, and appointed him to instruct his son, the prince Cosmo, in the art of design; but his progress in his profession had been for some time much impeded by continual head-aches, which at last terminated his life in 1664. Without entering into the dispute so frequently agitated, respecting the comparative merits of De la Bella and Callot, it may be affirmed that De la Bella drew very correctly, and with great taste. His works manifest much genius and fertility of invention. The fire and animation which appears in them compensates for their slightness; and some degree of slightness seems pardonable in an artist who is said to have engraved no less than fourteen hundred plates.[2]

[1] Ath. Ox. vol. II. p. 735. [2] Strutt's Dict.—Dict. Hist.

BELLAMY (Thomas), an English miscellaneous writer, was born in 1745, at Kingston in Surrey, and educated for trade. After serving an apprenticeship to a hosier in Newgate-street, London, he established a considerable business for himself, which he carried on successfully, until he began to pay rather too much attention to literary pursuits, and after keeping shop for twenty years, was obliged finally to relinquish his trade. He became afterwards the projector of the "Monthly Mirror," a periodical publication principally devoted to the business of the stage, and which was carried on by him for some years with spirit and success. He published also "Sadaski, or the wandering penitent," 2 vols. 12mo, a novel in Dr. Hawkesworth's manner, and possessing considerable merit. For the stage he wrote, "The Friends, or the benevolent Planters," 1789, a musical interlude; and for young people, "Lessons from Life, or Home scenes." On the death of his mother he became possessed of some property, and was in the quiet pursuit of his literary schemes, when a short but severe illness carried him off, August 29, 1800.[1]

BELLARMIN (Robert), an Italian Jesuit, and one of the most celebrated controversial writers of his time, was born in Tuscany, 1542, and admitted amongst the Jesuits in 1560. In 1569 he was ordained priest, at Ghent, by Cornelius Jansenius, and the year following taught divinity at Louvain. After having lived seven years in the Low Countries, he returned to Italy, and in 1576 began to read lectures at Rome on points of controversy. This he did with so much applause, that Sixtus V. appointed him to accompany his legate into France, in 1590, as a person who might be of great service, in case of any dispute concerning religion. He returned to Rome about ten months after, where he had several offices conferred on him by his own society as well as by the pope, and in 1599 was created cardinal. Three years after, he had the archbishopric of Capua given him, which he resigned in 1605, when pope Paul V. desired to have him near himself. He was now employed in the affairs of the court of Rome, till 1621, when, finding himself declining in health, he left the Vatican, and retired to the house belonging to the Jesuits, where he died the 17th of Sept. 1621. It appeared on the day of his funeral that he was regarded as a saint, and

[1] Biog. Dramatica.

the Swiss guards belonging to the pope were obliged to be placed round his coffin, in order to keep off the crowd, which pressed to touch and kiss the body; but they could not prevent every thing he made use of from being carried away a venerable relic.

It is generally allowed that Bellarmin did great honour to his order, and that no man ever defended the church of Rome and the pope with more success. The Protestants have so far acknowledged his abilities, that during the space of forty or fifty years, there was scarce any considerable divine amongst them, who did not think it necessary to write against Bellarmin, and some of his antagonists accused him without much foundation, in their publications, a circumstance from which his party derived great advantage. Bellarmin, however, though a strenuous advocate for the Romish religion, did not agree with the doctrine of the Jesuits in some points, particularly that of predestination, nor did he approve of many expressions in the Romish litanies; and notwithstanding he allowed many passages in his writings to be altered by his superiors, yet in several particulars he followed the opinions of St. Augustin. He wrote most of his works in Latin, the principal of which is his body of controversy, consisting of four volumes in folio; the best edition that of Cologne, 1615. He there handles the questions in divinity with great method and precision, stating the objections to the doctrines of the Romish church with strength and perspicuity, and answering them in the most concise manner. Some of the Roman Catholics have been of opinion, that their religion has been hurt by his controversial writings, the arguments of the heretics not being confuted with that superiority and triumph, which, they imagined, the goodness of the cause merited. Father Theophilus Raynaud acknowledges some persons to have been of opinion, that Bellarmin's writings ought to be suppressed, because the Protestants might make an ill use of them, by taking what they found in them for their purpose, and the Catholics might be deluded by not understanding the answers to the objections. Hence it was that our countryman, sir Edward Sandys, not being able to meet with Bellarmin's works in any bookseller's shop in Italy, concluded that they were prohibited, lest they should spread the opinions which the author confutes. Besides his body of controversy, he wrote also several other books. He has left us a "Commentary on the

Psalms;" "A biography of Ecclesiastical Writers;" "A discourse on Indulgences, and the Worship of Images;" Two treatises in answer to a work of James I. of England; "A dissertation on the Power of the Pope in temporal matters," against William Barclay; and several treatises on devotion, the best of which is that on the duties of bishops, addressed to the bishops of France.

Notwithstanding the zeal which Bellarmin had shewed in maintaining the power of the pope over the temporalities of kings, yet his book "De Romano Pontifice" was condemned by Sixtus V. who thought he had done great prejudice to the dignity of the pope, by not insisting that the power which Jesus Christ gave to his vicegerent, was direct, but only indirect. What he wrote against William Barclay upon the same subject, was treated with great indignity in France, as being contrary to the ancient doctrine, and the rights of the Gallican church.

Bellarmin is said to have been a man of great chastity and temperance, and remarkable for his patience. His stature was low, and his mien very indifferent, but his talents and acuteness might be discovered from the traces of his countenance. He always expressed himself with great perspicuity, and the words he first made use of to explain his thoughts were generally so proper, or at least so satisfactory to himself, that there appeared no rasure in his writings. He has been attacked and defended by so many writers, that a catalogue has been drawn up of both parties, and a list of his defenders was composed by Beraldus, an Italian. His life has been written by James Fuligati, and many particulars relating to him may likewise be found in Alegambus, Possevinus, Sponde, &c.[1]

BELLAY (JOACHIM DU), a celebrated French poet, cousin to the Bellays to be noticed afterwards, was born about 1524 at Liré, a town about eight leagues from Angers. Being left an orphan at a very early age, he was committed to the guardianship of his elder brother, who neglected to cultivate the talents he evidently possessed, and although he soon discovered an equal turn for literature and for arms, he was kept in a sort of captivity, which prevented him from exerting himself with effect; and the death of his brother, while it freed him from this restraint, threw him into other embarrassments. No sooner was he

[1] Gen. Dict.—Dupin.—Moreri.—Saxii Onomasticon.

out of the care of a guardian himself, than he was charged with the tuition of one of his nephews, and the misfortunes of his family, which had brought it to the brink of ruin, and certain law-suits in which he was forced to engage, occasioned solicitudes and vexations but little suited to the studies he wished to pursue, while a sickness no less dangerous than painful confined him two years to his bed. Nevertheless he courted the muses; he studied the works of the poets, Latin, Greek, and French; and the fire of their genius enkindled his own. He produced several pieces that procured him access to the court, where Francis I. Henry II. and Margaret of Navarre, admired the sweetness, the ease, and the fertility of his vein. He was unanimously called the Ovid of France. The cardinal John du Bellay, his near relation, being retired to Rome, in 1547, after the death of Francis I. our poet followed him thither within two years afterwards, where he enjoyed both the charms of society and those of study. The cardinal was a man of letters, and the hours they passed together were real parties of pleasure. His stay in Italy lasted but three years, as his illustrious kinsman wanted him in France, where he gave him the management of his affairs; but his zeal, his fidelity, and attachment to his interests, were but poorly repaid; some secret enemies having misrepresented him to his patron. His most innocent actions were turned to his reproach; sinister meanings were given to his verses; and at length he was accused of irreligion; and these mortifications brought on him again his old complaints. Eustache du Bellay, bishop of Paris, moved at his misfortunes, and sensible of his merit, procured him, in 1555, a canonry of his church, which, however, he enjoyed not long; a stroke of apoplexy carried him off in the night of the 1st of Jan. 1560, at the age of thirty-seven. Several epitaphs were made on him, in which he is styled "Pater elegantiarum, Pater omnium lepôrum." His French poems, printed at Paris in 1561, 4to, and 1597, 12mo, established his reputation, and are certainly very ingenious; but the author was as certainly neglectful of decorum and the proprieties of his station, and imitated the ancients, not so much in what deserves imitation, as in the liberties they sometimes take. His Latin poems published at Paris, 1569, in two parts, 4to, though far inferior to his French verses, are not destitute of merit.[1]

[1] Dict. Hist.—Moreri.

BELLAY (JOHN DU), cardinal, was born in 1492, and made early proficiency in learning. Francis I. who highly esteemed him, bestowed many preferments on him. He owed this favour to an accidental circumstance: The night before the pope made his public entrance into Marseilles, to meet the French king, it was discovered that the president of the parliament, who had been appointed to receive him with a Latin oration, had unluckily chosen a subject which would certainly give the pontiff offence; and yet there was no time for a new composition. In this extremity, when the whole business of the ceremonial was deranged, Bellay offered his services to speak extempore, and did it with such uncommon propriety and elegance, that he was marked, from that time, as a man of the first genius in France. He was first bishop of Bayonne, and afterwards of Paris in 1532. The year following, Henry VIII. of England having raised just apprehensions of a schism on account of a quarrel with his queen, du Bellay, who had been sent to him in 1527, in quality of ambassador, and who is said to have managed his boisterous temper with great address, was dispatched to him a second time. He obtained of that prince that he would not yet break with Rome, provided time was granted him to make his defence by proxy. Du Bellay set out immediately, to ask a respite of pope Clement VII. which he obtained, and sent a courier to the king of England for his procuration, but the courier not returning, Clement VII. fulminated the bull of excommunication against Henry VIII. and laid an interdict on his dominions. It was this bull that furnished Henry with an opportunity, fortunately for England, of withdrawing that nation from the church of Rome, and a great source of revenue from the coffers of the pope. Du Bellay continued to be entrusted with the affairs of France under the pontificate of Paul III. who made him cardinal in 1535. The year afterwards, Charles V. having entered Provence with a numerous army, Francis I. in order to oppose so formidable an enemy, quitted Paris, whither du Bellay was just returned, and the king appointed him his lieutenant-general, that he might have a watchful eye over Picardy and Champagne. The cardinal, no less intelligent in matters of war than in the intrigues of the cabinet, undertook to defend Paris, which was then in confusion, and fortified it accordingly with a rampart and boulevards, which are still to be seen. He provided with equal prompti-

tude for the security of the other towns, which important services procured him new benefices, and the friendship and confidence of Francis I. After the death of that prince, the cardinal de Lorraine became the channel of favour at the court of Henry II., but du Bellay, too little of a philosopher, and too much affected by the loss of his influence, could no longer endure to remain at Paris. He chose rather to retire to Rome, where the quality of bishop of Ostia procured him, under Paul IV. the title of dean of the sacred college, and where his riches enabled him to build a sumptuous palace; but by some means he took care to keep the bishopric of Paris in his family, obtaining that see for Eustache du Bellay, his cousin, who was already provided with several benefices, and president of the parliament. The cardinal lived nine years after his demission; and, whether from patriotism or from the habit of business, he continued to make himself necessary to the king. He died at Rome, Feb. 16, 1560, at the age of 68, with the reputation of a dexterous courtier, an able negociator, and a great wit. Literature owed much to him. He concurred with his friend Budæus in engaging Francis I. to institute the college royal. Rabelais had been his physician. Of his writing are Several harangues, An apology for Francis I. Elegies, epigrams, and odes, collected in 8vo, and printed by Robert Stephens in 1546.[1]

BELLAY (Martin du), brother of the foregoing, was, like him and his other brother William, a great general, an able negociator, and a patron of letters, and was also employed by Francis I. His historical memoirs, from 1513 to 1543, are still remaining; and are to be found with those of his brother William. Whatever pleasure the curious find in perusing these memoirs, the generality of readers complain of the length of his descriptions of the battles and sieges in which he was present; but he cannot be denied the praise of a wise and able man. He died at Perche in 1559. He was prince of Yvetot, by his marriage with Elizabeth Chénu, proprietor of that principality.[2]

BELLAY (William du), another brother of the preceding, lord of Langey, a French general, who signalized himself in the service of Francis I. was also an able negociator, so that the emperor Charles V. used to say, "that

[1] Gen. Dict.—Moreri.—Gilpin's Life of Cranmer, p. 32.
[2] Gen. Dict.—Moreri.

Langey's pen had fought more against him than all the lances of France." He was sent to Piedmont in quality of viceroy, where he took several towns from the Imperialists. His address in penetrating into an enemy's designs was one of those talents in the exercise of which he spared no expence, and thereby had intelligence of the most secret councils of the emperor and his generals. He was extremely active in influencing some of the universities of France, to give their judgment agreeably to the desires of Henry VIII. king of England, when this prince wanted to divorce his queen, in order to marry Anne Boleyn. It was then the interest of France to favour the king of England in this particular, it being an affront to the emperor, and a gratification to Henry, which might serve for the basis of an alliance between him and Francis I. He was sent several times into Germany to the princes of the protestant league, and was made a knight of the order of St. Michael.

He was also a man of learning, and gave proofs of his abilities and genius as a writer. The most remarkable of his works was the "History of his own times," in Latin: of this, however, nothing remains except a few fragments, and three or four books, which Martin du Bellay, William's brother, has inserted in his memoirs.

When Langey was in Piedmont in 1542, he had some remarkable intelligence, which he was desirous himself to communicate to the king; and, being extremely infirm, he ordered a litter for his conveyance; but, after having passed the mountain of Tarara, betwixt Lyons and Roan, he found himself so much indisposed at St. Saphorin, that he was obliged to stop: and there he died Jan. 9, 1543. He was buried in the church of Mans, and a noble monument was erected to his memory. His friends gave him the following epitaph:

Cy git Langey, qui de plume et d'epée
A surmonté Ciceron et Pompée.

His cousin Joachim Bellay made also the two following lines in his praise:

Hic situs est Langeius, nil ultra quære, viator;
nil melius dici, nil potuit brevius.

Here lies Langey; ask nothing further, traveller; nothing better can be said, and nothing shorter.[1]

[1] Gen. Dict.—Morori.

BELLEAU (Remi), a French poet, born in 1528, at Nogent le Rotrou, lived in the family of Renatus of Lorraine, marquis of Elbeuf, general of the French gallies, and attended him in his expedition to Italy in 1557. This prince highly esteemed Belleau for his courage; and having also a high opinion of his genius and abilities, entrusted him with the education of his son Charles of Lorraine. Belleau was one of the seven poets of his time, who were denominated the French Pleiades. He wrote several pieces, and translated the odes of Anacreon into the French language; but in this he is thought not to have preserved all the natural beauties of the original. His pastoral pieces are in greatest esteem, and were so successful, that Ronsard styled him the painter of nature. He wrote also an excellent poem on the nature and difference of precious stones, which by some has been reputed his best performance; and hence it was said of him, that he had erected for himself a monument of precious stones. Belleau died at Paris, March 6, 1577. His poems were collected and published at Rouen, 1604, 2 vols. 12mo, with the exception, we believe, of a macaronic poem he wrote and published (without date) entitled "Dictamen metrificum de bello Huguenotico."[1]

BELLEFOREST (Francis de), a French historical compiler, was born in 1530, at Sarzan, near Samatan, a little village of Comminges in Guienne. He was only seven years of age when he lost his father; but his mother, although left in poor circumstances, contributed all in her power to his education, and he had the good fortune to be supported some years by the queen of Navarre, sister to Francis I. Some time after he went to study at Bourdeaux, and thence removed to Toulouse, where, instead of applying to the study of the law as he intended, he amused himself with poetry. He went next to Paris, where he got acquainted with several men of learning, and was honoured with the friendship of many persons of quality. Here he became an author by profession, and published above fifty compilations, mostly historical, among which are, his History of the nine Charles's of France; Annotations on the books of St. Augustin; his Universal History of the World; the Chronicles of Nicholas Gillet, augmented; A Universal Cosmography; and the Annals, or

[1] Moreri.—Dict. Hist.—Gen. Dict.

General History of France, all written with little judgment or accuracy, but deemed useful at a time when these qualities were not in much request. He died at Paris in 1583.[1]

BELLEGARDE (Jean Baptiste Morvan de), born in 1648 at Pihyriac in the diocese of Nantes, became a Jesuit, and continued of that society for sixteen or seventeen years. It is pretended that his attachment to Cartesianism, at a time when it was no longer in fashion, obliged him to quit it, and he applied vigorously to his pen for a subsistence, sharing what he got very liberally with the poor. He died in the community of the priests of St. Francis de Sales, the 26th of April 1734, at the age of 86. He wrote French translations of several works of the fathers, of St. John Chrysostome, of St. Basil, of St. Gregory Nazianzen, of St. Ambrose, &c. of the works of Thomas à Kempis; of the Apparatus Biblicus, in 8vo, which for the most part are very unfaithful; nor are his versions of the classics, of Ovid's epistles, and others, in greater estimation. There is also by him a version of Las Casas, on the destruction of the Indies, 1697, and several moral productions: 1. Reflections on what may please and displease in the world. 2. Reflections on ridicule. 3. Models of conversation, and other moral writings, forming together 14 small volumes, all which bear strong marks of the precipitation in which the author composed them. The abbé de Bellegarde had an easy and sometimes an elegant style; but his reflections are little more than trivial moralities, without depth or ingenuity. A very indifferent translation of his "Models of conversation" was published at London in 1765, 8vo, enough to shew the absurdity of many of his sentiments, and the improbabilities of his historical facts.[2]

BELLENDEN, or BALLENDEN (Sir or Dr. John), an elegant Scottish writer of the sixteenth century, was descended from an ancient and very honourable family in that kingdom, where his father, Mr. Thomas Bellenden of Auchinoul, was director to the chancery in 1540, and clerk of accounts in 1541. It does not appear when our author was born, or where educated; but from his writings (frequently intermixed with words of Gallic derivation) it was probably in France. In his youth he served in the court,

[1] Moreri.—Dict. Hist.—Gen Dict.—Saxii Onomasticon.
[2] Moreri.—Dict. Hist.

and was in great favour with king James V. as himself informs us, which he might very probably owe to his fine vein in poetry, that prince being a great admirer, and a proficient in poetical studies. Having this interest with his prince, he attained extraordinary preferment in the church, being made canon of Ross, and archdeacon of Murray, to which last dignity perhaps he opened his passage, by taking the degree of doctor of divinity at the Sorbonne. He likewise obtained his father's employment of clerk of accounts, which was very considerable, in the minority of the king before mentioned; but he was afterwards turned out by the struggle of factions, in the same reign. We have no direct authority to prove that he had any share in the education of king James V. but from some passages in his poems, and from his addressing many of them to that king, he appears to have been in some measure particularly attached to his person; and from one of them, we may infer that he had an interest beyond that of bare duty, in forming a right disposition, and giving wholesome instructions to that prince. But the work which has transmitted his name to posterity, is his translation of Hector Boëthius, or, as his countrymen call him, Hector Boeis's History, from the Latin into the Scottish tongue, which he performed at the command of his royal master admirably, but with a good deal of freedom, departing often from his author, although generally for the sake of truth, and sometimes also adding circumstances, which perhaps might not be known to Hector Boece. This version, as he called it, was very well received both in Scotland and England. It does not appear either from his own writings or otherwise, how he came to lose his office of clerk of accounts; but he certainly recovered it in the succeeding reign, was likewise made one of the lords of session; and had credit then at court, perhaps from his zeal in respect to his religion, for he was a very warm and inflexible Romanist, and laboured assiduously, in conjunction with Dr. Laing, to impede the progress of the reformation. It may with great probability be conjectured, that the disputes into which he plunged himself on this subject, made him so uneasy, that he chose to quit his native country, that he might reside in a place, where that disposition, instead of being an hindrance, would infallibly recommend him. This (as it is supposed) carried him to Rome, where, as Dempster tells us, he died in 1550. He was unquestionably a man of

great parts, and one of the finest poets his country had to boast, and notwithstanding the obsolete language of his works, they are not slightly imbued with that enthusiasm which is the very soul of poesy. His great work appeared in folio at Edinburgh, in 1536, entitled "The History and Chronicles of Scotland, compilit and newly correctit and amendit be the reverend and noble clerk Mr. Hector Boeis, chanon of Aberdene, translated lately be Mr. John Bellenden, archdene of Murray, and chanon of Rosse, at command of James the Fyfte, king of Scottis, imprintet in Edinburgh be Thomas Davidson, dwelling fornens the Fryere-Wynde." This translation, as has been observed, was very far from being close, our author taking to himself the liberty of augmenting and amending the history he published as he thought proper. He, likewise, distinguished it into chapters as well as books, which was the only distinction employed by Boëthius; which plainly proves, that it was this translation, and not the original, that Richard Grafton made use of in penning his chronicle, which Buchanan could scarcely avoid knowing, though he never misses any opportunity of accusing Grafton, as if he had corrupted and falsified this author, in order to serve his own purposes and abuse the people of Scotland; which, however, is a groundless charge. Our author's work was afterwards taken into the largest of our British histories, of which the bishop of Carlisle has given us the following account: "R. Holinshed published it in English, but was not the translator of it himself: his friend began the work and had gone a good way in it, but did not, it seems, live to finish it. In this there are several large interpolations and additions out of Major, Lesley, and Buchanan, by Fr. Thinne, who is also the chief author of the whole story after the death of king James the First, and the only penman of it from 1571 to 1586. Towards the latter end, this learned antiquary occasionally intermixes catalogues of the chancellors, archbishops, and writers of that kingdom."[1]

BELLENDEN (William), more generally known by his Latin name of Gulielmus Belendenus, a native of Scotland, was born in the sixteenth century. We find him mentioned by Dempster as humanity professor at Paris, in

[1] Biog. Brit.—Irvine's Lives of the Scottish Poets, where there is a more accurate inquiry into Bellenden's family, and some extracts from his poems.—Warton's Hist. of Poetry, vol. II. p. 321.

1602. He is reported by the Scots to have possessed an eminent degree of favour with James VI. to whom he was master of requests, and "Magister Supplicum Libellorum," or reader of private petitions, which, it is conceived, must have been only a nominal office, as his more constant residence was in France. By the munificence of that monarch, Bellenden was enabled to enjoy at Paris all the conveniences of retirement. While he continued thus free from other cares, he suffered not his abilities to languish; but employed his time in the cultivation of useful literature. His first work, entitled "Ciceronis princeps," was printed at Paris in 1608, a work in which he extracted from Cicero's writings, detached passages, and comprised them into one regular body, containing the rules of monarchical government, and the duties of the prince. To this first edition was prefixed "Tractatus de processu et scriptoribus rei politicæ." "Ciceronis Consul" was the next publication of Bellenden. It appeared also at Paris in 1612, and both were inscribed to Henry prince of Wales. In 1616 was published a second edition, to which was added "Liber de statu prisci orbis," with a dedication to prince Charles, the surviving brother of Henry. While Bellenden was occupied in the composition of these three treatises, he was so much attracted by the admiration of Cicero, that he projected a larger work, "De Tribus Luminibus Romanorum," and what he had already written concerning Cicero he disposed in a new order. Death, however, interrupted his pursuit, before he could collect and arrange the materials which related to Seneca and Pliny, but of the time of his death we have no account. The treatises of Bellenden which remain, have been esteemed as highly valuable, and worthy the attention of the learned. They were extremely scarce, but had been much admired by all who could gain access to them. At length they were rescued from their obscure confinement in the cabinets of the curious, by a new edition which appeared at London in 1787, in a form of typography and an accuracy of printing which so excellent an author may justly be said to merit. It was accompanied with an eloquent Latin preface in honour of three modern statesmen. Dr. Samuel Parr, the author of the preface, and to whom literature is indebted for the restoration of such a treasure, has charged Middleton with having meanly withheld his acknowledgments, after having embellished the life of Cicero

by extracting many useful and valuable materials from the works of Bellenden. This, if we mistake not, had been before pointed out by Dr. Warton in the second volume of his "Essay on Pope."[1]

BELLENGER (FRANCIS), doctor of the Sorbonne, was born in the diocese of Lisieux, and died at Paris the 12th of April 1749, aged sixty-one. He was master of the Greek and Latin, and of several of the living languages. He published, 1. A French translation of Dionysius Halicarnensis, 1723, 2 vols. 4to. 2. A translation of the continuation of Plutarch's Lives by Rowe, and of Derham's Astro-theology. 3. An edition of the "Vulgate Psalms," with an excellent preface and notes, 1728, 4to, concealing his name under the letters V. E. S. P. D. F. B. P. I. V. 4. A critical essay on the works of Rollin, on the translators of Herodotus, and the dictionary of la Martiniére, in 8vo. with a continuation. This work, though heavily written, is esteemed. The result of the first part is, that Rollin had but a slight knowledge of Greek, and that he often appropriated the sentiments and observations of French authors, without citing them. Rollin answered him in the preface to the fourth vol. of his Roman History. The two other parts are neither less just nor less learned. He left in MS. a French version of Herodotus, with notes replete with erudition. His translations are faithful; but he had neither the ease nor the elegance of style of Rollin, although he surpassed him in the knowledge of Greek.[2]

BELLET (CHARLES), member of the academy of Montauban, and who held a benefice in the cathedral there, was born at Querci, and died at Paris in 1771. Several prizes gained at Marseilles, at Bourdeaux, at Pau, at Rouen, his literary and ecclesiastical learning, and the purity of his manners, caused him to be respected at Montauban. By him are, 1. "L'Adoration Chrétienne, dans la dévotion du rosaire," 1754, 12mo. 2. Several pieces of eloquence. 3. "Les droits de la religion sur le cœur de l'homme," 1764, 2 vols. 12mo.[3]

BELLIN (NICHOLAS), geographical engineer of the marine, and member of the royal society of London, was born at Paris in 1703, and died the 21st of March 1772. He had a singular knowledge in his art, which he employed

[1] Parr's Introduction.—Remarks on the new edition of Bellendenus, 1787, 8vo.
[2] Dict. Hist. [3] Ibid.

with great industry. He published, under the title of "Hydrographie Françoise," a series of marine charts, to the number of fourscore. 2. "Essais géographiques sur les isles Britanniques," 1763, in 4to. 3. "Essais sur le Guyane," 1757, 4to. 4. "Le petit Atlas Maritime," 4 vols. 4to. 5. "Le Neptune Français," 1753, fol. and some other works very imperfectly catalogued in our authority.[1]

BELLINI (GENTILE), an eminent artist, was the son of Giacopo Bellini, also an artist, and born at Venice, 1421. He was instructed by his father in the art of painting in distemper as well as in oil. He was accounted the most knowing of any artist in his time, and was employed by the doge to paint the hall of the great council; and for others of the nobility he executed several noble works. His reputation was at that time so extensive, that it reached the Ottoman court*; and the emperor Mahomet II. having seen some of his performances, invited him to Constantinople, received him with great respect, sat to him for his portrait, and engaged him there for some time, giving him many rich presents, and many marks of his regard. But the emperor having ordered the head of a slave to be cut off before the face of Gentile, to convince him of an incorrectness in a picture of the decollation of St. John, he was so affected, and so terrified at the sight, that he never enjoyed peace of mind till he obtained leave to return to his own country. Mahomet, to do him honour, put a gold chain about his neck, and wrote to the senate of Venice in his favour, which at his return procured him a pension for life, and the honourable distinction of the order of St. Mark. Vasari mentions a Sea-fight, painted by this master, which had extraordinary merit, in the variety of the figures, the truth of the expressions, the great propriety of the attitudes, the perspective distances of the vessels, and the grandeur of the composition. He died 1501.[2]

* De Piles and other writers represent the transaction of Gentile at Constantinople, agreeable to what is related above; but Vasari says that Mahomet II. had seen some of the works of Giovanni Bellini, which he admired exceedingly, and desired that the painter of those pictures might be sent to him from Venice; but that the senate prevailed on Gentile to go instead of Giovanni, as he was then engaged in a large work, and the doge was unwilling to deprive his country of so famous an artist; Giovanni being esteemed the best painter, not only of his own family, who were all painters, but the ablest artist of his time. The circumstance of beheading the slave is not mentioned by Vasari.

[1] Dict. Hist.

[2] Pilkington.—Vasari.

BELLINI (GIOVANNI, or JOHN), brother to the preceding, was born at Venice in 1422, but surpassed both his father and brother in every branch of the art; and is accounted the founder of the Venetian school, by introducing the practice of painting in oil, and teaching his disciples to paint after nature. His manner of designing was but indifferent, and frequently in a bad taste; and before he knew how to manage oil-colours, his painting appeared dry; but afterwards he acquired more softness in his penciling, shewed a much greater propriety of colours, and had somewhat of harmony, though still he retained too much of what appeared dry and hard; but the airs of his heads were in a better taste than those of either Giacopo or Gentile. The school of Giovanni Bellini produced two memorable disciples, Titian and Giorgione, who brought the art of colouring to its highest perfection; and by observing the works of those famous artists, Bellini improved his own manner very considerably, so that in his latter pictures the colouring is much better, and the airs of his heads are noble, although his design is a little gothic, and his attitudes not well chosen. He died in 1512.[1]

BELLINI (LAURENCE), an eminent Italian physician, was born at Florence, 1643. After having finished his studies in polite literature, he went to Pisa, where he was assisted by the generosity of the grand duke Ferdinand II. and studied under two of the most learned men of that age, Oliva and Borelli. Oliva instructed him in natural philosophy, and Borelli taught him mathematics. At twenty years of age, he was chosen professor of philosophy at Pisa, but did not continue long in this office; for he had acquired such a reputation for his skill in anatomy, that the grand duke procured him a professorship in that science. This prince was often present at his lectures, and was highly satisfied with his abilities and performances. Bellini, after having held his professorship almost thirty years, accepted of an invitation to Florence, when he was about fifty years of age, and was advanced to be first physician to the grand duke Cosmo III. but his practice is said to have been unsuccessful. He died January 8, 1703, being sixty years of age. His works were read and explained publicly during his life, by our countryman Dr. Pitcairn,

[1] Pilkington.—Vasari.

professor of physic in Leyden. The principal of his works are, 1. "Exercitatio Anatomica de structura et usu renum." Amst. 1665, in 12mo. 2. "Gustus Organum novissimè deprehensum; præmissis ad faciliorem intelligentiam quibusdam de saporibus," Bologna, 1665, 12mo. 3. "Gratiarum actio, ad Ser. Hetruriæ ducem. Quædam Anatomica in epistola ad Ser. Ferdinandum II. et propositio mechanica," Pisa, 1670, 12mo. 4. "De urinis et pulsibus, de missione sanguinis, de febribus, de morbis capitis et pectoris," Bologna, 1683, 4to, Francfort and Leipsic, 1685, 4to. 5. "Opuscula aliquot de urinis, de motu cordis, de motu bilis, de missione sanguinis," L. Bat. 1696, 4to. This is dedicated to Dr. Pitcairn. Haller criticises Bellini with some severity, but the fullest account and defence of him is that by Fabroni.[1]

BELLOCQ (PETER), valet-de-chambre to Louis XIV, and trainbearer to the queen Maria Teresa, and afterwards to the duchess of Burgundy, dauphiness of France, was a French poet and wit of considerable fame. He was born at Paris in 1645. The most esteemed of his poems are "Les Petits-maitres," and "Les Nouvellistes," two satires, and his poem on the "Hotel des invalides." Several other of his pieces are to be found in the collections, particularly in that published at the Hague in 1715, 2 vols. He lived in friendship with Moliere and Racine, but incurred the displeasure of Boileau by writing against his Satire on Women, which Boileau revenged by giving him a place, not of the most honourable kind, in his tenth epistle; but Bellocq having apologised, Boileau erased his name, and put in that of Perrin. Bellocq died Oct. 4, 1704. He was highly respected by his royal master, and his wit and agreeable manners introduced him as a welcome guest in every polite company.[2]

BELLOI, or BELLOY (PETER), advocate general of the parliament of Toulouse, of the sixteenth century, was born at Montauban, and descended from a gentleman's family originally of Brittany. At the age of twenty-one he was appointed regent in the university of Toulouse, and after having pleaded four or five years at the bar, he was made a counsellor, or member of the presidial court of Toulouse. Notwithstanding his being a Roman catholic,

[1] Fabroni Vitæ Italorum, vol. IV.—Haller and Manget.—Gen. Dict.—Moreri. [2] Moreri.

his regard for his king and country brought him into danger. His declaring against the league made the heads of that party his enemies, and king Henry III. to gratify the Guises, ordered him to be imprisoned. This happened in 1587. They charged him with being a heretic, and an incendiary, and the year before they had prevailed with the bishop to prefer an information against him, as the author of a book which Thuanus says was written by one Breton, who was hanged for it. Belloy's work against the league, entitled "Apologie Catholique contre les libelles, &c. publiées par les Liguez," was published in 1585, and afterwards translated into Latin. Belloy at length escaped from prison, and reached St. Dennis, where the governor for the king gave him a friendly reception, and presented him to his majesty, who being now convinced of his loyalty and merit, made him advocate-general of the parliament of Toulouse. The time of his death is not recorded, but he was living in 1605, and probably much later. His other works are, 1. "Declaration du droit de légitime Succession sur le royaume de Portugal apartenant à la reine mere du roi très Christien," à Anvers et à Paris, 1582, 8vo. 2. "Panégyric ou Remonstrance pour les Sénéchal, Juges mage et criminel... de Tolose, contre les Notaires et Sécrétaires du Roi de la dite Ville," Paris, 1582, 4to. 3. "Requeste verbale pour susdits Seigneurs et Officiers de Tolose, contenant une Apologie et Défence à l'Advertissement, publié au nom des Docteurs Régents de l'Université de Tolose," Paris, 1583, 8vo. 4. "Brieve Explication de l'an courant 1583, selon de Calendier Gregorien," Paris, 1583, 8vo. 5. "Supputation des temps depuis la Création du Monde jusqu'en 1582, séparée en deux colomnes diverses," Paris, 1584. 6. "Petri Beloii Variorum Juris Civilis Libri IV, et Disputatio de Successione ab intestato," &c. Paris, 1583. 7. "La Conference des Edits de Pacification et Explication des Edits," Paris, 1600, 8vo. 8. "Exposition de la Prophétie de l'Ange Gabriel touchant les septante semaines descrites par le Prophéte Daniel au Chap. ix. de ses Prophéties," Tolose, 1605, 8vo. 9. "De l'Origine et Institution de divers Ordres de Chevalerie, tant Ecclésiastiques que Profanes, dédié a Monsigneur le Dauphin de Viennois, Duc de Bretagne," Montauban, 1604, 8vo. 10. Arrest de la Cour de Parlement de Tolosé prononcé en l'Appellation comme d'Abus relevée par frere Jean Journé, religieux de l'ordre de St.

Dominique, et provincial du dit ordre en la Province de Tolose, sur la procédure contre lui ordonnée par les sieurs Evesques de Condon et d'Aure, contenant le Plaidoye sur ce fait, par Mr. Pierre de Beloy, conseiller et avocat général du roi au dit Parlement, Tolose, 1612, 8vo.[1]

BELLOI (Peter Lawrence Buyrette du), of the French academy, was born at St. Flour, in Auvergne, in 1727, and educated at Paris under one of his uncles, a distinguished advocate of parliament. After having finished his studies with applause at the College-Mazarin, he took to the bar; or rather, in entering on this profession, he followed his uncle's inclinations in opposition to his own. Captivated by an ardent passion for literature, and despairing of ever being able to move his benefactor, a man severe and absolute in all his determinations, he expatriated himself, and went to Russia, to exercise the profession of a comedian, that he might be dispensed from exercising that of a lawyer at Paris. Being returned to that capital in 1758, he brought upon the stage his tragedy of "Titus," imitated from the Clemenza di Tito of Metastasio. This copy of a piece barely tolerable, is only a very faint sketch of the nervous manner of Corneille, whose style the author strove to resemble. Du Belloi afterwards wrote "Zelmire," wherein he accumulated the most forced situations and the most affecting strokes of the dramatic art. It was attended with success in representation, but will not bear examination in the closet. The "Siege of Calais," a tragedy which he brought out in 1765, was a shining epocha of his life. This piece, which presents one of the most striking events in the history of France, procured the author the recompense it deserved. The king sent him a gold medal, weighing twenty-five louis d'ors, and a considerable gratification besides. The magistrates of Calais presented him with the freedom of their city in a gold box; and his portrait was placed in the hôtel-de-ville, among those of their benefactors. These testimonies of gratitude were thought due to a poet who set his brethren the example of choosing their subjects from the national history; and he would have been the more deserving of them if he had taken better care of his versification, which is frequently incorrect and harsh. In style, likewise, he was very deficient; but this was

[1] Gen. Dict.—Moreri.

overlooked in the generous and noble sentiments, and the pathetic situations which constituted the attractions of the Siége de Calais. Voltaire wrote the most flattering letters to the author, but for some reason retracted his encomiums after his death; and it was generally the fate of this tragedy to be too much extolled at first, and too much degraded afterwards. "Gaston and Bayard," in the plan of which are several faults against probability, did not excite so lively emotions as the mayor of Calais; yet still the public admired the honest and steady character, and the sublime virtues, of the "Chévalier sans peur et sans reproche." His two pieces, "Peter the cruel," and "Gabrielle de Vergi," the former of which was immediately condemned, and the latter applauded without reason, are much inferior to Bayard. The author understood the proper situations for producing a grand effect; but he wanted the art to prepare them, and to bring them on in a natural manner. He substituted extraordinary theatrical efforts for the simple and true pathetic, and the little tricks of oratory for the eloquence of the heart; and by this means he contributed not a little to degrade and debase the French drama. The fall of "Peter the cruel" was a fatal stroke to his extreme sensibility, and it is said hastened the term of his life. He was attacked by a lingering distemper, which lasted for several months, and exhausted his very moderate share of bodily strength. A beneficent monarch (Louis XVI.) before whom the Siége de Calais was performed the first time, being informed of the lamentable condition of the author, sent him a present of fifty louis d'ors, and the players, from motives of a laudable generosity, gave a representation of the same tragedy for the benefit of the dying poet. He expired shortly after, on the 5th of March 1775, justly regretted by his friends, who loved him for goodness of disposition and warmth of friendship. M. Gaillard, of the academie Françoise, published his works in 1779, in 6 vols. 8vo. In this edition are contained his theatrical pieces, three of which are followed by historical memoirs of a very superior kind, with interesting observations by the editor; divers fugitive pieces in poetry, for the most part produced in Russia, but very unworthy of his pen, and the life of the author by M. Gaillard.[1]

[1] Dict. Hist.

BELLORI (John Peter), a celebrated Italian antiquary, was born at Rome about the year 1616, and was intended by his father for a place in some chancery, and with that view he was sent to his maternal uncle Francis Angeloni, secretary to the cardinal Aldobrandini; but here he imbibed a very different taste from that of official routine. Angeloni had early contracted a love for the study of antiquities, and purchased the best books he could find on the subject, and his pupil insensibly fell into the same track of curiosity, and even surpassed his master. Christina, queen of Sweden, having heard of his character, made him her librarian, and keeper of her museum. Bellori died in 1696, aged near eighty, the greater part of which long life he passed in the composition of his various works. He had also acccumulated a valuable collection of books, antiquities, &c. which afterwards made part of the royal collection at Berlin. One of his first works was written in defence of his master Angeloni, who, having, in 1641, published his "Historia Augusta, &c." (see ANGELONI) it was attacked in France by Tristan, the sieur de St. Amant, in his "Commentaires Historiques." Bellori published a new edition of Angeloni's work in 1685, much improved. His own works are, 1. "Notæ in numismata, tum Ephesia, tum aliarum urbium, Apibus insignita, cum eorum iconibus æneis," Rome, 1658, 4to. 2. "Fragmenta vestigii veteris Romæ, ex lapidibus Farnesianis," ibid, 1673, fol. 3. "La Colonna Trajana," &c. ibid. oblong fol. 4. "Le pitture antiche del sepolcro de' Nasoni nella via Flaminia, &c." ibid, 1680, fol. 5. "J. P. Bellorii nummus Antonini Pii de anni novi auspiciis explicatus," ibid, 1676, 8vo. 6. "Gli antichi sepolcri, ovvero Mausolei Romani et Etruschi, &c." Rome, 1699, fol. Leyden, 1728. It was translated also into Latin by Alex. Duker, and published at Leyden, 1702, fol. Haym mentions an edition of the original at Rome, 1704. 7. "Le antiche lucerne sepolcrali, &c." ibid. 1691, fol. 8. "Veteres arcus Augustorum, triumphis insignes, ex reliquiis quæ Romæ adhuc supersunt," Leyden, 1690, fol. 9. "Vite de pittori, scultori et architetti moderni," Leyden, 1672, 4to. 10. "Vet. Philosophorum, Poetarum, &c. Imagines," Rome, 1685, fol. and several of his antiquarian tracts are inserted in Gronovius's Antiquities.[1]

[1] Moreri.—Mazzuchelli—Saxii Onomast.

BELLOSTE, or BELOSTE (Augustine), a French surgeon, was born at Paris in 1654, and after studying medicine and surgery, became surgeon-major to the French army in Italy, and afterwards first surgeon to the duchess dowager of Savoy. His practice was extensive and successful, and he had also cultivated polite literature with considerable enthusiasm. He is now, however, principally known by a work, which was long very popular, under the title of "Le Chirurgien de l'hospital," Paris, 1695, 1705, and translated into English and most of the continental languages. There were five editions at least of the Dutch translation. In 1725 the author published a second volume at Paris, in which he advances many facts and experiments relative to the effects of mercury, of which Bianchi, professor of anatomy at Turin, availed himself in his Latin dissertation on the use of that mineral, and is said to have claimed discoveries which were really made by Belloste. The latter, however, appears to have been somewhat of a quack, as we are told that he bequeathed to his son the secret of compounding those mercurial pills, of which he speaks so often in his "Hospital Surgeon." [1]

BELMEIS or BEAUMES (Richard de) I. bishop of London in the reign of Henry I. was advanced to that see through the interest of Roger Montgomery, earl of Shropshire, and consecrated 26th July, 1108. Immediately after his consecration, he was appointed, by the king, warden of the marches between England and Wales, and lieutenant of the county of Salop; which offices he held about three years, residing for the most part of the time at Shrewsbury. This prelate expended the whole revenues of his bishopric in the structure of St. Paul's cathedral, for which purpose he purchased several adjoining houses of the owners, which he pulled down, and converted the ground they stood upon into a church-yard, and this he surrounded with a very high wall. Bishop Godwin thinks this wall remained entire in his time, though no part of it was to be seen by reason of the houses, with which it was on all sides covered. Despairing, however, of seeing it finished, he turned the stream of his liberality another way; and, exchanging the manor of Landsworth for a place in the diocese of London called St. Osith de Chich, near Colchester in Essex, he built there a convent of regular canons. Being

[1] Moreri.—Dict. Hist.

seized with a dead palsy, and thereby disqualified for the exercise of his episcopal functions, he intended to have resigned his bishopric, and to have spent the remainder of his life in the monastery of his own foundation: but whilst he delayed his purpose from day to day, he died Jan. 16, 1127: and he was buried in the convent of St. Osith. Tanner informs us, that, in the monastery of Peterborough there was formerly a treatise, written in verse, by bishop Belmeis, and addressed to Henry I.[1]

BELMEIS or BEAUMES (RICHARD DE) II. bishop of London in the reign of king Stephen, was nephew to the preceding, and son of Walter de Belmeis. Before he came of age, he was appointed by his uncle archdeacon of Middlesex: but the bishop was prevailed upon by William, dean of London, his nephew by his sister Adelina, and by the prior of Chich, to commit the administration of the archdeaconry, during Richard's minority, to Hugh, one of his chaplains. It was with no small difficulty that Richard afterwards recovered his archdeaconry out of the hands of this faithless guardian. In the beginning of October 1151, he was advanced to the see of London, in the room of Robert de Sigillo, and consecrated at Canterbury by archbishop Theobald, in the presence of all the bishops of England, excepting Henry of Winchester, who excused his absence, but warmly approved the choice of Richard, in a letter to the archbishop. This prelate died 4th May, 1162, leaving behind him a reputation for singular eloquence. According to Dr. Richardson, whose authority is a manuscript of the late Roger Gale, esq. our prelate was the writer of the "Codex niger," or Black Book of the Exchequer.[2]

BELMEYS (JOHN), commonly called Joannes Eboracensis, or John of York, an eminent divine in the twelfth century, was born of a good family. After having laid the foundation of learning in his own country, he travelled abroad, and visited the most famous universities of France and Italy, where he acquired the reputation of being the most learned man of his age. He then returned home, and was made a canon, and treasurer of the cathedral church of York: but he soon quitted this post, and went back again into Italy, lived a considerable time at Rome, and had the honour of conversing familiarly with pope Adrian IV. who was an Eng-

[1] Biog. Brit.—Tanner.—Godwin.—Camden's Britannia. [2] Ibid.

lishman by birth. Alexander III. who succeeded Adrian in 1159, made him bishop of Poitou in France, and he was consecrated at the abbey of Dole, in the diocese of Berry. He sat there above twenty years, and was translated to the archbishopric of Lyons, and became thereby primate of all France. He was archbishop of that city nearly eleven years. It is said, he returned into England in 1194, being then a very old man; but we are not told when or where he died. Bale informs us, that he vehemently opposed archbishop Becket in the contests he had with king Henry II. and that he was very expert in controversial writing. Bale and Pits mention the titles of some of his works, but it does not appear that any of them are extant. Leland could not discover any thing certainly written by him.[1]

BELON (PETER), M. D. of the faculty of Paris, was born about 1518, in the Maine. He travelled into Judea, Greece, and Arabia; and published in 1555, in 4to, a relation of whatever he had remarked most worthy of notice in those countries. He composed several other works, now rare, which were much esteemed at the time, for their correctness, and the erudition with which they abound. The chief of them are, 1. "De Arboribus coniferis," Paris, 1553, 4to, with plates. 2. "Histoire de la nature des Oiseaux," 1555, folio. 3. "Portraits d'Oiseaux," 1557, 4to. 4. "Histoire des Poissons," 1551, 4to, with plates. 5. "De la nature et diversité des Poissons," 1555, 8vo. The same in Latin. He was preparing other works for the press, when he was assassinated from private resentment near Paris, in 1564. Henry II. and Charles IX. vouchsafed him their esteem, and the cardinal de Tournon his friendship, defraying the expences of his travels.[2]

BELSUNCE (HENRY FRANCIS XAVIER DE), bishop of Marseilles. This illustrious prelate was of a noble family in Guienne, had been of the order of Jesuits, and was made bishop of Marseilles in 1709. The assistance he gave his flock during the plague of 1720, that desolated the city of Marseilles, deserves to be commemorated. He was seen every where during that terrible calamity, as the magistrate, the physician, the almoner, the spiritual director of his flock. In the town-house of Marseilles there is a picture representing him giving his benediction to some poor wretches who are

[1] Biog. Brit.—Tanner.—Godwin.—Camden's Britannia.
[2] Dict. Hist.—Moreri.—Haller and Manget.

dying at his feet; in this he is distinguished from the rest of his attendants by a golden cross on his breast. Louis the XVth, in 1723, in consideration of his exemplary behaviour during the plague, made him an offer of the bishopric of Laon, in Picardy, a see of greater value and of higher rank than his own. Of this, however, he would not accept, saying, that he refused this very honourable translation that he might not leave a church already endeared to him by the sacrifices of life and property which he had offered. The pope honoured him with the pallium (a mark of distinction in dress worn only by archbishops), and Louis XV. insisted upon his acceptance of a patent, by which, even in the first instance, any law-suit he might be so unfortunate as to have, either for temporal or spiritual matters, was permitted to be brought before the parliament of Paris. He died in 1755, closing a life of the most active benevolence with the utmost devotion and resignation. He founded at Marseilles a college, which still bears his name. He wrote "L'histoire des Evêques de Marseille;" "Des Instructions Pastorales;" and in 1707, when he was very young, he published "La vie de Mademoiselle de Foix Candale," a relation of his, who had been eminent for her piety. A particular account of the exertions of this benevolent prelate during the terrible calamity that afflicted Marseilles is to be found in the "Relation de la Peste de Marseilles, par J. Bertrand," 12mo, and in "Oratio funebris illust. domini de Belsunce Massiliensium episcopi," with the translation by the abbé Lanfant, 1756, 8vo.

The "Relation de la Peste de Marseilles," by M. Bertrand, is well written and authentic. He was a physician, and staid in the town during the whole time of its ravages.

The following letter from this excellent bishop to the bishop of Soissons speaks so much in his favour, that we shall make no apology for inserting it.

"Sept. 20, 1720, N. S.

"I wish, my lord, I were as eloquent as you are full of zeal and charity, to testify my grateful acknowledgment of your liberality, and the charities you have procured us; but in our present consternation, we are not in a condition to express any other sentiment than that of grief. Your alms came at a very seasonable time, for I was reduced almost to the last penny. I am labouring to get money for two bills for 1000 livres, which the bishop of Frejus was

pleased to send us, and six more of Mr. Fontanteu, though just upon the decay of the bills of 1000 livres, they are not very current, yet I hope I shall succeed. You, my lord, have prevented these difficulties, and we are doubly obliged to you for it. Might I presume to beg the favour of you to thank, in my name, cardinal de Rohan, M. and Madame Dangeau, and the curate of St. Sulpice, for their charities.

"It is but just that I give you some account of a desolate town you was pleased to succour. Never was desolation greater, nor ever was any like this. There have been many cruel plagues, but none was ever more cruel: to be sick and dead was almost the same thing. As soon as the distemper gets into a house, it never leaves it till it has swept all the inhabitants one after another. The fright and consternation are so extremely great, that the sick are abandoned by their own relations, and cast out of their houses into the streets, upon quilts or straw beds, amongst the dead bodies, which lie there for want of people to inter them. What a melancholy spectacle have we here on all sides! We go into the streets full of dead bodies half rotten, through which we pass to come to a dying body, to excite him to an act of contrition, and give him absolution. For above fourteen days together, the blessed sacrament was carried every where to all the sick, and the extreme unction was given them with a zeal of which we have few examples. But the churches being infected with the stench of the dead bodies flung at the doors, we were obliged to leave off, and be content with confessing the poor people. At present I have no more confessors; the pretended corruptors of the morality of Jesus Christ (the Jesuits), without any obligation, have sacrificed themselves, and given their lives for their brethren; whilst the gentlemen of the severe morality (the Jansenists) are all flown, and have secured themselves, notwithstanding the obligations their benefices imposed on them; and nothing can recal them, nor ferret them out of their houses. The two communities of the Jesuits are quite disabled, to the reserve of one old man of seventy-four years, who still goes about night and day, and visits the hospitals. One more is just come from Lyons, purposely to hear the confessions of the infected, whose zeal does not savour much of the pretended laxity. I have had twenty-four capuchins dead, and fourteen sick, but I am in expectation of more. Seven

recollects, as many cordeliers, five or six carms, and several minims, are dead, and all the best of the clergy, both secular and regular; which grievously afflicts me.

"I stand in need of prayers, to enable me to support all the crosses that almost oppress me. At last the plague got into my palace, and within seven days I lost my steward, who accompanied me in the streets, two servants, two chairmen, and my confessor: my secretary and another lie sick, so that they have obliged me to quit my palace, and retire to the first president, who was so kind as to lend me his house. We are destitute of all succour; we have no meat; and whatsoever I could do, going all about the town, I could not meet with any that would undertake to distribute broth to the poor that were in want. The doctors of Montpelier, who came hither three or four days ago, are frightened at the horrid stench of the streets, and refuse to visit the sick till the dead bodies are removed, and the streets cleansed. They had been much more surprised had they come a fortnight sooner; then nothing but frightful dead bodies were seen on all sides, and there was no stirring without vinegar at our noses, though that could not hinder our perceiving the filthy stench of them. I had 200 dead bodies that lay rotting under my windows for the space of eight days and but for the authority of the first president they had remained there much longer. At present things are much changed; I made my round about the town, and found but few; but a prodigious number of quilts and blankets, and of all sorts of the richest clothes, which people would touch no more, and are going to burn.

"There are actually in the streets to the value of above 200,000 livres. The disorder and confusion have hitherto been extremely great; but all our hopes are in the great care of the chevalier de Langeron, governor of the town. He has already caused some shops to be opened. The change of the governor, and of the season, by the grace of God, will be advantageous. Had we not affected to deceive the public, by assuring that the evil which reigned was not the plague; and had we buried the dead bodies which lay a whole fortnight in the streets, I believe the mortality had ceased, and we should have nothing to do but provide against the extreme misery which necessarily must be the sequel of this calamity.

"You cannot imagine the horror which we have seen, nor can any believe it that has not seen it; my little cou-

rage has often almost failed me. May it please Almighty God to let us soon see an end of it. There is a great diminution of the mortality; and those who hold that the moon contributes to all this, are of opinion, that we owe this diminution to the decline of the moon, and that we shall have reason to fear when it comes to the full. For my part, I am convinced, we owe all to the mercies of God, from whom alone we must hope for relief in the deplorable condition we have been in so long a while.

"I am, &c.

"HENRY, bishop of Marseilles."

When the plague had ceased, M. de Lauzun asked an abbey in commendam for the humane and benevolent prelate who had attended his flock with such assiduity during the time of that dreadful visitation. The regent, to whom the request was made, had forgotten M. de Lauzun's request, and appeared much embarrassed at having neglected to prefer a man of such transcendant virtue as M. de Belsunce was. When M. de Lauzun iterated his request to him, the latter, looking archly at him, said merely, "Monseigneur, il sera mieux un *autre fois*." The regent, however, soon afterwards gave him a benefice to hold with the bishopric of Marseilles, which he could never be prevailed upon to quit for a more lucrative one. Father Vanier, in his poem of the "Prædium Rusticum," and Pope, in his Essay on Man, Ep. iv. v. 107, 108, have paid that tribute to his memory, to which he is entitled, as the friend and benefactor of mankind.[1]

BEMBO (PIETRO), in Lat. PETRUS BEMBUS, one of the restorers of polite literature in Italy, was born at Venice in 1470, of an ancient and honourable family. His father, Bernardo, who died in 1518, was an accomplished scholar, and distinguished statesman, who maintained a friendly intercourse with many illustrious and learned persons of the age, and is honourably spoken of by various writers. On one of his embassies to Florence he carried his son, then in his eighth year, to improve him in the Italian language, which was supposed to be spoken and written in that city with the greatest purity. After two years, he returned home with his father, and was placed under the tuition of Joannes Alexander Urticius, and continued to apply to his

[1] From our last edition.—See references to Bertrand's "Relation, &c."—Moreri.—Diet. Hist.

studies with great assiduity, acquiring in particular a critical knowledge of the Latin tongue. Being solicitous of acquiring a knowledge also of the Greek, the study of which was at that time confined to very few, he resolved to undertake a voyage to Messina, and avail himself of the instructions of the celebrated Constantine Lascaris. Accordingly he set out in 1492, accompanied by Agnolo Gabrielli, a young Venetian of distinction, his friend and fellow-student, and profited greatly by the instructions of Lascaris. During this residence in Sicily, which lasted more than two years, he composed a work in Latin, entitled "P. Bembi de Ætna ad Angelum Chabrielem liber," which was published the same year in which he returned, 1495, 4to, and is said to have been the first publication from the Aldine press "in literis rotundis." His compositions both in Latin and Italian soon began to extend his reputation, not only through the different states of Italy, but also to distant countries. His father, flattered with the approbation bestowed on his son, was desirous of employing his talents in the service of his country in some public station, and for some time Bembo occasionally pleaded as an advocate with success and applause, until being disappointed in obtaining a place which was given to a rival much inferior in merit, he discovered that reluctance for public life, which, in obedience to his father, he had but imperfectly concealed, and determined to devote his whole attention to literature, as connected with the profession of the church. About this time, it is said, that his resolution was confirmed by accidentally going into a church when the officiating priest was reading a portion of the evangelical history, and had just come to the words, "Peter, follow me," which Bembo looked upon as a divine admonition. There is nothing in his character, however, that can give much credibility to this story, which, it ought to be mentioned, some say occurred long after, when he was hesitating whether he should accept the office of cardinal.

After the lapse of a few years, which he spent partly at Venice and partly at Padua in the prosecution of his studies, his father being appointed vicedomino of Ferrara, young Bembo accompanied him thither, where he had an opportunity of attending the philosophical lectures of Nicolao Leoniceno, and commenced an acquaintance with Sadoleto, and other learned men. He was also favourably received at court, but did not desist from the prosecution of his

studies. When about twenty-eight years of age, he began his "Asolani," so called from its having been finished at Asolo, a town in the Venetian territory. This work, in which the subject of love is attempted in a moral and philosophical point of view, soon became so popular as to contribute much to his fame. It was first printed at the Aldine press in 1505, 4to, and was often reprinted. He afterwards returned with his father to Venice, where, and at Padua, he continued his studies principally with a view of improving his native language. At length, unwilling to continue burthensome to his father, he determined to try his fortune at the court of Urbino, at that time the centre of genius, fashion, and taste, and where Castiglioni laid the scene of his "Il Cortegiano," and introduced Bembo as one of the speakers. Bembo was recommended here in 1506, and soon became admired for his address, eloquence, and manners, while he still prosecuted his favourite studies, and produced his "Rime," and various Latin compositions. He also occasionally visited the court of Rome, where the duchess of Urbino Elizabetha Gonzaga zealously endeavoured to promote his interest. In the last year of the pontificate of Julius II. he accompanied Sadoleto and other persons of distinction to that city; and among other literary services rendered by him to the pope, he decyphered an ancient manuscript written in abbreviated characters, a task which others had in vain attempted, and which the pope appears to have rewarded by some ecclesiastical preferments of the sinecure kind.

In 1513, when Leo X. became pope, he appointed Bembo one of his secretaries, who, now in his forty-third year, settled at Rome in this character, and had his friend Sadoleto for his colleague. By them the pope's correspondence was carried on in pure and classical Latin, a thing which Casa says was neither practised before nor thought practicable, former secretaries having compounded their Latin of all manner of languages and provincialisms. Bembo in other respects rendered himself so acceptable to Leo, that he employed him in commissions of the highest trust, which he rewarded with liberality. But the court of this pope was at the same time the seat of voluptuousness, and what Bembo gained in courtly promotion and literary fame, he lost in morals and moral character. All the excuse Casa can make is that he was not yet in holy orders. He here formed an illicit connexion with a girl

of sixteen years of age, by whom he had three sons and a daughter. Among other objections to Bembo's character, it is said that he participated in Leo's ill-concealed contempt for religion, and, what was perhaps true, because characteristic, he professed to avoid the perusal of his bible and breviary, for fear of spoiling his Latinity.

The letters which Bembo wrote in Latin in the name of Leo X. were published with the rest of his epistles. Among other commissions of importance in which he was engaged, he undertook at the pope's instance an embassy to Venice, for the purpose of detaching his countrymen from their alliance with the king of France, and engaging them to take a part in the coalition formed against that monarch by the emperor, the king of Spain, and the pope.

While he resided at Rome, he had many opportunities of indulging his taste for antiquities, and he is ranked among the most scientific collectors of statues, medals, and other ancient and classical remains. Besides other literary curiosities in his museum, particular mention is made of two beautiful and finely ornamented manuscripts of Virgil and Terence, which were supposed to have survived the ravages of upwards of a thousand years; the other is an autograph of the Italian poems of Petrarch, by which Aldus corrected the edition of them published by him in 1501. That printer, who lay under various other literary obligations to Bembo, in his preface to the edition of Pindar, published in 1513, terms him "Decus eruditorum ætatis nostræ, et magnæ spes altera Romæ."

An indisposition of a tedious and obstinate nature, the effect of late watching, close application, and the fatigues of office, rendering some respite and a change of situation absolutely necessary, with the advice of his physicians, seconded by the instances of Leo, Bembo retired to Padua for the sake of its air and baths. It is thought, however, by one of his biographers, that he had some cause of dissatisfaction with the pontiff, and that he left Rome with a resolution never to return. Be this as it may, he appears to have relished his retirement, dividing his time between his literary labours and the conversation of his learned friends. His hours, we are told, were sometimes agreeably diversified by the delights of an extensive garden, where he amused and recreated himself with botanical researches, usually spending the summer season at Villa Bozza, in the vicinity of Padua, his paternal inheritance,

and the scene of a great part of his juvenile studies. In this retirement, likewise, he completed his "Prose," which had been begun long before, and which was now published under the title of "Prose di M. Pietro Bembo," Venice, 1525, fol. Upon the death of Andrea Navagero, in 1529, to whom the task had been publicly deputed of recording the transactions of the Venetian republic, the council of ten unanimously fixed upon Bembo to supply this loss, which although now in his sixtieth year he undertook, professedly taking the style of Cæsar as his model. On the accession of Paul III. in 1534, this pontiff, willing to manifest his regard for the republic of Venice, by the advancement of one of its nobility, is supposed to have destined Bembo to the rank of cardinal. But in consequence of the objections urged against some of his writings, and past life, his appointment was not publicly announced till the beginning of 1539. On accepting this dignity, he is said to have determined to devote himself wholly to the duties of his office, and there is no reason to think that he did not conduct himself as became his now elevated character.

His death was accelerated by an accident which he met with while riding on horseback. In passing through a small postern, he received a bruise on his side, which brought on a slow fever. He was sensible of his approaching dissolution, and conversed cheerfully with his friends on that subject. He died Jan. 20, 1547, aged seventy-six years and eight months, and was interred in the church of S. Maria ella Minerva at Rome, behind the great altar, and between the tombs of Leo X. and Clement VII. with an inscription by his son Torquato.

Mr. Roscoe, whose researches into the literature of this age, entitle his opinions to great respect, observes that the high commendation bestowed on the writings of Bembo by almost all his contemporaries, have been confirmed by the best critics of succeeding times; nor can it be denied that by selecting as his models Boccaccio and Petrarch, and by combining their excellences with his own correct and elegant taste, he contributed in an eminent degree to banish that rusticity of style, which charactersed the writings of most of the Italian authors at the commencement of the sixteenth century. His authority and example produced an astonishing effect, and among his disciples and imitators may be found many of the first scholars and most distinguished writers of the age. It must, however, be observed,

that the merit of his works consists rather in purity and correctness of diction, than in vigour of sentiment or variety of poetical ornament; and that they exhibit but little diversity either of character or subject, having for the most part been devoted to the celebration of an amorous passion. In the perusal of his poetical works we perceive nothing of that genuine feeling, which proceeding from the heart of the author makes a direct and irresistible appeal to that of the reader; and but little even of that secondary characteristic of genius which luxuriates in the regions of fancy, and by its vivid and rapid imagery delights the imagination. In this respect his example was hurtful, as his numerous imitators soon inundated Italy with writings which seldom exhibit any distinction either of character or merit. It is also thought that in his Latin writings he has too closely followed the ancients; and in his verse as well as his prose, has too often endeavoured to imitate Cicero. Tenhove remarks how ridiculously he adopted the phrases of Cicero on ecclesiastical subjects, and Erasmus has ridiculed this practice with great wit in his Ciceronianus. The same critic adds that Bembo's Latin style is forced and laboured; words and things are perpetually at war: and if he always triumphs, it is sometimes by the dint of excessive pains, and sometimes at the expence of judgment. The Roman orator is to Bembo, what a graceful dancer is to a posture-master. The whole of Bembo's works, Latin and Italian, were published at Venice in 1729, 4 vols. fol.[1]

BEMMEL (CHARLES SEBASTIAN), a landscape painter, was born at Bamberg, April 1, 1745, and received the first instructions in his art from his father, John Christopher, who was painter to the court. He then went to Nuremberg, and studied the works of the best masters, some of whose styles, as in the trees of Waterloo, and the rocks of Berghem, Salvator Rosa, Meyer, &c. he imitated with considerable success. His favourite subjects were sea-views, tempests, fires, and sun-rising and setting, which were in much request in England. He died at Nuremberg, Nov. 26, 1796, without having been able to finish some pictures bespoke for England.[2]

BEMMEL (WILLIAM VAN), also a landscape painter, and probably an ancestor of the preceding, was born at

[1] Gresswell's Memoirs of Politianus, &c.—Roscoe's Lorenzo and Leo.—Tenhove's House of Medici.—Casæ Monimenta, edit. 1564.—Gen. Dict.—Moreri.—Saxii Onomasticon. [2] Dict. Hist.

Utrecht in 1630, and was one of the best scholars of Herman Sachtleven, or Zaftleven. For improvement he afterwards visited Rome, and sketched every beautiful scene that occurred to him as he travelled in the neighbourhood of Rome, and particularly about Tivoli, by which means he furnished himself with excellent materials for his future compositions. He then settled at Nuremberg, where his principal works were long to be seen, and where he died Nov. 10, 1708. His colouring is lively and natural, if not sometimes a little too green; but his figures, and the boats, barges, and other vessels, which he always introduces on the rivers, or stationed near the banks, are well designed, and touched with spirit. His trees, indeed, are somewhat stiff and formal; but in general his pictures have a pleasing effect, as the distances are conducted with judgment, and every part handled in a masterly manner. The lights and shadows of his landscapes are distributed with singular skill; and his skies are usually clear, warm, and natural. His son John George, who died in 1723, was also an artist of some eminence, especially for his battle-pieces.[1]

BENAVIDIO (Mark), in Latin Marcus Mantua Benavidius, an eminent lawyer, the son of John Peter Benavidio, a physician, was born at Padua, in 1489. He excelled in the study of polite literature and the civil and canon law, which last he taught for sixty years at Padua, with distinguished approbation. During this honourable career, he was often solicited to leave his situation for higher preferment, particularly by the university of Bologna, the king of Portugal, the pope, and other sovereigns, but he preferred living in his own country, where he received and deserved so much respect. He was three times honoured by the title of chevalier, by the emperor Charles V. in 1545, by Ferdinand I. in 1561, and by pope Pius IV. in 1564. He died March 28, 1582, in the ninety-third year of his age. His principal works are: 1. "Dialogus de concilio," Venice, 1541, 4to, in which he prefers the decision of a council to that of the pope in matters of faith. 2. "Epitome illustrium jurisconsultorum," Padua, 1553, 8vo, printed afterwards in Fichard's Lives of Lawyers, Padua, 1565, and in Hoffman's edition of Pancirollus, Leipsic, 1721, 4to. 3. "Illustrium jurisconsultorum imagines," Rome, 1566, fol. and Venice, 1567, with twenty-four portraits. 4. "Observationes legales," Venice, 1545,

[1] Pilkington.—Descamps, vol. II.—Dict. Hist.

8vo. 5. "Polymathiæ Libri duodecim," Venice, 1558. 6. "Collectanea super jus Cæsareum," Venice, 1584, fol. All these works were highly esteemed for learning, and are now of rare occurrence. His adding the name of Mantua to his own on some occasions, as in his "Observationes legales," is said to have been in compliment to his father, who was a native of that city.[1]

BENBOW (JOHN), a brave English admiral, descended of an ancient Shropshire family, reduced in fortune by its adherence to Charles I. was born about the year 1650, at Coton-hill, Shrewsbury, an ancient house now occupied by Mr. Bishop, a maltster of that place. His father, colonel John Benbow, dying when he was very young, this son had no other provision than being bred to the sea, a profession which he eagerly adopted, and in which he was so successful, that before he was thirty he became master, and partly owner, of a ship called the Benbow frigate, employed in the Mediterranean trade, in which he would have probably acquired a good estate, if an accident had not brought him to serve in the British navy. In the year 1686, he was attacked in his passage to Cadiz by a Sallee rover, against whom he defended himself, though very unequal in the number of men, with the utmost bravery, and, although the Moors boarded him, they were quickly beat out of the ship again, with the loss of thirteen men, whose heads captain Benbow ordered to be cut off, and thrown into a tub of pork pickle. When he arrived at Cadiz, he went ashore, and ordered a negro servant to follow him, with the Moors heads in a sack. He had scarcely landed before the officers of the revenue inquired of his servant, what he had in his sack? The captain answered, "Salt provisions for his own use." The officers insisted upon seeing them, which captain Benbow refused. The officers told him that the magistrates were sitting, and he might appeal to them, but that it was not in their power to act otherwise. The captain consented to the proposal, and the magistrates treated him with great civility, told him they were sorry to make a point of such a trifle, but that since he had refused to shew the contents of his sack to their officers, the nature of their employments obliged them to demand a sight of them; and that as they doubted not they were salt provisions, the shewing

[1] Moreri.—Dict. Hist.—Saxii Onomasticon.

them could be of no great consequence. "I told you," said the captain sternly, "they were salt provisions for my own use. Cæsar, throw them down upon the table, and, gentlemen, if you like them, they are at your service." The Spaniards were exceedingly struck at the sight of the Moors' heads, and no less astonished at the account of the captain's adventure, who with so small a force had been able to defeat such a number of barbarians. This anecdote, in our opinion, reflects but little credit on the feelings of our seaman, nor does it clearly appear why he should think this barbarous display necessary for his reputation. These magistrates, however, sent an account of the matter to the court of Madrid, and Charles II. then king of Spain, invited Benbow to court, where he was received with great respect, dismissed with a handsome present, and his Catholic majesty wrote a letter in his behalf to king James, who, upon the captain's return, gave him a ship, which was his introduction to the royal navy. After the revolution he was constantly employed, and frequently at the request of the merchants, was appointed to cruize in the channel, where he ably protected our own trade, and annoyed and distressed that of the enemy. He was likewise generally made choice of for bombarding the French ports, in which he shewed the most intrepid courage, by going in person in his boat to encourage and protect the engineers, sharing in all their hardships. It is certain that several of those dreadful bombardments spoiled several ports, and created a terror on the French coast, notwithstanding all the precautions their government could take to keep up their spirits. This vigour and activity recommended Benbow so effectually to king William, that he was very early promoted to a flag, and intrusted with the care of blocking up Dunkirk; the privateers from thence proving extremely detrimental to our trade during all that war. In 1695, we find him thus employed with a few English and Dutch ships, when the famous Du Bart had the good luck to escape him, with nine sail of clean ships, with which he did a great deal of mischief, both to our trade and to that of the Dutch. Rear-admiral Benbow, however, followed him as well as he could; but the Dutch ships having, or pretending to have no orders, quitted him, which hindered from going to the Dogger-bank, as he intended, and obliged him to sail to Yarmouth roads; and here he received advice that Du Bart

had fallen in with the Dutch fleet of seventy merchantmen, escorted by five frigates, and that he had taken all the latter, and thirty of the vessels under their convoy; which might probably have been prevented, if the rear-admiral could have persuaded the Dutch to have continued with him. As it was, he safely convoyed a great English fleet of merchantmen to Gottenburgh, and then returned to Yarmouth roads, and from thence to the Downs, for a supply of provisions. He afterwards resumed his design of seeking Du Bart; but his ships being much cleaner than the rear-admiral's, he escaped him a second time, though once within sight of him. In 1697, he sailed the 10th of April, from Spithead, with seven third-rates and two fireships, and after some time returned to Portsmouth for provisions; after which he had the good fortune to convoy the Virginia and West-India fleets safe into port. He then repaired to Dunkirk, where he received from captain Bowman two orders or instructions from the lords of the admiralty; one to pursue M. Du Bart, and to destroy his ships if possible, at any place, except under the forts in Norway and Sweden; the other to obey the king's commands, pursuant to an order from his majesty for that purpose. On the 30th of July, rear-admiral Vandergoes joined him with eleven Dutch ships, when he proposed that one of the squadrons should be so placed, as that Dunkirk might be south of them, and the other in or near Ostend road, that if Du Bart should attempt to pass, they might the better discover him: but the Dutch commander objected that his ships being foul, they were not in a condition to pursue him. Rear-admiral Benbow being disappointed in this project, immediately formed another; for, observing in the beginning of August that ten French frigates were hauled into the bason to clean, he judged their design was to put to sea by the next spring-tide; and therefore, as his ships were all foul, he wrote up to the board, to desire that four of the best sailers might be ordered to Sheerness to clean, and that the others might come to the Downs, not only to take in water, but also to heel and scrub, which he judged might be done before the next spring-tide gave the French an opportunity of getting over the bar. But this was not then thought advisable, though he afterwards received orders for it, when it was too late. By this unlucky accident, the French had an opportunity of getting out with five clean ships; which, however, did not hinder

the admiral from pursuing them as well as he was able, and some ships of his squadron had the good luck to take a Dunkirk privateer of ten guns and sixty men, which had done a great deal of mischief. This was one of the last actions of the war, and the rear-admiral soon after received orders to return home with the squadron under his command. It is very remarkable, that as the disappointments we met with in the course of this war occasioned very loud complaints against such as had the direction of our maritime affairs, and against several of our admirals, there was not one word said, in any of the warm and bitter pamphlets of those times, to the prejudice of Mr. Benbow. On the contrary, the highest praises were bestowed upon him in many of those pieces, and his vigilance and activity made him equally the favourite of the seamen and the merchants; the former giving him always the strongest marks of their affection, and the latter frequently returning him thanks for the signal services he did them, and for omitting no opportunity that offered of protecting their commerce, even in cases where he had no particular orders. With respect to political parties, he never seems to have had any attachments, which probably made him be respected by them all. On one occasion king William consulted him about a question agitated in those times, respecting the expediency of preferring tars, as they were called, or gentlemen in the navy; and though Mr. Benbow considered himself, and was considered by all the world, as one of the former, yet he told the king it was safest to employ both, and that the danger lay in preferring gentlemen without merit, and tars beyond their capacities.

After the conclusion of the peace of Ryswick, and even while the partition treaties were negociating, king William formed a design of doing something very considerable in the West-Indies, in case his pacific views should be disappointed, or Charles II. of Spain should die suddenly, as was daily expected. There were, indeed, many reasons which rendered the sending a squadron at that time into those parts highly requisite. Our colonies were in a very weak and defenceless condition, the seas swarmed with pirates; the Scots had established a colony at Darien, which gave the English little satisfaction, at the same time that it provoked the Spaniards. King William himself fixed upon rear-admiral Benbow to command this squadron, consisting only of three fourth-rates; and when

he went to take upon him his command, he received private instructions from the king to make the best observations he could on the Spanish ports and settlements, but to keep as fair as possible with the governors, and to afford them any assistance he could, if they desired it.

Rear-admiral Benbow sailed in the month of November 1698, and did not arrive in the West Indies till the Feb. following, where he found that most of our colonies were in a bad condition, many of them engaged in warm disputes with their governors, the forces that should have been kept up in them for their defence so reduced by sickness, desertion, and other accidents, that little or nothing was to be expected from them; but the admiral carried with him colonel Collingwood's regiment, which he disposed of to the best advantage in the Leeward Islands. This part of his charge being executed, he began to think of performing the other part of his commission, and of looking into the state of the Spanish affairs, as it had been recommended to him by the king; and a proper occasion of doing this very speedily offered, for, being informed that the Spaniards at Carthagena had seized two of our ships, with an intent to employ them in an expedition they were then meditating against the Scots at Darien, he resolved to restore those ships to their right owners. With this view he stood over to the Spanish coast, and coming before Boccachica castle, he sent his men ashore for wood and water, which, though he asked with great civility of the Spanish governor, he would scarcely permit him to take. This highly incensed the admiral, who sent his own lieutenant to the governor, with a message, importing that he not only wanted those necessaries, but that he came likewise for the English ships that lay in the harbour, and had been detained there for some time, which, if not sent to him immediately, he would come and take by force. The governor answered him in very respectful terms, that if he would leave his present station, in which he seemed to block up their port, the ships would be sent out to him. With this request the admiral complied, but finding the governor trifled with him, and that his men were in danger of falling into the country distemper, he sent him another message, that if in twenty-four hours the ships were not sent him, he would have an opportunity of seeing the regard an English officer had to his word. The Spaniards immediately sent out the ships, with which the admiral returned to Jamaica.

There he received an account, that the Spaniards at Porto-Bello had seized several of our ships employed in the slave-trade, on the old pretence, that the settlement at Darien was a breach of peace. At the desire of the parties concerned, the admiral sailed thither also, and demanded these ships, but received a rude answer from the admiral of the Barlovento fleet, who happened to be then at Porto-Bello. Rear-admiral Benbow expostulated with him, insisting, that as the subjects of the crown of England had never injured those of his Catholic majesty, he ought not to make prize of their ships for injuries done by another nation. The Spaniards replied shrewdly, that since both crowns stood on the same head, it was no wonder that he took the subjects of the one crown for the other. After many altercations, however, and when the Spaniards saw the colony at Darien received no assistance from Jamaica, the ships were restored. On his return to Jamaica, towards the latter end of the year, he received a supply of provisions from England, and, soon after, orders to return home, which he did with six men of war, taking New England in his way, and arrived safe, bringing with him from the Plantations sufficient testimonies of his having discharged his duty, which secured him from all danger of censure; for, though the house of commons expressed very high resentment at some circumstances that attended the sending this fleet, the greatest compliments were paid to his courage, capacity, and integrity, by all parties; and the king, as a signal mark of his kind acceptance of his services, granted him an augmentation of *arms*, which consisted in adding to the *three bent bows* he already bore, as many *arrows*. His majesty also consulted him as much or more than any man of his rank, and yet without making the admiral himself vain, or exposing him in any degree to the dislike of the ministers. When the new war broke out, his majesty's first care was to put his fleet into the best order possible, and to distribute the commands therein to officers that he could depend upon, and to this it was that Mr. Benbow owed his being promoted to the rank of vice-admiral of the blue. He was at that time cruising off Dunkirk, in order to prevent an invasion; but admiral Benbow having satisfied the ministry that there was no danger on this side, it was resolved to send immediately a strong squadron to the West Indies, consisting of two third-rates and eight fourths, under the command of an officer, whose courage and conduct might

be relied on. Mr. Benbow was thought on by the ministry, as soon as the expedition was determined, but the king would not hear of it. He said that Benbow was in a manner just come home from thence, where he had met with nothing but difficulties, and therefore it was but fit some other officer should take his turn. One or two were named and consulted; but either their health or their affairs were in such disorder, that they most earnestly desired to be excused. Upon which the king said merrily to some of his ministers, alluding to the dress and appearance of these gentlemen, "Well then, I find we must spare our *Beaus*, and send honest *Benbow*." His Majesty accordingly sent for him upon this occasion, and asked him whether he was willing to go to the West Indies, assuring him, that if he was not, he would not take it at all amiss if he desired to be excused. Mr. Benbow answered bluntly, that he did not understand such compliments, that he thought he had no right to chuse his station, and that if his majesty thought fit to send him to the East or West Indies, or any where else, he would cheerfully execute his orders as became him. To conceal, however, the design of this squadron, and its force, sir George Rooke, then admiral of the fleet, had orders to convoy it as far as the Isles of Scilly, and to send a strong squadron with it thence, to see it well into the sea, all which he punctually performed. It is certain that king William formed great hopes of this expedition, knowing well that Mr. Benbow would execute, with the greatest spirit and punctuality, the instructions he had received, which were, to engage the Spanish governors, if possible, to disown king Philip, or in case that could not be brought about, to make himself master of the galleons. In this design it is plain that the admiral would have succeeded, notwithstanding the smallness of his force; and it is no less certain, that the anxiety the vice-admiral was under about the execution of his orders, was the principal reason for his maintaining so strict a discipline, which proved unluckily the occasion of his coming to an untimely end. The French, who had the same reasons that we had to be very attentive to what passed in the West Indies, prosecuted their designs with great wisdom and circumspection, sending a force much superior to ours, which, however, would have availed them little, if admiral Benbow's officers had done their duty. His squadron, consisting of two third and eight fourth rates, arrived at Barbadoes on

the 3d of November, 1701, from whence he sailed to the Leeward Islands, in order to examine the state of the French colonies and our own. He found the former in some confusion, and the latter in so good a situation, that he thought he ran no hazard in leaving them to go to Jamaica, where, when he arrived, his fleet was in so good a condition, the admiral, officers, and seamen being most of them used to the climate, that he had not occasion to send above ten men to the hospital, which was looked upon as a very extraordinary thing. There he received advice of two French squadrons being arrived in the West Indies, which alarmed the inhabitants of that island and of Barbadoes very much. After taking care, as far as his strength would permit, of both places, he formed a design of attacking Petit Guavas; but before he could execute it, he had intelligence that Monsieur du Casse was in the neighbourhood of Hispaniola, with a squadron of French ships, in order to settle the Assiento in favour of the French, and to destroy the English and Dutch trade for negroes. Upon this he detached rear-admiral Whetstone in pursuit of him, and on the 11th of July, 1702, he sailed from Jamaica, in order to have joined the rear-admiral; but having intelligence that du Casse was expected at Leogane, on the north side of Hispaniola, he plied for that port, before which he arrived on the 27th. Not far from the town he perceived several ships at anchor, and one under sail, who sent out her boat to discover his strength, which coming too near was taken; from the crew of which they learned that there were six merchant ships in the port, and that the ship they belonged to was a man of war of fifty guns, which the admiral pressed so hard, that the captain seeing no probability of escaping, ran the ship on shore and blew her up. On the 28th the admiral came before the town, where he found a ship of about eighteen guns hauled under the fortifications, which, however, did not hinder his burning her. The rest of the ships had sailed before day, in order to get into a better harbour, viz. Cul de Sac. But some of our ships between them and that port, took three of them, and sunk a fourth. The admiral, after alarming Petit Guavas, which he found it impossible to attack, sailed for Donna Maria Bay, where he continued till the 10th of August, when, having received advice that Monsieur du Casse was sailed for Carthagena, and from thence was to sail to Porto Bello, he resolved to follow him, and accordingly sailed that day for the Spanish

coast of Santa Martha. On the 19th of August, in the afternoon, he discovered ten sail near that place, steering westward along the shore, under their topsails, four of them from sixty to seventy guns, one a great Dutch-built ship of about thirty or forty, another full of soldiers, three small vessels, and a sloop. The vice-admiral coming up with them, about four the engagement began. He had disposed his line of battle in the following manner: viz. the Defiance, Pendennis, Windsor, Breda, Greenwich, Ruby, and Falmouth. But two of these ships, the Defiance and Windsor, did not stand above two or three broadsides before they loofed out of gun-shot, so that the two sternmost ships of the enemy lay on the admiral, and galled him very much; nor did the ships in the rear come up to his assistance with the diligence they ought to have done. The fight, however, lasted till dark, and though the firing then ceased, the vice-admiral kept them company all night. The next morning, at break of day, he was near the French ships, but none of his squadron except the Ruby was with him, the rest being three, four, or five miles a-stern. Notwithstanding this, the French did not fire a gun at the vice-admiral, though he was within their reach. At two in the afternoon the French drew into a line, though at the same time they made what sail they could without fighting. However, the vice-admiral and the Ruby kept them company all night, plying their chase-guns. Thus the vice-admiral continued pursuing, and at some times skirmishing with the enemy, for four days more, but was never duly seconded by several of the ships of his squadron. The 23d, about noon, the admiral took from them a small English ship, called the Anne Galley, which they had taken off Lisbon, and the Ruby being disabled, he ordered her to Port Royal. About eight at night the whole squadron was up with the vice-admiral, and the enemy not two miles off. There was now a prospect of doing something, and the vice-admiral made the best of his way after them, but his whole squadron, except the Falmouth, fell astern again. At two in the morning, the 24th, the vice-admiral came up with the enemy's sternmost ship, and fired his broadside, which was returned by the French ship very briskly, and about three the vice-admiral's right leg was broken to pieces by a chain-shot. In this condition he was carried down to be dressed, and while the surgeon was at work, one of his lieutenants expressed great sorrow for the loss of

his leg, upon which the admiral said to him, "I am sorry for it too, but I had rather have lost them both, than have seen this dishonour brought upon the English nation. But, do ye hear, if another shot should take me off, behave like brave men, and fight it out." As soon as it was practicable, he caused himself to be carried up, and placed, with his cradle, upon the quarter-deck, and continued the fight till day. They then discovered the ruins of one of the enemy's ships, that carried seventy guns, her main-yard down and shot to pieces, her fore top-sail yard shot away, her mizen-mast shot by the board, all her rigging gone, and her sides tore to pieces. The admiral, soon after, discovered the enemy standing towards him with a strong gale of wind. The Windsor, Pendennis, and Greenwich, ahead of the enemy, came to the leeward of the disabled ship, fired their broadsides, passed her, and stood to the southward. Then came the Defiance, fired part of her broadside, when the disabled ship returning about twenty guns, the Defiance put her helm a-weather, and run away right before the wind, lowered both her top-sails, and ran in to the leeward of the Falmouth, without any regard to the signal of battle. The enemy seeing the other two ships stand to the southward, expected they would have tacked and stood towards them, and therefore they brought their heads to the northward; but when they saw those ships did not tack, they immediately bore down upon the admiral, and ran between their disabled ship and him, and poured in all their shot, by which they brought down his main top-sail yard, and shattered his rigging very much, none of the other ships being near him or taking the least notice of his signals, though captain Fogg ordered two guns to be fired at the ship's head, in order to put them in mind of their duty. The French, seeing things in this condition, brought to, and lay by their own disabled ship, remanned, and took her into tow. The Breda's rigging being much shattered, she was forced to lie by till ten o'clock, and being then refitted, the admiral ordered the captain to pursue the enemy, then about three miles to the leeward, his line of battle signal out all the while; and captain Fogg, by the admiral's orders, sent to the other captains, to order them to keep the line and behave like men. Upon this captain Kirkby came on board the admiral, and told him, "He had better desist, that the French were very strong, and that from what had passed he might

guess he could make nothing of it." The brave admiral Benbow, more surprised at this language than at all that had hitherto happened, said very calmly, that this was but one man's opinion, and therefore made a signal for the rest of the captains to come on board, which they did in obedience to his orders; but when they came, they fell too easily into captain Kirkby's sentiments, and, in conjunction with him, signed a paper, importing, that, as he had before told the admiral, there was nothing more to be done; though at this very time they had the fairest opportunity imaginable of taking or destroying the enemy's whole squadron; for ours consisted then of one ship of seventy guns, one of sixty-four, one of sixty, and three of fifty, their yards, masts, and in general all their tackle, in as good condition as could be expected, the admiral's own ship excepted, in which their loss was considerable; but in the rest they had eight only killed and wounded, nor were they in any want of ammunition necessary to continue the fight. The enemy, on the other hand, had but four ships of between sixty and seventy guns, one of which was entirely disabled and in tow, and all the rest very roughly handled; so that even now, if these officers had done their duty, it is morally certain they might have taken them all. But vice-admiral Benbow, seeing himself absolutely without support (his own captain having signed the paper before mentioned) determined to give over the fight, and to return to Jamaica, though he could not help declaring openly, that it was against his own sentiments, in prejudice to the public service, and the greatest dishonour that had ever befallen the English navy. The French, glad of their escape, continued their course towards the Spanish coasts, and the English squadron soon arrived safe in Port-Royal harbour, where, as soon as the vice-admiral came on shore, he ordered the officers who had so scandalously misbehaved, to be brought out of their ships and confined, and immediately after directed a commission to rear-admiral Whetstone to hold a court-martial for their trial, which was accordingly done, and upon the fullest and clearest evidence that could be desired, some of the most guilty were condemned, and suffered death according to their deserts. Although now so far recovered from the fever induced by his broken leg, as to be able to attend the trials of the captains who deserted him, and thereby vindicate his own honour, and that of the nation, yet he still continued in a declining way, oc-

casioned partly by the heat of the climate, but chiefly from that grief which this miscarriage occasioned, as appeared by his letters to his lady, in which he expressed much more concern for the condition in which he was like to leave the public affairs in the West Indies, than for his own. During all the time of his illness, he behaved with great calmness and presence of mind, having never flattered himself, from the time his leg was cut off, with any hopes of recovery, but shewed an earnest desire to be as useful as he could while he was yet living, giving the necessary directions for stationing the ships of his squadron, for protecting commerce, and incommoding the enemy. He continued thus doing his duty to the last moment of his life. His spirits did not fail him until very near his end, and he preserved his senses to the day he expired, Nov. 4, 1702. He left several sons and daughters; but his sons dying without issue, his two surviving daughters became coheiresses, and the eldest married Paul Calton, esq. of Milton near Abington in Berkshire, who contributed much of the admiral's memoirs to the Biographia Britannica. One of his sons, John, was brought up to the sea, but in the year his father died was shipwrecked on the coast of Madagascar, where, after many dangerous adventures, he was reduced to live with, and in manner of the natives, for many years, and at last, when he least expected it, he was taken on board by a Dutch captain, out of respect to the memory of his father, and brought safe to England, when his relations thought him long since dead. He was a young gentleman naturally of a very brisk and lively temper, but by a long series of untoward events, his disposition was so far altered that he appeared very serious or melancholy, and did not much affect speaking, except amongst a few intimate friends. But the noise of his remaining so long, and in such a condition, upon the island of Madagascar, induced many to visit him; for though naturally taciturn, he was very communicative on that subject, although very few particulars relating to it can now be recovered. It was supposed by Dr. Campbell, in his life of the admiral, that some information might have been derived from a large work which Mr. John Benbow composed on the history of Madagascar, but it appears from a letter in the Gent. Mag. vol. XXXIX. p. 172, that this was little more than a seaman's journal, the loss of which may perhaps be supplied by Drury's description of Madagascar, one of the fellow-sufferers with Mr. Benbow, of

which work a new edition was published a few years ago. Mr. Benbow's MS. was accidentally burnt by a fire which took place in the house, or lodgings, of his brother William, a clerk in the Navy office, who died in 1729. The whole family is now believed to be extinct, and a great part of the admiral's fortune is said to remain in the bank of England, in the name of trustees, among the unclaimed dividends. One William Briscoe, a hatter, and a member of the corporation of Shrewsbury, who was living in 1748, was supposed to be his representative, but was unable to substantiate his pretensions.[1]

BENCI, or BENCIO (FRANCIS), an Italian orator and poet, was born at Aquapendente in 1542, and received his early education from his father. He was then sent to Rome, and in 1563 began to attend the Jesuits' college for the study of philosophy and jurisprudence, which he pursued for six years. His master was the celebrated Muretus, but for some time, as his biographer informs us, the love of the world predominated, notwithstanding the voice of conscience, to which, however, at length he listened, and, in 1570, entered into the society of the Jesuits, going through the regular probations. He now changed his name, which was Plautus, to that of Francis, a practice usual among the religious of that order. Yet still his new engagements did not interrupt his favourite studies, which led him to high reputation as an orator and poet. For many years likewise he taught rhetoric at Sienna, Perugia, and Rome, and was regarded by his learned contemporaries, as another Muretus. Flattered, however, as he might have been by these lavish praises, and encouraged to hope for preferment adequate to such acknowledgments of his merit, he is said to have been a man of great modesty, and entirely free from ambition. Muretus had admitted him to the closest intimacy, and Benci no further presumed on his friendship than to request he would introduce more of the Christian in his life and writings than had yet been visible. Muretus acknowledges this very handsomely in the dedication to Benci, of his Latin translation of Aristotle's rhetoric. Benci died in the Jesuits' college at Rome, May 6, 1594. An edition of his works was published at Lyons in 1603, but most of them had been separately and very often printed.

[1] Biog. Brit.—Gent. Mag. vol. XXXIX.—Some account of the ancient and present state of Shrewsbury, 12mo, 1810.—A view of the house in which he was born, &c. Gent. Mag. LXXIX. p. 1097.

They consist of orations, Latin dramas and poems, and some religious treatises, enumerated by Moreri.[1]

BENCIVENNI (Joseph), an Italian writer, was born in 1728, the last branch of a noble and ancient family in Tuscany. He rendered himself eminent in the literary and political world, and filled some situations of importance; and among others, more connected with his favourite pursuits, he was director of the once magnificent gallery of Florence, of which he wrote "Saggio Historico," &c. "An historical essay concerning the Gallery," vol. I. and II. 1779, 8vo, and which, we believe, was continued in more volumes, but we find these only noticed in the Monthly Review, vol. LXII. He wrote also the eloges of many eminent characters, a "life of Dante," which is much esteemed, some "academical dissertations," and other works without his name. He died July 31, 1808. His mind was a library open to all his friends, and his heart a hospitable asylum for the unhappy. He was learned without pedantry, pious without superstition, benevolent without ostentation, the friend of virtue wherever he found it, and his death, it is added, was as placid and calm as his life had been.[2]

BENCIUS, or DE BENCIIS (Hugo), was a native of Sienna, which circumstance has procured him to be recorded in some biographical works under the name of Hugo Senensis, and Freher, otherwise a correct biographer, has given these as distinct persons. He became one of the most celebrated physicians of the fifteenth century, and not less esteemed as a philosopher and divine. In such admiration was he held, that his contemporaries hailed him as another Aristotle and a new Hippocrates; and such was his memory, that he could readily and promptly give answers to any questions or doubts that were propounded from the works of Plato or Aristotle. He was, according to Ghilini, professor of medicine at Ferrara, and was a member of the council called to adjust the religious disputes between the Greeks and Latins. Castellanus informs us, that when Nicholas of Este founded the university of Parma, Bencius was appointed one of its first professors, and this Bencius himself confirms in the introduction to his commentary on Galen. He died at Rome in 1438, according to Castellanus, or in 1448, according to Ghilini. His principal works are, 1. "In aphorismos Hippocratis," &c. expositio," Ve-

[1] Moreri. [2] Dict. Hist.

nice, 1498, folio, reprinted 1517, 1523. 2. "Consilia saluberrima ad omnes Ægritudines," Venice, 1518, folio. 3. "In tres libros Microtechni Galeni luculentissimi expositio," ibid. 1523, fol. 4. "In primi canonis Avicennæ Fen primam expositio," ibid. 1523, fol. 5. "Supra quarta Fen primi Avicennæ expositio," ib. 1717. 6. "In quarti canonis Avicennæ Fen primam expositio," ibid. 1523. There is an edition of his works, Venice, 2 vols. folio, 1518, but whether it includes the above is not mentioned in our authorities.[1]

BENDER (Blaise Colomban, Baron de) a field-marshal in the Austrian service, was born in the Brisgaw, 1713, and entered very young into the Austrian service. He was engaged in the war of 1741, and in the seven years war against the Prussians, and distinguished himself in various engagements, in which he received several wounds. He had attained the rank of captain, when he married a countess of the house of Isembourg, by the influence of which alliance he attained successively the rank of major, colonel, and major-general, and had the command of the Brisgaw. Having been appointed lieutenant-general, the government of the important fortress of Luxemburgh was intrusted to him. On the commencement of the insurrection in 1789, he was commander-in-chief in the Netherlands, and directed the principal part of the operations, notwithstanding his great age. In 1790 he was promoted to the rank of field-marshal, and obtained the grand cross of Maria Teresa. In 1792 his infirmities did not permit him to take an active part in the war against France, and he remained at Luxemburgh, when blockaded by the French in 1794. There he defended himself bravely for eight months, but in spite of his reiterated demands, this fortress had been left unsupported with provisions, and was forced to surrender, June 1, 1794, when the garrison, however, obtained an honourable capitulation, and were sent back to Germany, on condition that they should not bear arms for a year. M. de Bender was then appointed governor-general of Bohemia, and having retired to Prague, died there November 20, 1798.[2]

BENDLOWES, or BENLOWES (Edward), a poet of considerable note in his day, was son and heir of Andrew Bendlowes, esq. and born in 1613. At sixteen years of age he was admitted a fellow-commoner of St. John's col-

[1] Dict. Hist.—Freheri Theatrum.—Manget.—Haller.
[2] Biographie Moderne.—Dict. Hist.

lege in Cambridge, to which he was afterwards a benefactor; and as such his portrait is hung up in the master's lodge. From Cambridge he travelled through several countries, and visited seven courts of princes, and returned home a most accomplished gentleman both in behaviour and conversation, but a little tinctured with the principles of popery. Being very imprudent in the management of his worldly concerns, he made a shift (though he was never married) to squander away his estate, which amounted to seven hundred or a thousand pounds a year, on poets, musicians, buffoons, and flatterers, and in buying curiosities. He gave a handsome fortune with a niece named Philippa, who was married to —— Blount, of Maple-Durham in Oxfordshire, esq.; but being security for the debts of some persons, which he was not able to discharge, he was put into prison at Oxford, and upon his release spent the remainder of his life, which was eight years, in that city. He was esteemed in his younger days a great patron of the poets, especially Quarles, Davenant, Payne, Fisher, &c. who either dedicated books to him, or wrote epigrams and poems on him. His flatterers used to style him "Benevolus," by way of anagram on his name, in return for his generosity towards them. About the latter end of his life, he was drawn off from his inclination to popery, and would often take occasion to dispute against the Papists and their opinions, and particularly disliked the favourers of Arminius and Socinus. This gentleman, reduced, through his own indiscretion, to great want, died at Oxford, Dec. 18, 1686, and was buried in the north aile of St. Mary's church, the expences of his funeral being defrayed by a contribution of several scholars who respected him. His picture is in the Bodleian gallery.

Among his poetical pieces Wood mentions the following, 1. "Sphinx Theologica, seu Musica Templi, ubi discordia concors," Camb. 1626, 8vo. 2. "Honorifica armorum cessatio, sive pacis et fidei associatio," Feb. 11, 1643, 8vo. 3. "Theophila, or Love-Sacrifice," a divine poem, Lond. 1652, folio, with the author's picture before it. Several parts of this poem were set to music by Mr. John Jenkyns, an eminent musician whom Mr. Bendlowes patronized; and a whole canto of it, consisting of above three hundred verses, was turned into elegant Latin verse, in the space of one day, by Mr. John Hall of Durham. 4. "A summary of Divine Wisdom," London, 1657, 4to. 5. "A glance at the glories of Sacred Friendship," London, 1657, printed

on one side of a large sheet of paper. 6. "De Sacra Amicitia," printed with the former in Latin verse and prose. 7. "Threnothriambeuticon, or Latin poems on king Charles II.'s Restoration," London, 1660, printed on a side of a large sheet of paper. A few were printed on white satin, one copy of which, in a frame suitable to it, he gave to the public library at Oxford. 8. "Oxonii Encomium," Oxon. 1672, in four sheets folio, mostly in Latin verse. 9. "Oxonii Elogia," Oxon. 1673, printed on one side of a large sheet of paper; it consists of twelve stanzas, and is followed by I. "Oxonii Elegia;" II. "Academicis Serenitas;" III. "Academicis Temperantia;" IV. "Studiosis Cautela," and some other pieces. 10. "Magia Cælestis," Oxon. 1673, a Latin poem, printed on one side of a large sheet of paper. The three last-mentioned pieces were composed at Oxford. 11. "Echo veridica joco-seria," Oxon. 1673, printed on one side of a large sheet of paper, a Latin poem, chiefly against the pope, the Papists, Jesuits, &c. 12. "Truth's touch-stone," consisting of an hundred distichs, printed on one side of a long sheet of paper, and dedicated to his niece Mrs. Philippa Blount. 13. "Annotations for the better confirming the several truths in the said poem;" uncertain when printed. 14. Mr. Bendlowes wrote a "Mantissa" to Richard Fenn's "Panegyricon Inaugurale," entitled, "De celeberrima et florentiss. Trinobantiados Augustæ Civ. Prætori, reg. senatui populoque," Lond. 1673, 4to; in the title of which piece he styles himself "Turmæ Equestris in Com. Essex. Præfectus." These writings, according to Wood, acquired Mr. Bendlowes the name of a Divine Author, but we fear the value of that character is considerably sunk; although we cannot agree with Pope, that "Bendlowes, propitious to blockheads, bows," nor with his commentator Warburton, that "Bendlowes was famous for his own bad poetry, and for patronising bad poets." In his "Theophila" there are many uncommon and excellent thoughts, but it must be allowed that his metaphors are often strained and far-fetched, and he sometimes loses himself in mystic divinity. Granger, who thinks his Latin verses better than his English, quotes a passage from his prayer in "Theophila," which has been deservedly admired for piety and sense.[1]

BENEDETTO. See CASTIGLIONE.

[1] Biog. Brit.—Wood's Fasti, vol. II.—Granger.—Bowles's Pope's Works, vol. V. p. 206.

BENEDICT (St.), the founder of the order of the Benedictin monks, was a native of Norcia, formerly an episcopal see in Umbria, and was born about the year 480. He was sent to Rome when he was very young, and there received the first part of his education. At fourteen years of age he was removed from thence to Sublaco, about forty miles distant. Here he lived a most retired life, and shut himself up in a cavern, where nobody knew any thing of him except St. Romanus, who, we are told, used to descend to him by a rope, and supply him with provisions; but being afterwards discovered by the monks of a neighbouring monastery, they chose him for their abbot. Their manners, however, not agreeing with those of Benedict, he returned to his solitude, whither many persons followed him, and put themselves under his direction, and in a short time he was enabled to build twelve monasteries. About the year 528, he retired to Mount Cassino, where idolatry was still prevalent, a temple of Apollo being erected there. He instructed the people in the adjacent country, and having converted them, broke the image of Apollo, and built two chapels on the mountain. Here he founded also a monastery, and instituted the order of his name, which in time became so famous, and extended over all Europe. It was here too that he composed his "Regula Monachorum," which Gregory the Great speaks of as the most sensible and best written piece of that kind ever published. Authors are not agreed as to the place where Benedict died; some say at Mount Cassino, others affirm it to have been at Rome, when he was sent thither by pope Boniface. Nor is the year ascertained, some asserting it to have been in 542 or 543, and others in 547, but the calendar fixes the day on Saturday, March 25. St. Gregory the Great has written his life in the second book of his Dialogues, where he has given a long detail of his pretended miracles. Du Pin says, that the "Regula Monachorum" is the only genuine work of St. Benedict. There have been several editions of these rules. Several other tracts are, however, ascribed to him, as particularly a letter to St. Maurus; a sermon upon the decease of St. Maurus; a sermon upon the passion of St. Placidus and his companions; and a discourse "De ordine monasterii."[1]

[1] Gen. Dict.—Mosheim's Eccl. Hist.—Dupin.—Cave, vol. I.—Butler's Lives of the Saints.

BENEDICT, abbot of Peterborough in the twelfth century, was educated at Oxford, became a monk in the monastery of Christ's church, Canterbury, and some time after was chosen prior by the members of that society. Though he had been a great admirer of archbishop Becket, and wrote a life of that prelate, he was so much esteemed by Henry II. that by the influence of that prince he was elected abbot of Peterborough, in 1177. He assisted at the coronation of Richard I. 1189, and was advanced to be keeper of the great seal in 1191, but he did not long enjoy this high dignity, as he died on Michaelmas day, 1193. He composed a history of Henry II. and Richard I. from 1170 to 1192, which has been esteemed by many of our antiquaries, as containing one of the best accounts of the transactions of those times. A beautiful edition of this work was published at Oxford by Hearne, 1735, 2 vols. 8vo. With respect to his life of Becket, Bale and Pits speak of two pieces, which probably are but one; the first entitled "Vita Thomæ Cantuariensis;" the other, "Miracula Thomæ Martyris." Leland, who mentions only "the Life of Becket" as written by our author, gives it the character of an elegant performance. But Bale treats it as a mere heap of lies and forgeries, in order to palm Becket on the multitude for a first-rate saint, and intercessor with God. Nor is this author's zeal confined to Benedict, but extends itself to the monks of those times in general, whom he represents as a set of debauchees and impostors, concealing their vices under a mask of piety, and cheating the people with the most diabolical illusions. Dr. Cave tells us, that the author of the "Quadrilogus" transcribed a great part of Benedict's Life of Becket into the third and fourth books of his work. This "Quadrilogus, or De Vita et Processu S. Thomæ Cantuariensis et Martyris super Libertate ecclesiastica" (Nicolson tells us), is collected out of four historians, who were contemporary and conversant with Becket, in his height of glory, and lowest depression; namely, Herbert de Hoscham, Johannes Carnotensis, William of Canterbury, and Alan of Tenksbury; who are brought in as so many several relaters of matters of fact, interchangeably. Here is no mention of our Benedict in this list; so that either the doctor is mistaken in his assertion, or the bishop is not exact in his account of the authors from whence the Quadrilogus was compiled.[1]

[1] Biog. Brit.—Leland.—Bale.—Henry's Hist. of Great Britain, vol. VI. p. 143.

BENEDICT (Biscop or Episcopus), a famous abbot in the seventh century, was born of a noble family among the English Saxons, and flourished under Oswi and Egfrid kings of Northumberland. In the twenty-fifth year of his age, he abandoned all temporal views and possessions, to devote himself wholly to religion, and for this purpose travelled to Rome in the year 653, where he acquired a knowledge of ecclesiastical discipline, which, upon his return home, he laboured to establish in Britain. In the year 665, he took a second journey to Rome; and after some months stay in that city, he received the tonsure in the monastery of Lerins, where he continued about two years in a strict observance of the monastic discipline. He was sent back by pope Vitalian, and upon his return, took upon himself the government of the monastery of Canterbury, to which he had been elected in his absence. Two years after, he resigned the abbey to Adrian, an abbot, and went a third time to Rome, and returned with a very large collection of the most valuable books. Then he went to the court of Egfrid, king of Northumberland, who had succeeded Oswi. That prince, with whom he was highly in favour, gave him a tract of land on the east side of the mouth of the river Were; where he built a large monastery, called, from its situation, Weremouth; in which, it is said, he placed three hundred Benedictine monks. The church of this convent was built of stone after the Roman architecture, and the windows glazed by artificers brought from France, in the year of Christ 674, and the fourth of king Egfrid; and both the monastery and the church were dedicated to St. Peter. In the year 678, Benedict took a fourth journey to Rome, and was kindly received by pope Agatho. From this expedition he returned loaded with books, relics of the apostles and martyrs, images, and pictures, when, with the pope's consent, he brought over with him John, arch-chanter of St. Peter's, and abbot of St. Martin's, who introduced the Roman manner of singing mass. In the year 682 king Egfrid gave him another piece of ground, on the banks of the Tyne, four miles from Newcastle; where he built another monastery called Girwy or Jarrow, dedicated to St. Paul, and placed therein seventeen monks under an abbot named Ceolfrid. About the same time he appointed a Presbyter named Easterwinus to be a joint abbot with himself of the monastery of Weremouth: soon after which,

he took his fifth and last journey to Rome, and, as before, came back enriched with a farther supply of ecclesiastical books and pictures. He had not been long at home before he was seized with the palsy, which put an end to his life on the 12th of January, 690. His behaviour during his sickness appears to have been truly Christian and exemplary. He was buried in his own monastery of Weremouth. He wrote some pieces, but Leland ascribes to him only a treatise on the Agreement of the rule of the Monastic life. Bale and Pits give this book the title of "Concordia Regularum," and the last-mentioned author informs us, that the design of this book was to prove, that the rules of all the holy fathers tallied exactly with that of St. Benedict, founder of the Benedictines. He wrote likewise "Exhortationes ad Monachos;" "De suo Privilegio." And "De celebratione Festorum totius anni." Mr. Warton, in his History of Poetry, mentions Benedict Biscop as one of the most distinguished of the Saxon ecclesiastics. The library which he added to his monastery, was stored with Greek and Latin volumes. Bede has thought it worthy to be recorded, that Ceolfrid, his successor in the government of Weremouth abbey, augmented this collection with three volumes of Pandects, and a book of cosmography, wonderfully enriched with curious workmanship, and bought at Rome. The historian Bede, who wrote the lives of four of the abbots of Weremouth and Jarrow, was one of the monks in those convents, and pronounced a homily on the death of Benedict. His body was deposited in the monastery of Thorney, in Cambridgeshire.[1]

BENEDICT XI. (Pope), was a native of Trevigi, belonging to the state of Venice, and the son of a shepherd, or, as some say, of a notary. His name was Nicholas Bocasini. For some time he earned a livelihood by teaching children at Venice, but becoming afterwards a Dominican, he applied himself diligently to his studies, and acquired such superiority among his order, that in 1298 he was appointed general; and, by Boniface VIII. created cardinal bishop of Sabina, from which he was soon after translated to that of Ostia. He discharged likewise several embassies with great reputation, and having returned from Hungary when Boniface was taken and imprisoned in

[1] Biog. Brit.—Warton's Hist. of Poetry, vol. II. Dissert. II.

his own palace at Anagni, he was one of the two cardinals who remained with him, when all the others fled. On the death of that pope, in 1303, our cardinal bishop was chosen to succeed him, and took the name of Benedict, the Christian name of his predecessor, in honour of him who had been the cause of his advancement from a low station. Among his first measures he granted absolution to the king of France, and annulled the decrees of Boniface against him, which restored peace to that country, and this he farther promoted by reinstating the Colonna family in all their honours and possessions. He made it his study to quiet the disturbances that his predecessor had raised, not only in France, but in most other kingdoms, and to regain by conciliatory measures those whom the haughty and imperious behaviour of his predecessor had alienated from the apostolic see; but his pontificate was short. He died the year following his election, July 6, 1304, not without suspicion of poison, administered, as some think, by the relations of Boniface, in revenge for his having received that pope's enemies into favour, but others impute this crime to the Florentines, whose city he had laid under an interdict, when it was distracted by two barbarous factions, called the Neri and the Bianchi. The writers of Benedict's time concur in reporting that he was a man exemplary in every respect, inclined to peace and conciliation, and one who had no desire to enrich his family. One trait of his character seems to support this last instance of forbearance. His mother approaching him in a very rich dress to congratulate him on his promotion, he affected to consider her as an impostor, and said: "My mother is not a princess, but a poor woman;" but next day, when she returned in her ordinary dress, he embraced her with affection, and treated her with every mark of respect. He wrote comments on the gospel of St. Matthew, the book of Job, and the Revelations, besides several sermons, and letters to the king of France and other princes, concerning the reformation of abuses that had crept into the church in their respective kingdoms; but of his works, the only one printed is a comment on the fifth chapter of Matthew, and some letters in Rainald, Wadding, and Cherubini.[1]

[1] Bower's Lives of the Popes.—Dupin.—Walch's Lives of the Popes.

BENEDICT XII. (Pope), whose name was James Fournier, was a native of Saverdun, in the diocese of Pamier, the son of a miller, or of an obscure person; but some are of opinion that he was descended of a noble family. He embraced a religious life when young, among the Cistertians, and having afterwards received the degree of master of divinity in the university of Paris, he was made abbot of Fontfroide, in Narbonne, and when he had governed that monastery for six years, with great applause, he was made first bishop of Pamiers, and nine years after translated to Mirepoix. In December 1327, pope John XXII. created him cardinal presbyter of St. Prisca, and in 1334, he was elected pope, contrary to all expectation. The conclave had chosen Comminge, cardinal bishop of Porto, as the most proper person, but the French cardinal insisting that he should promise never to go to Rome, he refused to accept the office on a condition so prejudicial to the church. In this dilemma, the cardinals being at a loss whom to nominate, some of them proposed James Fournier, the most inconsiderable of the whole college, "omnium infimus," and he was unanimously elected: this unexpected turn gave occasion to some of the writers of his days to attribute the whole to divine inspiration, with as good reason, no doubt, as in the case of any of his predecessors or successors.

Benedict was as much surprised as any of his brethren, and either out of humility, or because he was conscious he knew little of public affairs, candidly told them that they had elected an ass. His actions, however, did not justify this comparison. He was indeed a stranger to the arts of the court, but he was a learned divine, well versed in the civil and canon law, and a man of exemplary life and probity. His first act was that of liberality. The day after his election, he distributed among the cardinals 100,000 florins out of the treasure left by his predecessor; and a few days after gave 50,000 for repairing the churches of Rome. In his first public sermon he preached on the beatific vision, and maintained that the just on their death saw God face to face, before the day of the general resurrection, contrary to the doctrine held by his predecessor; and he was so impressed with the necessity of establishing this doctrine, that he published in 1336 a constitution, as it was called, directly in opposition to the notion of purga-

tory in any shape. The whole of his political administration appears to have been of the pacific kind, and in providing for the interests of the church, he preferred men of merit to vacant benefices, and was an enemy to pluralities; and in some of the religious orders he introduced reformations which we may be certain were beneficial and wise, because they raised the indignation of the monks, who have on that account painted his character in the blackest colours. His last effort for the peace of Europe was to reconcile the kings of France and England, then at war, but while employed on this, he died of a short illness, the consequence of suppressed evacuation, April 25, 1342. Like his predecessor, he avoided aggrandizing his family, as most other popes had done, and could scarcely be prevailed upon to admit his relatives into his presence, when they came to congratulate him on his promotion. He used to say "James Fournier had relations, but pope Benedict has none," and contented himself with ordering the expences of their journey to be defrayed out of the apostolic chamber. The monks whom he had reformed, however, contrary to all contemporary evidence, have accused him of avarice, debauchery, and in particular, of an intrigue with the sister of the celebrated Petrarch. On the other hand, all the best historians have extolled him as a man of sanctity and a pattern of every virtue. He wrote two volumes on the state of the soul before the general judgment; eleven questions upon the same subject; sermons for the chief festivals of the year; all which are in MS. in the Vatican library. He wrote, likewise, several constitutions relating to the reformation of some religious orders, commentaries upon the psalms, various letters, and some poetical pieces.[1]

BENEDICT XIII. (Pope), otherwise Vincenzo Maria Orsini, a Dominican friar, was a native of the kingdom of Naples, and the eldest son of the duke of Gravina. Being of a religious turn of mind from his tender years, he embraced a monastic life among the Dominicans. In 1672, partly by his family influence, he was preferred to the dignity of cardinal, and soon after to the archbishopric of Benevento, but was with the utmost difficulty prevailed upon to accept of the papal dignity, alleging that he was utterly unacquainted with state affairs, and too old to acquire that

[1] Bower's Lives of the Popes.—Dupin.—Walch's Lives of the Popes.

species of knowledge. Being, however, obliged to acquiesce, he began with those measures which corresponded with his previous disposition, and the retired life he had led; reducing the pleasures and pomp of his court, suppressing abuses, and restraining the licentiousness of his clergy. With a view to these changes, he held a provincial synod in the Lateran in 1725, but the Jesuits, of which three were at this time cardinals, highly provoked at his approving the doctrine of the Dominicans, concerning grace and predestination, found means to render all his endeavours ineffectual. On another occasion, he rose above the bigotry of his predecessors, by expressing a wish for the diffusion of scriptural knowledge; and with that view, he permitted the people in general to peruse the sacred volume, and encouraged the multiplication of copies in the modern languages, which, although it displeased the rigid catholics, was approved by a majority of the members of that church. Benedict, about the same time, testified his devotion to the muses, by publicly decorating Perfetti, a Tuscan poet, with a crown of laurel.

One leading object with him was to unite the four religious communities in Christendom. He proposed that four councils should be held at different places, each consisting of a certain number of representatives of the Romish, Greek, Lutheran, and Calvinist churches; but it is unnecessary to add that this scheme was found impracticable. In all his transactions, however, with the catholic sovereigns of Europe, he endeavoured to operate by a conciliatory temper, and although not always successful, yet the purity of his intentions was visible. It has been said that he was more of a monk than of a pope, by which we may probably understand, that he was more attached to what he conceived to be the genuine interests of the church, than to her political influence. Indefatigable in his apostolical duties, he continued to preach and pray, attended to all pontifical and sacerdotal functions, and directed the conduct of subordinate prelates and ministers of the church. He frequently visited the poor, and not only gave them spiritual comfort, but relieved them by his bounty, selling for that purpose the presents which he received. He habituated himself to the plainest fare, and lived in the most frugal manner, like a hermit in his cell, that he might more liberally bestow upon others the blessings of fortune. His chief blemish was that easiness of temper, and reluct-

ance to active business, which led him to suffer cardinal Coscia, an unprincipled Neapolitan, to have the entire management of the government, and would listen to no complaints against him, although Coscia was guilty of the most enormous and notorious extortions. Yet he died, without losing his popularity, Feb. 21, 1730, in the sixth year of his pontificate. His works were published in 3 vols 1728, fol. under the title of "Opera di Benedetto XIII."[1]

BENEDICT XIV. (POPE), whose name was PROSPER LAMBERTINI, was born in 1675, at Bologna. He was appointed canon of the Basilicon, or great church of St. Peter, then successively archbishop of Theodosia, and bishop of Ancona. He received the cardinal's hat in 1728, was deputy of the congregation of the holy office the same year, became archbishop of Bologna in 1731, and succeeded pope Clement XII. August 17, 1740. He then took the name of Benedict XIV. zealously endeavoured to calm the dissensions which had arisen in the church, patronised arts and sciences, founded several academies at Rome, and declared openly in favour of the Thomists. This pope did justice to the memory of the celebrated cardinal Noris; published the bull "Omnium sollicitudinum" against certain ceremonies, and addressed a brief to cardinal Saldanha for the reformation of the Jesuits, which was the foundation of their destruction. He had also established a congregation to compose a body of doctrine, by which the troubles of the church might be calmed. This pontiff was a very able canonist, and well acquainted with ecclesiastical history and antiquities. Though he governed with great wisdom, and was very zealous for religion, he was lively in his conversation, and fond of saying *bon mots*. He died 1758, aged 83. His works were published before his death in 16 vols. 4to, by Azevedo. The four last contain his briefs, bulls, &c. The five first are, "A treatise on the Beatification and Canonization of Saints," in which the subject is exhausted; an abridgement of it was published in French, 1759, 12mo. The sixth contains the actions of the saints whom he canonized. The two next consist of supplements, and remarks on the preceding ones. The ninth treats on the "Sacrifice of the Mass," and the tenth on the "Festivals instituted in honour of Jesus Christ and

[1] Bower's Lives of the Popes.—Dupin.—Walch's Lives of the Popes.—Mosheim, Eccl. Hist.

the Holy Virgin." The eleventh is entitled "Ecclesiastical Institutions;" an excellent work, containing his instructions, mandates, letters, &c. while he was bishop of Ancona, and afterwards archbishop of Bologna. The twelfth is a "Treatise on Diocesan Synods." All the above are in Latin. Caraccioli published his life at Paris, 1784, 12mo. It was begun in the life time of Benedict, and part of it submitted to him by the author, to whom the pope said, "If you were a historian, instead of a panegyrist, I should thank you for the picture you have drawn, and with which I am perfectly satisfied."[1]

BENEDICT (RENE', or RENATUS), a famous doctor of the Sorbonne, and curate of St. Eustathius at Paris in the sixteenth century, was born at Sevenieres near Angers. He was a secret favourer of the protestant religion; and that his countrymen might be able to read the Bible in their own tongue, he published at Paris the French translation which had been made by the reformed ministers at Geneva. This translation was approved by several doctors of the Sorbonne before it went to the press; and king Charles IX. had granted a privilege for the printing of it, yet when published it was immediately condemned. In 1587 king Henry III. appointed Benedict to be reader and regius professor of divinity in the college of Navarre at Paris. He had been before that time confessor to the unhappy Mary queen of Scotland, during her stay in France, and attended her when she returned into Scotland. Some time before the death of Henry III. Benedict, or some of his friends with his assistance, published a book, entitled "Apologie Catholique," to prove that the protestant religion, which Henry king of Navarre professed, was not a sufficient reason to deprive him of his right of succeeding to the crown of France; first, because the Huguenots admitted the fundamental articles of the catholic faith, and that the ceremonies and practices which they exploded had been unknown to the primitive church. Secondly, because the council of Trent, in which they had been condemned, was neither general, nor lawful, nor acknowledged in France. After the murder of Henry III. a factious divine wrote an answer to that book, which obliged Benedict to publish a reply. When king Henry IV. was re-

[1] D'Avocat's Dict Hist.—Walch and Bower's Lives of the Popes.—Mosheim, vol. VI. edit. 1811.

solved to embrace the Roman Catholic religion, he wrote to Benedict, commanding him to meet him. The doctor on this consulted with the pope's legate, who was then at Paris, and advised him to answer the king, that he could not go to him without the pope's leave, which exasperated the people at Paris, because they understood by this advice, that he favoured the Spanish faction, and endeavoured only to protract the civil war. However, Benedict assisted some time after at the conference which was held at St. Dennis, and in which it was resolved, that the king, having given sufficient proofs of his faith and repentance, might be reconciled to the church, without waiting for the pope's consent. Benedict also assisted at that assembly, in which king Henry abjured the reformed religion, and having embraced the Roman Catholic faith, was absolved by the archbishop of Bourges. The king promoted him afterwards, about 1597, to the bishopric of Troyes in Champagne, but he could never obtain the pope's bulls to be installed, and only enjoyed the temporalities till 1604, when he resigned it with the king's leave to Renatus de Breslay, archdeacon of Angers. He died at Paris, March 7, 1608, and was buried near the great altar in his parish church of St. Eustathius. Dr. Victor Cayet made his funeral oration. Besides the books, which we have mentioned, he wrote three or four other pieces, the titles of which are mentioned by father le Long, but they are of little note, except perhaps his history of the coronation of king Henry III. "Le Sacre et Couronnement du roi Henry III. l'an 1575, par René Benoit, docteur en theologie," Reims, 1575, 8vo, and inserted in Godefrey's "Ceremonial de France," Paris, 1619, 4to.[1]

BENEDICTUS (ALEXANDER), or BENEDETTI, a very eminent physician and medical writer of the fifteenth century, was born at Legnano in the territory of Verona. When he had completed his studies, he went to Greece and the isle of Candy, as army surgeon, and on his return, he was made professor of medicine at Padua, where he remained until 1495, when he settled at Venice. The time of his death is not ascertained, but it appears that he was alive in 1511. Haller mentions him as at the head of the original medical writers, and says his style was far preferable to that of his predecessors. His works are, 1. "De

[1] Gen. Dict.—Moreri.

observatione in Pestilentia," Venice, 1493, 4to, Bonon. 1516, fol. Basil, 1538, 8vo, &c. 2. "Collectiones medicinæ, sive, aphorismi de medici et ægri officio," Leyden, 1506. 3. "Anatomiæ, sive de historia corporis humani, lib. v." Venice, 1493, often reprinted. 4. "De omnium a capite ad calcem morborum causis, signis, differentiis, indicationibus, et remediis, lib. triginta," Venice, 1500, fol. also often reprinted. There are some remains of medical superstition in this work, but many excellent observations and useful cases. 5. "Opera omnia in unum collecta," Venice, 1533, fol. Basil, 1539, 4to, and 1549 and 1572, fol.[1]

BENEDICTUS (PETER), a celebrated Maronite, was born at Gusta in Phenicia, 1663, of a noble family, and sent to the Maronite college at Rome when but nine years old, where he made a great progress in the oriental languages, returned afterwards to the east, and applied himself to preaching the gospel there. The Maronites of Antioch sent him back to Rome, as a deputy from their church. Cosmo III. grand duke of Tuscany, invited Benedict to his court; heaped many honours and favours upon him, and made him professor of Hebrew at Pisa, and Clement XI. appointed him one of the correctors of the Greek press. He entered among the Jesuits at the age of forty: his amiable temper, integrity, and profound skill in the oriental languages, procured him the esteem of all the learned. He died September 22, 1742, at Rome, aged 80. He published the first volumes of that excellent edition of St. Ephraim, which has been continued and finished by M. Assemani.[2]

BENEFIELD (SEBASTIAN), an eminent divine of the seventeenth century, was born August 12, 1559, at Prestonbury in Gloucestershire. He was admitted, at seventeen years of age, a scholar of Corpus Christi college, Oxford, and probationer-fellow of the same house, April 16, 1590. After he had taken the degree of master of arts, he went into holy orders, and distinguished himself as a preacher. In 1599, he was appointed rhetoric-reader of his college, and the year following was admitted to the reading of the sentences. In 1608, he took the degree of doctor in divinity, and five years after was chosen Margaret professor

[1] Diet. Hist.—Haller.—Manget.
[2] Fabroni Vitæ Italorum, vol. XI.—Dict. Hist.

in that university. He filled the divinity chair with great reputation, and after fourteen years resigned it. He had been presented, several years before, to the rectory of Meysey-Hampton, near Fairford in Gloucestershire, upon the ejection of his predecessor for simony; and now he retired to that benefice, and spent there the short remainder of his life (about four years) in a pious and devout retreat from the world. Dr. Benefield was so eminent a scholar, disputant, and divine, and particularly so well versed in the fathers and schoolmen, that he had not his equal in the university. He was strongly attached to the opinions of Calvin, especially that of predestination; insomuch that Humphrey Leach calls him a downright and doctrinal Calvinist. He has been branded likewise with the character of a schismatic: but Dr. Ravis, bishop of London, acquitted him of this imputation, and declared him to be "free from schism, and much abounding in science." He was remarkable for strictness of life and sincerity; of a retired and sedentary disposition, and consequently less easy and affable in conversation. This worthy divine died in the parsonage house of Meysey-Hampton, August 24, 1630, and was buried in the chancel of his parish church, the 29th of the same month. His works are, 1. "Doctrinæ Christianæ sex Capita totidem prælectionibus in schola theologica Oxoniensi pro forma habitis discussa et disceptata," Oxon. 1610, 4to. 2. "Appendix ad Caput secundum de consiliis Evangelicis, &c. adversus Humphredum Leach." This is printed with the foregoing treatise. 3. "Eight sermons publicly preached in the university of Oxford, the second at St. Peter's in the East, the rest at St. Mary's church. Began Dec. 14, 1595," Oxford, 1614, 4to. 4. "The sin against the Holy Ghost discovered, and other Christian doctrines delivered, in twelve Sermons upon part of the tenth chapter of the epistle to the Hebrews," Oxford, 1615, 4to. 5. "A commentary or exposition upon the first chapter of Amos, delivered in twenty-one sermons in the parish-church of Meysey-Hampton in the diocese of Gloucester," Oxford, 1613, 4to. This work was translated into Latin by Henry Jackson of Corpus Christi college, and printed at Oppenheim in 1615, 8vo. 6. "Several Sermons, on occasional subjects." 7. "A commentary, or exposition upon the second chapter of Amos, delivered in twenty-one sermons, in the parish-church of Meysey-Hampton, &c." London,

1620, 4to. 8. "Prælectiones de perseverantia Sanctorum," Francfort, 1618, 8vo. 9. "A commentary, or exposition on the third chapter of Amos, &c." London, 1629, 4to. 10. There is extant likewise a Latin sermon of Dr. Benefield's on Revelations v. 10. printed in 1616, 4to.[1]

BENEVOLI (ANTHONY), an Italian surgeon, was born in 1685 in the duchy of Spoletta, and at the age of nine, was sent to Florence, where after going through a classical course, he studied philosophy, anatomy, and surgery, and acquired great reputation for his skill in disorders of the eyes and in ruptures. In 1755, he was appointed principal surgeon of the hospital of St. Mary in Florence, and died in that city, May 7, 1756. He wrote, 1. "Lettera sopra cataratta gleucomatosa," Florence, 1722, 8vo. 2. "Nuova propozitione intorno alla caruncula dell' uretra della carnosita, &c." ibid. 1724, 12mo. 3. "Manifesto sopra alcune accuse contenute in uno certo parere del signor P. P. Lupi," ibid. 1734, 4to. 4. "Giustificatione delle replicati accuse del signor P. P. Lupi," ibid. 1734, 4to. 5. "Dissertazioni sopra l'origine dell' ernia intestinale, &c." ibid. 1747, 4to.[2]

BENEZET (ANTHONY), an American philanthropist, in early life was put apprentice to a merchant; but finding commerce opened temptations to a worldly spirit, he left his master, and bound himself apprentice to a cooper. Finding this business too laborious for his constitution, he declined it, and devoted himself to school-keeping; in which useful employment he continued during the greatest part of his life. He was author of "A Caution to Great Britain and her Colonies, in a short representation of the calamitous state of the enslaved negroes in the British dominions," 1767, 8vo; "Some historical account of Guinea, with an enquiry into the rise and progress of the Slave Trade, its nature, and lamentable effects," 1772, 8vo, and some other tracts on the same subject. He possessed uncommon activity and industry in every thing he undertook. He declared he did every thing as if the words of his Saviour were perpetually sounding in his ears, "Wist ye not that I must be about my Father's business?" He used to say, "the highest act of charity in the world was to bear with the unreasonableness of mankind." He generally wore plush clothes; and gave as a reason for it, that after

[1] Ath. Ox. vol. I.—Biog. Brit. [2] Dict. Hist.

he had worn them for two or three years, they made comfortable and decent garments for the poor. He once informed a young friend, that his memory began to fail him; "but this," said he, "gives me one great advantage over you; for you can find entertainment in reading a good book only once—but I enjoy that pleasure as often as I read it; for it is always new to me." Few men since the days of the apostles ever lived a more disinterested life; and yet upon his death-bed he said, he wished to live a little longer, that "he might bring down SELF." The last time he ever walked across his room, was to take from his desk six dollars, which he gave to a poor widow whom he had long assisted to maintain. He died at Philadelphia in 1784. His funeral was attended by persons of all religious denominations, and by many hundred negroes. An officer, who had served in the American army during the late war, in returning from the funeral, pronounced an eulogium upon him. It consisted only of the following words: "I would rather," said he, "be Anthony Benezet in that coffin, than George Washington with all his fame." [1]

BENGEL, or BENGELIUS (JOHN ALBERT), a learned German divine, principally known in this country for his excellent edition of the Greek Testament, was born June 24, 1687, at Winneden in the duchy of Wirtemberg. He was, says the writer of the meagre account in the Dict. Hist. the first of the Lutheran divines who published a learned, profound, and complete criticism on the New Testament, or rather an accurate edition. He became a critic from motives purely conscientious. The various and anxious doubts which he entertained, from the deviations exhibited in preceding editions, induced him to examine the sacred text with great care and attention, and the result of his labours was, 1. his "Novi Testamenti Græci recte cauteque adornandi prodromus," Stutgard, 1725, 8vo. 2. "Notitia Nov. Test. Græc. recte cauteque adornati," ibid. 1731, 8vo, and 3. his edition entitled "Novum Test. Græc. cum introductione in Crisin N. T. Apparatu Critico, et Epilogo," ibid. 1734, 4to. He afterwards published, 4. "Gnomon Nov. Test. in quo ex nativa verborum vi simplicitas, profunditas, concinnitas sensuum cœlestium indicatur," ibid. 1742, and 1759, and lastly in 1763, at Ulm, in which same year, a new edition of his "Apparatus Cri-

[1] From the preceding edition of this Dictionary.

ticus" was published, with many additions, by Phil. D. Burkius, 4to. Bengel's most formidable enemies were Ernesti and Wetstein, neither of whom treated him with the courtesy that becomes men of letters. His edition of the New Testament is unquestionably a lasting monument of the author's profound learning and solid piety, and has often been reprinted to gratify the public demand. In 1745, Bengel published "Cyclus, sive de anno magno solis, lunæ, stellarum consideratio, ad incrementum doctrinæ propheticæ atque astronomicæ accommodata," Ulm, 8vo, and after his death, which took place in 1752, appeared his "Ordo temporum, a principio per periodos œconomiæ divinæ historicas atque propheticas, at finem usque ita deductus, ut tota series et quarumvis partium analogia sempiternæ virtutis ac sapientiæ cultoribus ex script. Vet. et Nov. Test. tanquam uno revera documento proponatur," Stutgard, 1753. Bengel maintained the doctrine of the millenium, or second appearance of Christ upon earth to reign with his saints a thousand years. His "Introduction to his Exposition to the Apocalypse," was translated and published by John Robertson, M. D. London, 1757.[1]

BENI (Paul), professor of eloquence in the university of Padua, was a native of Candia, where he was born in 1553, and whence he was brought in his infancy to Gubio in the duchy of Urbino. He was in the society of Jesuits for some time, but quitted them upon their refusing him permission to publish a commentary on the banquet of Plato. He was fond of critical controversy, and maintained a dispute with the academy della Crusca of Florence, publishing a treatise against their Italian dictionary, under the title of "Anti-Crusca." He had likewise another contest with the same academy with respect to Tasso, whose defence he undertook, and published two pieces on this subject. In one of these he compares Tasso to Virgil, and Ariosto to Homer, in some particulars giving Tasso the preference to these two ancients: in the other he answers the critical censures which had been made against this author. He published also some discourses upon the Pastor Fido of Guarini. These pieces were in Italian; but he has left a greater number of works in Latin, among which are, 1. "Commentarii in 6 lib. priores Virgilii." 2. "Com-

[1] Dict. Hist.—Dibdin's Classics.—Saxii Onomasticon.

mentarii in Aristotelis poeticam et lib. Rhetor." 3. "Commentarii in Sallustium." 4. "Platonis Poetica ex dialogis collecta." 5. "Dispensatio de Baronii annalibus." 6. "Disputatio de historia." 7. "Disputatio de auxiliis." 8. "Orationes 75." 9. "Decades tres in Platonis Timæum;" all collected in 5 vols. fol. Venice, 1622. He died the 12th of February 1625. He was undoubtedly a man of extensive learning, but loquacious and prolix.[1]

BENJAMIN of Tudela, a Jewish rabbi, and author of the "Itinerary," was the son of Jonas of Tudela, and born in the kingdom of Navarre. He flourished about the year 1170. He travelled over several of the most remote countries, and wherever he came, wrote a particular account of what he either saw himself, or was informed of by persons of credit. He died in 1173, not long after his return from his travels. Casimir Oudin tells us, that he was a man of great sagacity and judgment, and well skilled in the sacred laws; and that his observations and accounts have been generally found to be exact upon examination, our author being remarkable for his love of truth. There have been several editions of his "Itinerarium." It was translated from the Hebrew into Latin by Benedict Arius Montanus, and printed by Plantin at Antwerp in 1575, 8vo. Constantine l'Empereur likewise published it with a Latin version, and a preliminary dissertation, and large notes; which was printed by Elzevir in 1633, 8vo. J. P. Baratier translated it into French, 1734, 2 vols. 8vo, but the most remarkable translation is that published at London in 1783 by the Rev. B. Gerrans, lecturer of St. Catherine Coleman, and second master of Queen Elizabeth's Free Grammar school, St. Olave, Southwark. The author of this translation, which is taken from the Elzevir edition abovementioned, hesitates not to speak of Benjamin as contemptible, doubts whether he ever left his native Tudela, but allows, although with some reluctance, that he may have travelled through Spain and some part of Italy. Mr. Gerrans, having thus, as he says, "unmasked, chastised, and humbled his author," allows that as he wrote in a century so obscure, we ought to be glad of the least monument to cast a glimmering light on it. He allows also that the pure and simple style in which the book is written,

[1] Gen. Dict.—Baillet Jugemens des Savans.—Freheri Theatrum.—Saxii Onomasticon.

renders it one of the best introductions to the Rabinical dialect: it throws more light on the times than a whole catalogue of monkish writers: it shews the ignorance of the Jewish teachers in matters of geography and history, and the state and numbers of their own people. The chief use, the translator adds, which he wishes to make of the book, is to confirm lukewarm and indifferent Christians, in the principles of their religion, and to combat the errors and impenitence of the Jews by their own weapons. This work is no doubt a curiosity, as the production of a Jew in the twelfth century, and the translator's observations also may be allowed to have some weight: but considered in itself, the rabbi's book has only a small portion of real worth; for in addition to the fabulous narrations, which lead the reader to suspect him even when he speaks truth, there are many other errors, omissions, and mistakes. Benjamin's principal view seems to have been to represent the number and state of his brethren in different parts of the world, and accordingly he mentions merely the names of many places to which we are to suppose he travelled, furnishing no remark, except, perhaps, a brief account of the Jews to be found there. When he relates any thing farther, it is often trifling, or fictitious, or mistaken, as he frequently is, even in numbering his countrymen.[1]

BENIGNUS (St.) archbishop of Armagh in Ireland, was the immediate successor of St. Patrick in that see, anno 455; though it must be confessed, that this is a point which has afforded some controversy. Writers differ as to his name: some call him Stephen, some Beneneus, others Beona, and by an Irish termination of the word Benin, in Latin Benignus. It is probable that St. Patrick baptized him by the name of Stephen, and that he obtained the name of Benin from his sweet disposition, and his great affection to St. Patrick, the word *bin*, in the Irish language, signifying *sweet*; and that from thence the other names flowed. He was the son of Sesgnen, a man of wealth and power in Meath, who, in the war in 433, hospitably entertained St. Patrick in his journey from the port of Colp, where he landed, to the court of king Leogair at Tarah, and, with his whole family, embraced Christianity and received baptism. The youth grew so fond of his father's guest, that he could not be separated from his company. St. Patrick

[1] Gen. Dict.—Month. Rev. vol. LXX.—Saxii Onomasticon.

took him away with him at his departure, and taught him his first rudiments of learning and religion: Benin profited greatly under such a master, and became afterwards a man eminent for piety and virtue, whom St. Patrick thought worthy to fill the see of Armagh, which he resigned to him in the year 455. Benin died in the year 468, on the ninth of November, having also resigned his see three years before his death. The writers of the dark ages, however different they are from one another in other particulars, yet in the main agree as to the succession of St. Benin in the government of the see of Armagh, but there is some discordance among them as to the place of his death and burial, which we shall not attempt to reconcile; some contending he died and was buried at Armagh, and others at Glastonbury. The following writings are ascribed to him: 1. "A book partly in Latin, and partly in Irish, on the virtues and miracles of St. Patrick;" to which Jocelin confesses he was indebted. 2. "An Irish Poem, written on the Conversion of the people of Dublin to the Christian Faith." 3. "The Munster Book of reigns," called by some Leabhar Bening, or Bening's Book, and by others Leabhar na Geart, qu. d. the book of Genealogy, which is ascribed to him by Nicolson.[1]

BENIVIENI (JEROME), a celebrated poet of Florence, who died in 1542, aged eighty-nine, was one of the first who, following Lorenzo de Medici and Politian, contributed essentially to the advancement of Italian poetry. The greater part of his poems turn upon divine love. His "Canzone dell' Amor celeste e divino" was in great esteem, as containing, what now is thought its chief defect, the sublime ideas of the philosophy of Plato, on love. This work was printed at Florence in 1519, in 8vo, with other poetical pieces of the same author. There had already been an edition of his works, at Florence, in folio, 1500, which is extremely scarce. Another performance of his is entitled, "Commento di Hieronimo Benivieni, cittadino Fiorentino, sopra a più sue Canzone e Sonnetti dello amore e della belleza divina," &c. printed at Florence in 1500, in folio: an edition much prized by the curious. Benivieni, not less estimable for the purity of his manners than for the extent of his talents, was intimately connected with the celebrated John Pico de Miran-

[1] Biog. Brit.

dola, and made it his request to be interred in the same grave with him, which was granted.[1]

BENN (WILLIAM), a nonconformist clergyman of Dorsetshire, was born at or near Egremond, in Cumberland, Nov. 1600, and educated at St. Bees. Thence he entered Queen's college, Oxford, Wood thinks, as a servitor, but left the university without taking a degree, on obtaining a presentation to the living of Oakingham, in Berkshire; but upon Mr. Bateman's having got another presentation to the same living, a gentleman who was his contemporary at Oxford, they agreed jointly to perform the duty, and divide the profits, rather than contest the matter at law. Mr. Benn became afterwards chaplain to the marchioness of Northampton, with whom he resided in Somersetshire, leaving Oakingham to Mr. Bateman. In 1629, the celebrated Mr. White, usually called the patriarch of Dorchester, invited him to that town, by whose interest he obtained the rectory of All Saints; and, excepting two years that he attended Mr. White at Lambeth, continued here until Bartholomew-day, when he was ejected for nonconformity. Not satisfied with his constant labours in the church, while he held his rectory, he preached gratis, on week-days, to prisoners in the gaol, and the room not being large enough for his auditory, he built a chapel within the prison limits, principally at his own expence. In 1654, he was one of the assistants to the commissioners for ejecting such as were called scandalous, ignorant, and insufficient ministers, and school-masters. After his own ejectment, he continued to preach occasionally, and was sometimes fined and imprisoned. He died March 22, 1680, and was buried in All Saints church-yard. Wood records three particulars of him: the first, that he was, as already mentioned, assistant to the commissioners, &c.; secondly, that although he lived to be eighty, he never used spectacles, and yet read and wrote much, writing all his sermons as he delivered them; and thirdly, that he prayed in his study seven times a day, and commemorated certain deliverances from dangers which he had experienced on certain days of his life. His only works were an "Answer to Mr. Francis Bampfield's Letter, in vindication of the Christian Sabbath against the Jewish," Lond. 1672, 8vo;

[1] Dict. Hist.—Gresswell's Memoirs of Politian, &c.—Tiraboschi, edit. Mathias, 1809.—Ginguené Hist. Litt. d'Italie, vol. III. p. 550.

and a volume of sermons, on "Soul prosperity," 1683, 8vo.[1]

BENNET (Benjamin), a dissenting minister of considerable note in the beginning of the last century, was born at Temple-hall, in the hamlet of Whellesburgh in Leicestershire, in 1674; and educated, it is believed, at the neighbouring free-school of Market Bosworth. After going through a course of theological studies, he was first settled as a preacher at a meeting-house, erected in 1710, on Temple Farm, the place of his nativity, from which he was called to succeed Dr. Gilpin at Newcastle upon Tyne, where he continued until his death, Sept. 1, 1726, exercising his ministerial functions with success and popularity, and acquiring a high character among his brethren for his talents and piety. He wrote several books, 1. "A memorial of the Reformation," 1721, 8vo, an historical sketch of that event, full of prejudice against the church of England. 2. "A Defence" of the same, 1723, 8vo. 3. "Discourses on Popery," 1714, 8vo. 4. "Irenicum, or a review of some late controversies about the Trinity, &c." 1722, 8vo. Of this work one of his biographers says, that, "like many other good men, he was not aware of the pernicious effects of Arianism, and entertained a more favourable idea of the sentiments of some of the dissenting ministers than they deserved. The general principles of the book are good, but not suitably applied." 5. "Sermons on the Inspiration of the Holy Scriptures." But his most popular work, and which has gone through many editions, is his "Christian Oratory," which the biographer just quoted calls the "Dissenters' Whole Duty of Man." Job Orton, a very eminent divine among the dissenters, appears by one of his letters, to have read this book at least ten times.[2]

BENNET (Christopher), an eminent physician of the seventeenth century, and a medical writer, was the son of John Bennet of Raynton in Somersetshire, and became a commoner of Lincoln college in Oxford, in Michaelmas-term, 1632, being then fifteen years of age. After he had taken the degrees of bachelor and master of arts, he entered upon the study of physic, but was created doctor in that faculty elsewhere. He was afterwards chosen a fellow of the college of physicians in London, where he prac-

[1] Wood's Ath. vol. II.—Hutchins's Dorsetshire.—Calamy.

[2] Nichols's Leicestershire.—Prot. Dissenter's Mag. vol. V.—Bogue and Bennet's Hist. of Dissenters, vol. III.—Orton's Letters to Stedman, vol. I. p. 41.

tised with great success. Dr. Bennet died in April, 1655, and was buried on the 2d of May, in St. Gregory's church, near St. Paul's, in London. He gave the public a treatise on Consumptions, entitled "Theatri Tabidorum Vestibulum, &c." Lond. 1654, 8vo. Also "Exercitationes Diagnosticæ, cum historiis demonstrativis, quibus alimentorum et sanguinis vitia deteguntur in plerisque morbis, &c." Our author corrected and enlarged a book written originally by Dr. Thomas Moffet, and entitled "Health's Improvement, or rules comprising or discovering the nature, method, and manner of preparing all sorts of food used in this nation," Lond. 1655, 4to. Dr. Bennet had one or two more pieces ready for the press at the time of his death. It may be necessary to add that in his Latin works, he assumed the Latinized name of Benedictus.[1]

BENNET (Henry), earl of Arlington, was descended from an ancient family, and was second son of sir John Bennet of Arlington in Middlesex, by Dorothy, daughter of sir John Crofts of Saxham in the county of Norfolk. He was born in 1618, and educated at Christ-church in the university of Oxford, where he took the degree of master of arts, and distinguished himself by his poetical compositions, several of which were occasionally inserted in books of verses published under the name of the university, and in others in that time. In the beginning the civil war, when king Charles I. fixed his chief residence at Oxford, he was appointed under-secretary to lord George Digby, secretary of state; and afterwards entered himself as a volunteer in the royal cause, and served very bravely, especially at the sharp encounter near Andover in Hampshire, where he received several wounds. When the wars were ended, he did not leave the king, when success did, but attended his interest in foreign parts; and, in order to qualify himself the better for his majesty's service, travelled into Italy, and made his observations on the several countries and states of Europe. He was afterwards made secretary to James, duke of York, and received the honour of knighthood from king Charles II. at Bruges in March, 1658, and was soon after sent envoy to the court of Spain; in which negociation he acted with so much prudence and success, that his majesty, upon his return to England, soon called him home, and made him keeper of his privy purse. On the 2d of October, 1662, he was appointed principal

[1] Ath. Ox. vol. II.—Biog. Dict.

secretary of state in the room of sir Edward Nicholas; but by this preferment some advances were evidently made towards the interest of Rome; since the new secretary was one who secretly espoused the cause of popery, and had much influenced the king towards embracing that religion, the year before his restoration, at Fontarabia; on which account he had been so much threatened by lord Culpepper, that it was believed he durst not return into England, till after the death of that nobleman.

In March 14, 1664, he was advanced to the degree of a baron, by the title of Lord Arlington of Arlington in Middlesex, and in 1670, was one of the cabinet council, distinguished by the title of the *Cabal**, and one of those ministers, who advised the shutting up of the exchequer. April 22, 1672, he was created viscount Thetford and earl of Arlington; and on the 15th of June following, was made knight of the garter. On the 22d of the same month he was sent to Utrecht, with the duke of Buckingham and lord Hallifax, as ambassadors extraordinary and plenipotentiaries, to meet jointly with such as should be appointed by the king of France, and with the deputies from the States-General, but this negociation had no great effect. In April 1673, he was appointed one of the three plenipotentiaries from the court of Great Britain to Cologne, in order to mediate a peace between the emperor and king of France. In January following, the house of commons resolving to attack him, as well as the dukes of Lauderdale and Buckingham, who were likewise members of the Cabal, the last endeavoured to clear himself by casting all the odium upon the earl of Arlington; who being admitted to make his defence in that house, answered some parts of the duke of Buckingham's speech, but was so far from giving them satisfaction with regard to his own conduct, that they immediately drew up articles of impeachment against him, in which he was charged to have been a constant and vehement promoter of popery and popish councils; to have been guilty of many undue practices in order to promote his own greatness; to have embezzled and wasted the treasure of the nation; and to have falsely

* This name was composed of the initial letters of their titles, viz. Clifford, Ashley (afterwards Shaftesbury), Buckingham, Arlington, Lauderdale. They had all of them great presents from France, besides what was openly given them. The French ambassador gave each of them a picture of the king of France, set in diamonds, to the value of 3,000*l.*

and traiterously betrayed the important trust reposed in him, as a counsellor and principal secretary of state. Upon this he appeared before the house of commons, and spoke much more than was expected; excusing himself, though without blaming the king. This had so good an effect, that though he, as secretary of state, was more exposed than any other, by the many warrants and orders which he had signed; yet he was acquitted by a small majority. But the care, which he took to preserve himself, and his success in it, lost him his high favour with the king, as the duke of York was greatly offended with him; for which reason he quitted his post, and was made lord chamberlain on the 11th of September 1674, with this public reason assigned, that it was in recompence of his long and faithful service, and particularly for having performed the office of principal secretary of state for the space of twelve years to his majesty's great satisfaction. But finding, that his interest began sensibly to decline, while that of the earl of Danby increased, who succeeded lord Clifford in the office of lord high treasurer, which had ever been the height of lord Arlington's ambition, he conceived an implacable hatred against that earl, and used his utmost efforts to supplant him, though in vain. For, upon his return from his unsuccessful journey to Holland in 1674-5, his credit was so much sunk, that several persons at court took the liberty to mimic his person and behaviour, as had been formerly done against lord chancellor Clarendon; and it became a common jest for some courtier to put a black patch upon his nose, and strut about with a white staff in his hand, in order to divert the king. One reason of his majesty's disgust to him is thought to have been the earl's late inclining towards the popular opinions, and especially his apparent zealous proceedings against the papists, while the court knew him to be of their religion in his heart. In confirmation of this a remarkable story is told; that col. Richard Talbot, afterwards earl of Tyrconnel, having been some time absent from the court, upon his return found lord Arlington's credit extremely low; and seeing him one day acted by a person with a patch and a staff, he took occasion to expostulate this matter with the king, with whom he was very familiar, remonstrating, how very hard it was, that poor Harry Bennet should be thus used, after he had so long and faithfully served his majesty, and followed him every where in his

exile. The king hereupon began to complain too, declaring what cause he had to be dissatisfied with his conduct, "who had of late behaved himself after a strange manner; for, not content to come to prayers, as others did, he must be constant at sacraments too." "Why," said colonel Talbot interrupting, "does not your majesty do the same thing?" "God's fish," replied the king with some warmth, "I hope there is a difference between Harry Bennet and me." However, in 1679, lord Arlington was chosen one of the new council to his majesty; and upon the accession of king James II. to the throne, was confirmed by him in the office of lord chamberlain. He died July 28, 1685, aged sixty-seven years, and was interred at Euston in Suffolk. By his lady Isabella, daughter of Lewis de Nassau, lord Beverwaert, he had one only daughter, Isabella, married to Henry, duke of Grafton.

He was, according to bishop Burnet, a proud man; and his parts were solid, but not quick. He had the art of observing the king's temper, and managing it beyond all the men of that time. He was believed a papist, for he had once professed it, and at his death again reconciled himself to the church of Rome. Yet in the whole course of his ministry, he seemed to have made it a maxim, that the king ought to shew no favour to popery, since all his affairs would be ruined, if ever he turned that way; which made the papists become his mortal enemies, and accuse him as an apostate, and the betrayer of their interests. His character is drawn by Mr. Macpherson, in his History of Great Britain, with conciseness, spirit, and justice. "Arlington supplied the place of extensive talents by an artful management of such as he possessed. Accommodating in his principles, and easy in his address, he pleased when he was known to deceive; and his manner acquired to him a kind of influence where he commanded no respect. He was little calculated for bold measures, on account of his natural timidity; and that defect created an opinion of his moderation, that was ascribed to virtue. His facility to adopt new measures was forgotten in his readiness to acknowledge the errors of the old. The deficiency of his integrity was forgiven in the decency of his dishonesty. Too weak not to be superstitious, yet possessing too much sense to own his adherence to the church of Rome, he lived a Protestant, in his outward profession; but he died a Catholic. Timidity was the chief charac-

teristic of his mind; and that being known, he was even commanded by cowards. He was the man of the least genius of the party; but he had most experience in that slow and constant current of business, which perhaps, suits affairs of state better than the violent exertions of men of great parts." [1]

BENNET (Sir John), knt. grandfather to the preceding, and second son of sir Richard Bennet, was created on the 6th of July, 1589, doctor of laws by the university of Oxford, having been one of the proctors there. He was afterwards vicar-general in spirituals to the archbishop of York, and prebendary of Langtoft in the church of York. In the 24th of Eliz. bearing the title of doctor of laws, he was in commission with the lord-keeper Egerton, the lord-treasurer Buckhurst, and several other noblemen, for the suppression of heresy. He was also in that reign returned to parliament for the city of York, and was a leading member of the house of commons, as appears from several of his speeches in Townshend's collections. He received the honour of knighthood from king James before his coronation, on the 23d of July 1603, at Whitehall, and was made in that reign chancellor to queen Anne (consort of king James), judge of the prerogative court of Canterbury, and chancellor to the archbishop of York. In the beginning of 1617, he was sent ambassador to Brussels to question the archduke, in behalf of his master the king of Great Britain, concerning a libel written and published, as it was supposed, by Erycius Puteanus, but he neither apprehended the author, nor suppressed the book, until he was solicited by the king's agent there: he only interdicted it, and suffered the author to fly out of his dominions. In 1620, sir John Bennet being entitled judge of the prerogative court of Canterbury, was in a special commission with the archbishop of Canterbury, and other noblemen, to put in execution the laws against all heresies, great errors in matters of faith and religion, &c.; and the same year bearing the title of chancellor to the archbishop of York, he was commissioned with the archbishop of York, and others, to execute all manner of ecclesiastical juris-

[1] Biog. Brit. a very prolix and elaborate panegyric or defence of lord Arlington, ingenious indeed, but partial beyond all evidence of fact. We have preferred following Dr. Birch in the above sketch. Those who wish to investigate his lordship's character more minutely, must consult Dr. Campbell's account as corrected in the last edition of the Biog. Brit. See also the third volume of Clarendon's State Papers, Supplement, p. 80—84.

diction within the province of York. He died in the parish of Christ church in London, in the beginning of 1627, having had issue by Anne his wife, daughter of Christopher Weekes of Salisbury, in the county of Wilts, esq. sir John Bennet, his son and heir; sir Thomas Bennet, knt. second son, doctor of the civil law, and master in chancery; and Matthew, third son, who died unmarried. His eldest son, sir John Bennet of Dawley, received the honour of knighthood in the life-time of his father, at Theobalds, on the 15th of June, 1616. He married Dorothy, daughter of sir John Crofts of Saxham, in the county of Norfolk, knt. by whom he had issue six sons, the second of whom was afterwards created earl of Arlington. This account drawn up also by Dr. Campbell as a note to his life of Arlington, partakes of the partiality of that account by suppressing that in 1621, certain mal-practices were detected in the judicial conduct of sir John, and he was committed to the custody of the sheriffs of London, and afterwards to prison, fined 20,000*l.* and deprived of his offices. In consequence of this, according to Mr. Lodge, he died in indigence and obscurity, in the parish of Christ church, in Surrey, not in London, at the time mentioned above; but another account says that he was merely required to find security to that amount for his appearance to answer to the charges brought against him. If the fine was imposed, we may conclude it was remitted; for in a letter from lord Bacon to king James, we read these words, "Your majesty hath pardoned the like (corruption) to sir John Bennet, between whose case and mine (not being partial to myself, but speaking out of the general opinion), there was as much difference, I will not say, as between black and white, but as between black and grey or ash-coloured."[1]

BENNET (Robert, B. D.) a nonconformist divine, was educated at Oxford, and was presented by lord Wharton to the rectory of Waddesden in the county of Buckingham, where he continued till he was ejected for nonconformity in 1662. He afterwards settled at Aylesbury, where he preached privately to a small congregation, and from thence removed to Abington, where he died April 6, 1687. He was author of an excellent work, entitled "A theological Concordance of the synonymous words in Scripture," 1657, 8vo.[2]

[1] Biog. Brit.—Lodge's Illustrations, vol. III.—Coote's Catalogue of English Civilians. [2] Calamy.

BENNET (Dr. Thomas), an eminent divine in the eighteenth century, was born at Salisbury, May 7, 1673, and educated in the free-school there; where he made so great a progress in learning, that he was sent to St. John's college, Cambridge, in the beginning of 1688, before he was full fifteen years of age. He regularly took the degrees of bachelor and master of arts; the latter in 1694, when but twenty-one years old; and was chosen fellow of his college. In 1695, he wrote a copy of Hebrew verses on the death of queen Mary, printed in the collection of poems of the university of Cambridge upon that occasion. The first of his publications was "An answer to the dissenters pleas for Separation, or an abridgment of the London cases; wherein the substance of those books is digested into one short and plain discourse," Lond. 1699, 8vo. About the end of 1700, he took a journey to Colchester, to visit his friend Mr. John Rayne, rector of St. James's in Colchester; and finding him dead when he came, he undertook the office of preaching his funeral sermon, which was so highly approved of by the parishioners, that their recommendation was no small inducement to Dr. Compton, then bishop of London, to present him to that living. He had institution to it January 15, 1700-1, and applied himself with great diligence and success to the several duties of his function. Possessing great learning, a strong voice, and good elocution, he was extremely followed and admired; and the more, as most of the other livings were but indifferently provided for: so that he became minister, not only of his own two parishes, but in a manner of that whole town, and the subscriptions and presents he had from all parts, raised his income to nearly three hundred pounds a year. But that afterwards was very much reduced, as will appear in the sequel. In the beginning of 1701, he published "A confutation of Popery, in three parts," Cambr. 8vo. About the same time, he was engaged in a controversy with some dissenters, which produced the following book of his, "A discourse of Schism; shewing, 1. What is meant by schism. 2. That schism is a damnable sin. 3. That there is a schism between the established church of England and the dissenters. 4. That this schism is to be charged on the dissenters' side. 5. That the modern pretences of toleration, agreement in fundamentals, &c. will not excuse the dissenters from being guilty of schism. Written by way of letter to three dis-

senting ministers in Essex, viz. Mr. Gilson and Mr. Gledhill of Colchester, and Mr. Shepherd of Braintree. To which is annexed, an answer to a book entitled "Thomas against Bennet, or the Protestant dissenters vindicated from the charge of schism," Cambr. 1702, 8vo. This book being animadverted upon by Mr. Shepherd, our author published "A defence of the discourse of Schism; in answer to those objections which Mr. Shepherd has made in his three sermons of Separation, &c." Cambr. 1703, 8vo. And, towards the end of the same year, "An answer to Mr. Shepherd's considerations on the defence of the discourse of Schism," Cambr. 8vo. As also a treatise entitled "Devotions, viz. Confessions, Petitions, Intercessions, and Thanksgivings, for every day in the week; and also before, at, and after, the Sacrament; with occasional prayers for all persons whatsoever," 8vo. In 1705, he published "A confutation of Quakerism; or a plain proof of the falsehood of what the principal Quaker writers (especially Mr. R. Barclay, in his Apology and other works) do teach concerning the necessity of immediate revelation in order to a saving Christian faith, &c." Cambr. 8vo. In 1707 he caused to be printed in a small pamphlet, 12mo, "A discourse on the necessity of being baptized with Water and receiving the Lord's Supper, taken out of the confutation of Quakerism," Cambr. For the sake of those who wanted either money to purchase, or time to peruse, the Confutation of Quakerism, the year following he published "A brief history of the joint use of precomposed set forms of Prayer," Cambr. 8vo. The same year he published likewise "A discourse of joint Prayer," Cambr. 8vo. Towards the end of the same year he published "A paraphrase with annotations upon the book of Common Prayer, wherein the text is explained, objections are answered, and advice is humbly offered, both to the clergy and the laity, for promoting true devotion in the use of it," Lond. 8vo. The next thing he printed was "Charity Schools recommended, in a sermon preached in St. James's church in Colchester, on Sunday, March 26, 1710," 8vo. The same year he wrote "A letter to Mr. B. Robinson, occasioned by his 'Review of the case of Liturgies, and their imposition';" and "A second letter to Mr. B. Robinson, &c. on the same subject," Lond. 1710, 8vo. In 1711 he published "The rights of the Clergy of the Christian church; or, a discourse shewing that God has given and

appropriated to the clergy, authority to ordain, baptize, preach, preside in church-prayer, and consecrate the Lord's supper. Wherein also the pretended divine right of the laity to elect either the persons to be ordained, or their own particular pastors, is examined and disproved," London, 1711, 8vo. He had begun a second part of this work, but it was never published, in which he intended to shew, that the clergy are, under Christ, the sole spiritual governors of the Christian church, and that God has given and appropriated to them authority to enact laws, determine controversies, inflict censures, and absolve from them. The pretended divine institution of lay elders was also disproved, and the succession of the present clergy of the established church vindicated. And to this was annexed a "Discourse of the Independency of the Church on the State, with an account of the sense of our English laws, and the judgment of archbishop Cranmer touching that point." About this time he took the degree of D.D. In 1714 he published "Directions for studying, I. A general system or body of divinity; II. The thirty-nine articles of religion. To which is added St. Jerom's epistle to Nepotianus," London, 8vo. The year following was published his "Essay on the thirty-nine articles of Religion, agreed on in 1562, and revised in 1571, wherein (the text being first exhibited in Latin and English, and the minutest variations of eighteen the most ancient and authentic copies carefully noted) an account is given of the proceedings of convocation in framing and settling the text of the articles, the controverted clause of the twentieth article is demonstrated to be genuine, and the case of subscription to the articles is considered in point of law, history, and conscience; with a prefatory epistle to Anthony Collins, esq. wherein the egregious falsehoods and calumnies of the author of 'Priestcraft in perfection,' are exposed," London, 1713, 8vo. Before the publication of this book, he found it necessary to leave Colchester; for, the other livings being filled up with persons of good reputation and learning, his large congregation and subscriptions fell off, and his income fell to threescore pounds a-year, on which account, by the advice of his friends, he accepted the place of deputy-chaplain to Chelsea hospital, under Dr. Cannon. Soon after, preaching the funeral sermon of his friend Mr. Erington, lecturer of St. Olave's in Southwark, it was so highly approved of by that parish, that he was unanimously chosen lecturer in the next vestry,

without the least canvassing. Upon that he entirely left Colchester, in January 1715-16, and fixed himself in London, where he was likewise appointed morning preacher at St. Lawrence Jewry, under Dr. Mapletoft. In 1716 he published a pamphlet entitled "The Nonjuror's separation from the public assemblies of the church of England examined, and proved to be schismatical upon their own principles," London, 8vo. And "The case of the Reformed Episcopal Churches in Great Poland and Polish Prussia, considered in a sermon preached on Sunday, November 18, 1716, at St. Lawrence-Jewry, London, in the morning, and St. Olave's, Southwark, in the afternoon," London, 8vo. Soon after, he was presented by the dean and chapter of St. Paul's, to the vicarage of St. Giles's, Cripplegate, London, which afforded him a plentiful income of nearly five hundred pounds a-year. But he had little quiet enjoyment of it; for, endeavouring to recover some dues that unquestionably belonged to that church, he was obliged to engage in tedious law-suits, which, besides the immense charges they were attended withal, gave him a great deal of vexation and uneasiness, and very much embittered his spirits; however, he recovered a hundred and fifty pounds a-year to that living. After he was settled in it, in 1717, he married Mrs. Elizabeth Hunt of Salisbury, a gentlewoman of great merit, and by her he had three daughters. The same year he published "A Spital sermon preached before the lord mayor, aldermen, &c. of London, in St. Bridget's church, on April 24, 1717," London, 8vo; and in 1718, "A discourse of the ever-blessed Trinity in Unity, with an examination of Dr. Clarke's Scripture doctrine of the Trinity," London, 8vo. But, from this time, the care of his large parish, and other affairs, so engrossed his thoughts, that he had no time to undertake any new work, except an Hebrew grammar, which was published at London in 1726, 8vo, and is reckoned one of the best of the kind. He mentions, indeed, in one of his books written about 1716, that he had then "several tasks" in his hands, "which would find him full employment for many years;" but whatever they might be, none of them were ever finished or made public. He died of an apoplexy at London, October 9th, 1728, aged fifty-five years, five months, and two days, and was buried in his own church.

As to his person, Dr. Bennet was tall, and of a strong

and robust constitution. He was a man of strong passions, and not without haughtiness, but of very great integrity. With regard to his learning, he was a perfect master of the Eastern and other learned languages, well skilled in controversy, and an able champion for the church of England. Few scholars have equalled him as an exact reasoner, and an accurate textuary, and though he had an uncommon share of knowledge in various kinds of learning, he wisely gave himself up to the improvement of those talents in which his chief excellence lay. One of his antagonists, Mr. Emlyn, does not scruple to own, that he could truly esteem and respect him for his valuable abilities, for his industrious application of mind to an examination and inquiry into the important matters of our Christian religion, and for divers other worthy qualities, particularly for his candour and civility, and for his resolute contempt of those false topics of persuasion, by which ignorant and degenerate minds are led into error, viz. human decisions, by councils or churches' authority, when their judgment is not agreeable to the holy scriptures, in which case he speaks as if he had the courage and honesty to oppose the most triumphant errors of the age. Finally, he declares he esteemed him for his zealous profession of integrity, and exciting others to act honestly and openly according to their judgments, and not to use arts of disguise and hypocrisy in sacred matters.

Dr. Bennet was undoubtedly a divine of eminent piety and distinguished learning. The zeal and diligence with which he engaged in the studies and duties of his profession were highly commendable, and shew that he had no conception that the life of a clergyman was to be an idle or trifling life. Several of his works, however, being upon subjects of temporary controversy, are, we apprehend, not much read at present. This will ever be the case when disputes turn upon matters which are not of lasting importance, or upon some trivial circumstances in questions otherwise momentous, and it will especially be the case, when a man of abilities has to contend with insufficient adversaries. Dr. Kippis remembered being told, in his youth, by Dr. Doddridge, that the dissenting ministers, in and near Colchester, who endeavoured to answer Dr. Bennet, and particularly Mr. Shepherd, were persons of very mean talents. The doctor, in some of his subsequent writings, met with far abler antagonists.

The question concerning schism was deemed of great importance during the last century, and in the beginning of the present. The Papists charged this crime upon the Protestants, and the members of the church of England upon the Dissenters. A concise and rational account of the general controversy with regard to schism, and of the variations and inconsistencies to which it hath given rise, would be no incurious subject in the history of theological literature.

Dr. Bennet was perhaps too ready to engage in the debates of his time, upon questions of divinity, which led him sometimes into difficulties, obliged him to have recourse to distinctions and refinements which would not always bear examination, and laid him open to the attacks of his adversaries. Of all the doctor's controversial pieces, those on the doctrine of the Trinity, and on subscription to the articles of the church of England, have been the most brought into view in the present age. This is owing to these subjects being still eagerly debated, and on account of their acknowledged importance, will probably long continue to be debated. Dr. Bennet's explication of the Trinity is singular; and it would require much logical nicety to defend it from that heterodoxy which the learned author not only wished to avoid, but, no doubt, sincerely abhorred. This was an unfortunate circumstance in a man who, in another work, had employed himself in vindicating the Athanasian creed. However, he was but in the same case with many other eminent and learned divines, who, while they have imagined that they were defending Athanasianism, have, in fact, run into Sabellianism or Socinianism.

It is much to the honour both of Dr. Bennet and bishop Hoadly, that the latter contributed to the preferment of the former. Few persons could be more different in their theological and other sentiments. Dr. Bennet's character, therefore, must have been very excellent to excite such an instance of regard in Dr. Hoadly; and the bishop's candour and liberality of mind must have been equally laudable, in overlooking the most striking disparity of opinions. [1]

BENNING (JOHN BODECHER), was born in the village of Loosdrecht, about 1606, and had scarcely reached his twenty-third year, when his talents recommended him to a

[1] Biog. Brit. but perhaps more full in the Gen. Dict.

professorship in the university of Leyden, where he died 1642, in the thirty-sixth year of his age. His works, printed at Leyden in 1631, 12mo, contain a satire on the manners of youth, a little too highly coloured in some parts; some Latin poetical addresses to his learned contemporaries; and several Latin poems, which were reprinted at Leyden in 1637, 12mo, under the title of "Joan Bodecheri Benningii poemata," 4to. He was also author of "Dissertatio epistolica de philosophiæ et poetices studiis conjungendis," which is printed with the preceding.

Another BENNING or BENNINGIUS (JOHN), president of the provincial court of Luxemburgh, and who died Jan. 30, 1638, wrote a history of the duchy of Luxemburgh, which has not been printed.[1]

BENNON, or BENNO, a writer of the eleventh century, was created a cardinal by the anti-pope Guibert, who assumed the name of Clement III. Benno, who was one of his most zealous partisans, made many attacks on the popes, accusing Sylvester II. of magic, Gregory VI. of simony, &c. and wrote, under the title of a "Life of Gregory VII." a bitter satire against that pontiff. He died about the close of the eleventh century. His life of Gregory was printed in the "Fasciculus rerum Expetendarum et Fugiendarum," 1535, by Gratius, and in a collection of pieces, in favour of the emperor Henry IV. against Gregory, published by Goldastus.[2]

BENOIT (ELIAS), the son of a Calvinist, who was keeper of the hotel de la Tremouille, was born in 1640. In his youth he appears not to have been exempt from dissipation, but the love of study predominated, and after the regular course he was chosen minister of Alençon. While there, he had a dispute with father Larue, a Jesuit, on the pretended falsifications in the Geneva translation of the Bible, and the celebrated Huet took his part so far as to blame the intemperance of this Jesuit. The letters which passed on this occasion may be seen in the first volume of a collection published by the abbé Tilladet. On the revocation of the edict of Nantes, Benoit went to Delft, and became minister of the Walloon church, in which situation he remained until his death in 1728. Much of this long life was embittered by his marrying a woman of a mean, sordid, and irritable temper, and some part of it was dis-

[1] Biog. Universelle.—Moreri.—Foppen, Bibl. Belg. in Bodecher.
[2] Moreri.—Dupin.—Cave, vol. II.

turbed by controversy. Besides the dispute already mentioned, he had another with Jacquelot, respecting the union of the two churches; one likewise with Le Clerc, on the first chapter of the gospel of St. John, and one with Van der Honert, on the style of the New Testament. His principal works were, 1. "Histoire de l'edit de Nantes," Delft, 1693—95, 5 vols. 4to. 2. "Histoire et Apologie de la retraite des pasteurs à cause de la persecution," Francfort, 1687, 12mo. 3. "Defense" of this apology against d'Artis, ibid. 1688, 12mo. 4. "Melanges de remarques critiques, historiques, philosophiques, et theologiques," against some of Toland's writings, Delft, 1712, 8vo. 5. "Sermons et des Lettres."[1]

BENOZZO GOZZOLI. See GOZZOLI.

BENSERADE (Isaac de), a French poet and wit of the seventeenth century, was born at Lyons-la-Foret, a small town in Upper Normandy, in 1612. He was born but not educated a Protestant, his father having turned Catholic when he was very young; and when about seven or eight years of age, he went to be confirmed, the bishop who performed the ceremony asked him "if he was not willing to change his name of Isaac for one more Christian." "With all my heart," replied he, "provided I get any thing by the exchange." The bishop, surprized at such a ready answer, would not change his name. "Let his name be Isaac still," said he, "for whatever it is, he will make the most of it." Benserade lost his father when he was very young; and being left with little fortune, and this much involved in law, he chose rather to give it up than sue for it. His mother's name, however, being Laporte, he claimed relationship to the cardinal Richelieu, who without examining too nicely into the matter, had him educated, and would have provided for him in the church if he had not preferred the court, where he soon became famous for his wit and poetry; and Richelieu granted him a pension, which was continued till the death of this cardinal. It is probable that Benserade would have found the same protection in the duchess of Aiguillon, if the following four verses, which he had made on the death of the cardinal, had not given her great offence:

[1] Biog. Universelle.—Saxii Onomasticon, in Benedict; but a more full account from materials drawn up by himself is in Chaufepie.

" Cy gist, oui gist, par la mort-bleu,	Here lies, alas! 'tis true,
Le cardinal de Richelieu;	Good cardinal de Richelieu:
Et ce qui cause mon ennuy,	But what in truth disturbs me most
Ma pension avec luy."	Is, that with him my pension's lost.

After the death of Richelieu, he got into favour with the duke de Brezé, another maternal relation whom he claimed, and whom he accompanied in most of his expeditions. When this nobleman died, he returned to court, where his poetry became highly esteemed; and he obtained of the cardinal Mazarin several pensions on ecclesiastical benefices, which, joined to the presents he received from the queen dowager and some rich and liberal ladies, amounted to an income of twelve thousand livres, and enabled him to keep a carriage, a species of luxury then unknown to poets.

We are told in one of Costar's letters to the marchioness de Lavardin, that Benserade was named envoy to Christina, queen of Sweden; but he never went on this employment, and hence the humorous Scarron thus dates an epistle of his to the countess de Fiesque:

> " L'an que la Sieur de Benserade
> N'alla point à son ambassade."

Benserade had surprising success in what he composed for the court dramatic entertainments. There was an original turn in them which characterised at once the poetical divinities, and the persons who represented them. " With the description of the gods and other personages," says the author of the " Recueil de bons contes," supposed to be M. de Calliere, " who were represented in these interludes, he mixed lively pictures of the courtiers who represented them, discovering their inclinations, attachments, and even their most secret adventures; but in a manner so agreeable and delicate, that those who were rallied were pleased, and his jests left no resentment or concern in their minds." The sonnet which Benserade sent to a young lady, with his paraphrase on Job, implying that Job could reveal his griefs, but he was obliged to suffer in silence, rendered his name very famous. A parallel was drawn betwixt it and the Urania of Voiture; and a dispute thence arose, which divided the wits, and the whole court. Those who gave the preference to that of Benserade were styled the Jobists, and their antagonists the Uranists. The prince of Conti declared himself a Jobist, and the duchess de Longueville, an Uranist.

Benserade wrote rondeaus upon Ovid, some of which are reckoned tolerable, but upon the whole the attempt was too absurd for serious approbation; and his Ovid, without occasioning any controversy, dropt into oblivion almost as soon as it was published, although it appeared in a highly ornamented 4to, printed at Paris, 1676, with engravings to the expence of which the king contributed 10,000 livres. So much was he attached to the rondeau, that his preface and even his *errata* are in the same species of composition. The latter is perhaps the best of the whole; as he candidly acknowledges that he can discover but two errors of any consequence, viz. the *plan* and the *execution:*

> "Pour moi, parmi des fautes innombrables,
> Je n'en connois que deux considerables,
> Et dont je fais ma declaration,
> C'est l'enterprize et l'execution:
> A mon avis fautes irreparables
> Dans ce volume."

Olivet, however, remarks that the execution is not worse than that of the author's works in general; but the age of point and antithesis was gone before the rondeaus appeared, and a better taste was beginning to prevail. Some fables in the same style were Benserade's last work of the amusing kind. Disgusted with the world, which he no longer pleased, he withdrew from court, and made Gentilly the place of his retirement. Olivet says that when he was a youth, it was the custom to visit the remains of the ornaments with which Benserade had embellished his house and gardens, where every thing savoured of his poetical genius. The barks of the trees were full of inscriptions, and Dr. Johnson has translated the lines "a son lit."

> "Theatre des ris, et des pleurs, &c."
>
> "In bed we laugh, in bed we cry,
> And born in bed, in bed we die:
> The near approach a bed may show
> Of human bliss to human woe."

Mr. Voltaire is of opinion that these inscriptions were the best of his productions, and he regrets that they have not been collected. Benserade suffered at last so much from the stone, that, notwithstanding his great age, he resolved to submit to the operation of cutting. But his constancy was not put to this last proof, for a surgeon letting him blood by way of precaution, pricked an artery,

and, instead of endeavouring to stop the effusion of blood, ran away: F. Commire, his friend and confessor, was called in, who arrived in time to witness his death, Oct. 19, 1691. He had been a member of the French academy from 1674. Pascal says he was the repeater of many bad bons-mots, and those which his biographers have recorded are certainly of that description. His theatrical pieces, Cleopatra, the death of Achilles, &c. were printed singly from 1636 to 1641, 4to; but his whole works, including a selection from his rondeaus taken from Ovid, were printed at Paris, 1697, 2 vols. 12mo.[1]

BENSON (GEORGE), a learned and eminent dissenting teacher, was born at Great Salkeld, in Cumberland, September 1699. He was early destined by his parents for the ministry, on account of the seriousness of his disposition and his love of learning; which was so strong and successful, that at eleven years of age he was able to read the Greek testament. After finishing his grammar learning, he went to an academy kept by Dr. Dixon at Whitehaven, from whence he removed to Glasgow; where, with great application and success, he pursued his studies until May 1721, when he left the university. Towards the close of the year he came to London; and having been examined and approved by several of the most eminent presbyterian ministers, he began to preach; first at Chertsey, and afterwards in London. The learned Dr. Calamy, who was his great friend, and kindly took him for a time into his family, recommended him to go to Abingdon in Berkshire; where, after preaching as a candidate, he was unanimously chosen their pastor, by the congregation of protestant dissenters in that town. During his stay here, which was about seven years, he preached and published three serious practical discourses, addressed to young persons, which were well received. But he afterwards suppressed them, as not containing what he thought on further inquiry the exact truth, in relation to some doctrines of Christianity. He had been educated a Calvinist, but was now, like many of his brethren, receding from those principles. In 1729 he received a call from a society of protestant dissenters in Southwark, among whom he laboured with diligence and fidelity for eleven years, and was greatly

[1] Gen. Dict.—Moreri.—Biog. Universelle.—Perrault les Hommes Illustres.—Biographia Gallica.—Dict. Historique.

beloved by them. In 1740 he was chosen by the congregation at Crutched Friars, colleague to Dr. Lardner; and when infirmities obliged Dr. Lardner to quit the service of the church, the whole care of it devolved on him.

From the time of his engaging in the ministry, he seems to have proposed to himself the critical study of the Scriptures, and particularly of the New Testament, as a principal part of his business; and to have pursued the discovery of the sacred truths it contained, with uncommon diligence and fidelity. The first fruit of these studies which he presented to the public was, "A defence of the reasonableness of Prayer, with a translation of a discourse of Maximus Tyrius, containing some popular objections against prayer, and an answer to these." Some time after this, he extracted from the "Memoirs of Literature," and reprinted, Mr. de la Roche's account of the persecution and burning of Servetus by Calvin, with reflections on the injustice and inconsistence of this conduct in that reformer. To this he afterwards added, "A defence of the account of Servetus; and a brief account of archbishop Laud's cruel treatment of Dr. Leighton." About the same time, to guard against the corruptions of popery, and to prevent their being urged by the deists as plausible objections against Christianity; he published "A dissertation on 2 Thess. ii. ver. 1—12." In illustrating the observations of the learned Joseph Mede, he shewed these gross corruptions of the best religion to have been expressly foretold, and Christians strongly cautioned against them; and that, in this view, they were among the evidences of the divine authority of the scriptures; as they proved the sacred writers to have been inspired by a divine spirit, which could alone clearly foretel events so distant, contingent, and unlikely. The light which Mr. Locke had thrown on the obscurest parts of St. Paul's epistles, by making him his own expositor, encouraged and determined Mr. Benson to attempt an illustration of the remaining epistles in the same manner. In 1731 he published "A paraphrase and notes on the epistle to Philemon," 4to, as a specimen. This was well received, and the author encouraged to proceed in his design. With the epistle to Philemon was published "A short dissertation, to prove from the spirit and sentiments of the apostle, discovered in his epistles, that he was neither an enthusiast nor impostor; and consequently, that the religion which he asserted he received

immediately from heaven, and confirmed by a variety of miracles, is indeed divine." This argument hath since been improved and illustrated, with great delicacy and strength, in a review of the apostle's entire conduct and character, by lord Lyttelton. Mr. Benson proceeded with great diligence and reputation to publish paraphrases and notes on the two epistles to the Thessalonians, the first and second to Timothy, and the epistle to Titus; adding dissertations on several important subjects, particularly on inspiration.

In 1735 he published a "History of the first planting of Christianity, taken from the Acts of the Apostles and their Epistles," 2 vols. 4to. In this work, besides illustrating throughout the history of the Acts, and most of the Epistles, by an historical view of the times, the occasion of the several epistles, and the state of the churches to whom they were addressed; he established the truth of the Christian religion on a number of facts, the most public, important, and incontestable. These works procured him great reputation. One of the universities in Scotland sent him a diploma with a doctor's degree; and many of high rank in the established church, as Herring, Hoadly, Butler, Benson, Conybeare, &c. shewed him great marks of favour and regard. He pursued the same studies with great application and success till the time of his death, which happened 1763, in the 64th year of his age. His works, besides those already mentioned, are, 1. "A paraphrase and notes on the seven catholic epistles; to which are annexed, several critical dissertations," 4to. 2. "The reasonableness of the Christian religion, as delivered in the scriptures," 2 vols. 8vo. 3. "A collection of tracts against persecution." 4. "A volume of sermons on several important subjects." 5. "The history of the life of Jesus Christ, taken from the New Testament; with observations and reflections proper to illustrate the excellence of his character, and the divinity of his mission and religion," 1764, 4to.[1]

BENSON (William), an English critic, once of some fame, the son of sir William Benson, formerly sheriff of London, was born in 1682. After receiving a liberal education, he made a tour on the continent, during which he visited Hanover and some other German courts, and Stock-

[1] Biog. Brit.

holm. In 1710, he served the office of high sheriff of Wilts; and soon after wrote a celebrated letter to sir Jacob Banks of Minehead, by birth a Swede, but naturalized, in which he represented the miseries of the Swedes, after they had made a surrender of their liberties to arbitrary power; which, according to his account, was then making great advances at home. When summoned for this letter before the privy council, he avowed himself the author, but no prosecution appears to have followed, as he put his name to the subsequent editions, of which 100,000 are said to have been sold in English, or in translations. He afterwards wrote "Two letters to sir Jacob Banks, concerning the Minehead doctrine," 1711, 8vo.

He became member of parliament for Shaftesbury in the first parliament of George I. and in 1718 was made surveyor general, in the place of sir Christopher Wren, on which occasion he vacated his seat in parliament. Why such a disgrace should be inflicted on sir Christopher Wren, now full of years and honours, cannot be ascertained. Benson, however, gained only an opportunity, and that soon, to display his incapacity, and the amazing contrast between him and his predecessor. Being employed to survey the house of lords, he gave in a report that that house and the painted-chamber adjoining were in immediate danger of falling. On this the lords were about to appoint some other place for their meeting, when it was suggested that it would be proper to take the opinion of some other builders, who reported that the building was in very good condition. The lords, irritated at Benson's ignorance and incapacity, were about to petition the king to remove him, when the earl of Sunderland, then secretary, assured them that his majesty would anticipate their wishes. Benson was accordingly dismissed. He was in some measure consoled, however, by the assignment of a considerable debt due to the crown in Ireland, and by the reversion of one of the two offices of auditor of the imprests, which he enjoyed after the death of Mr. Edward Harley. In 1724, he published "Virgil's Husbandry, with notes critical and rustic;" and in 1739, "Letters concerning poetical translations, and Virgil's and Milton's arts of verse." This last was followed by an edition of "Arthur Johnston's Psalms," accompanied with the Psalms of David, according to the translation in the English Bible, printed in 4to, 8vo, and 12mo; with a

"Prefatory discourse," 1740; in 1741 "A conclusion to his prefatory discourse;" and in the same year, "A supplement to it, in which is contained, a comparison betwixt Johnston and Buchanan." In this comparison, given in favour of Johnston, he was so unlucky, or, rather for the sake of taste, so lucky as to excite the indignation of the celebrated Ruddiman, who wrote an elaborate and unanswerable defence of Buchanan, in a letter to Mr. Benson, under the title of "A Vindication of Mr. George Buchanan's Paraphrase of the Book of Psalms," Edinburgh, 1745, 8vo.

Benson, although a man who had spent the greater part of his life among books, yet a short time before his death, contracted an unconquerable aversion to them, and perhaps to society likewise, as the latter years of his life were passed in close retirement at his house at Wimbledon, where he died Feb. 1754. His character has been variously represented. It was his misfortune, if not his fault, in the outset, that he was placed in the invidious situation of successor to sir Christopher Wren, who was most improperly dismissed; and this procured him a place in the Dunciad, which probably served to keep up the remembrance of what he would willingly have forgot. Dr. Warton, however, has endeavoured to do him justice in his notes on Pope. "Benson," says that amiable critic, "is here spoken of too contemptuously. He translated faithfully, if not very poetically, the second book of the Georgics, with useful notes; he printed elegant editions of Johnston's psalms; he wrote a discourse on versification; he rescued his country from the disgrace of having no monument erected to the memory of Milton in Westminster-abbey; he encouraged and urged Pitt to translate the Æneid; and he gave Dobson £.1000 for his Latin translation of Paradise Lost." Another testimony we have of his liberality which ought not to be suppressed. In 1735, a book was published, entitled "The cure of Deism." The author, Mr. Elisha Smith, was at that time confined in the Fleet prison for a debt of £.200. Benson, pleased with the work, inquired who was the author, and having received an account of his unfortunate state, not only sent him a handsome letter, but discharged the whole debt, fees, &c. and set him at liberty.[1]

[1] Nichols's Life of Bowyer.—Chalmers' Life of Ruddiman, p. 176.—Pope's Works, vol. V.

BENTHAM (EDWARD), canon of Christ-church, Oxford, and king's professor of divinity in that university, was born in the college at Ely, July 23, 1707. His father, Mr. Samuel Bentham, was a very worthy clergyman, and vicar of Witchford, a small living near that city; who having a numerous family, his son Edward, on the recommendation of Dr. Smalridge, dean of Christ-church, was sent in 1717 to the school of that college. Having there received the rudiments of classical education, he was in Lent term 1723, when nearly 16 years of age, admitted of the university of Oxford, and placed at Corpus-Christi college under his relation Dr. John Burton. In this situation, his serious and regular deportment, and his great proficiency in all kinds of academical learning, recommended him to the notice of several eminent men; and, among others, to the favour of Dr. Tanner, canon of Christ-church, by whose death he was disappointed of a nomination to a studentship in that society. At Corpus-Christi college he formed a strict friendship with Robert Hoblyn, esq. of Nanswydden in Cornwall, afterwards representative for the city of Bristol, whose character, as a scholar and a member of parliament, rendered him deservedly esteemed by the lovers of literature and of their country. In company with this gentleman and another intimate friend, Dr. Ratcliff, afterwards master of Pembroke college, Mr. Bentham made, at different times, the tour of part of France, and other countries. Having taken the degree of B. A. he was invited by Dr. Cotes, principal of Magdalen-hall, to be his vice-principal; and was accordingly admitted to that society, March 6, 1730. Here he continued only a short time, for, on the 23d of April in the year following, he was elected fellow of Oriel college. In act term, 1732, he proceeded to the degree of M. A. and, about the same time, was appointed tutor in the college; in which capacity he discharged his duty, in the most laborious and conscientious manner, for more than twenty years. March 26, 1743, Mr. Bentham took the degree of B. D; and April 22, in the same year, was collated to the prebend of Hundreton, in the cathedral church of Hereford. July 8, 1749, he proceeded to the degree of D. D.; and in April 1754 was promoted to the fifth stall in that cathedral. Here he continued the same active and useful course of life for which he had always been distinguished. He served the offices of sub-dean

and treasurer, for himself and others, above twelve years. The affairs of the treasury, which Dr. Bentham found in great confusion, he entirely new modelled, and put into a train of business in which they have continued ever since, to the great ease of his successors, and benefit of the society. So intent was he upon the regulation and management of the concerns of the college, that he refused several preferments which were offered him, from a conscientious persuasion that the avocations they would produce were incompatible with the proper discharge of the offices he had voluntarily undertaken. Being appointed by the king to fill the divinity chair, vacant by the death of Dr. Fanshawe, Dr. Bentham was, with much reluctance, and after having repeatedly declined it, persuaded, by archbishop Secker and his other learned friends, to accept of it; and, on the 9th of May, 1763, he was removed to the 8th stall in the cathedral. His unwillingness to appear in this station was increased by the business he had to transact in his former situation, and which he was afraid would be impeded by the accession of new duties: not to say that a life spent in his laborious and sedentary manner had produced some unfavourable effects on his constitution, and rendered a greater attention than he had hitherto shewn to private ease and health, absolutely necessary. Besides, as the duties, when properly discharged, were great and interesting, so the station itself was of that elevated and public nature to which his ambition never inclined him: "latere maluit atque prodesse." The diffidence he had of his abilities had ever taught him to suspect his own sufficiency; and his inauguratory lecture breathed the same spirit, the text of which was, "Who is sufficient for these things?" But whatever objections Dr. Bentham might have to the professorship before he entered upon it, when once he had accepted of it, he never suffered them to discourage him in the least from exerting his most sincere endeavours to render it both useful and honourable to the university. He set himself immediately to draw out a course of lectures for the benefit of young students in divinity, which he constantly read at his house at Christ-church, *gratis*, three times a week during term-time, till his decease. The course took up a year; and he not only exhibited in it a complete system of divinity, but recommended proper books, some of which he generously distributed to his auditors. His intense application to the pursuit of the plan

he had laid down, together with those concerns in which his affection for his friends, and his zeal for the public good in every shape, involved him, proved more than a counterbalance for all the advantages of health and vigour that a strict and uniform temperance could procure. It is certain that he sunk under the rigorous exercise of that conduct he had proposed to himself: for though 65 years are a considerable proportion in the strongest men's lives, yet his remarkable abstemiousness and self-denial, added to a disposition of body naturally strong, promised, in the ordinary course of things, a longer period. Dr. Bentham was a very early riser, and had transacted half a day's business before many others begin their day. His countenance was uncommonly mild and engaging, being strongly characteristic of the piety and benevolence of his mind; and at the same time it by no means wanted expression, but, upon proper occasions, could assume a very becoming and affecting authority. In his attendance upon the public duties of religion, he was exceedingly strict and constant; not suffering himself ever to be diverted from it by any motives, either of interest or pleasure. Whilst he was thus diligent in the discharge of his own duty, he was not severe upon those who were not equally so in theirs. He could scarcely ever be prevailed upon to deliver his opinion upon subjects that were to the disadvantage of other men; and when he could not avoid doing it, his sentiments were expressed with the utmost delicacy and candour. No one was more ready to discover, commend, and reward every meritorious endeavour. Of himself he never was heard to speak; and if his own merits were touched upon in the slightest manner, he felt a real uneasiness. Though he was not fond of the formalities of visiting, he entered into the spirit of friendly society and intercourse with great pleasure. His constant engagements, indeed, of one kind or other, left him not much time to be devoted to company; and the greater part of his leisure hours he spent in the enjoyment of domestic pleasures, for which his amiable and peaceable disposition seemed most calculated.

Till within the last half-year of his life, in which he declined very fast, Dr. Bentham was scarcely ever out of order; and he was never prevented from discharging his duty, excepting by weakness that occasionally attacked his eyes, and which had been brought on by too free an

use of them when he was young. That part of his last illness which confined him, was only from the 23d of July to the first of August. Even death itself found him engaged in the same laborious application which he had always directed to the glory of the supreme being, and the benefit of mankind; and it was not till he was absolutely forbidden by his physicians, that he gave over a particular course of reading, that had been undertaken by him with a view of making remarks on Mr. Gibbon's Roman History. Thus he died in the faithful discharge of the duties of religion. That serenity of mind and meekness of disposition, which he had manifested on every former occasion, shone forth in a more especial manner in his latter moments; and, together with the consciousness of a whole life spent in the divine service, exhibited a scene of true Christian triumph. After a few days illness, in which he suffered a considerable degree of pain without repining, a quiet sigh put a period to his temporal existence, on the first of August 1776, when he had entered into the 69th year of his age. His remains were deposited in the west end of the great aile in the cathedral of Christ-church, Oxford. Dr. Bentham resided, the principal part of the year, so regularly at Oxford, that he never missed a term from his matriculation to his death. In the summer he generally made a tour of some part of the kingdom with his family; and, for the last thirty years of his life, seldom failed in carrying them to meet all his brothers and sisters at Ely, amongst whom the greatest harmony and affection ever prevailed.

Dr. Bentham married Elizabeth, second daughter of Thomas Bates, esq. of Alton, in Hampshire, by whom he had three children, two of whom, with his widow, survived him, but she died in 1790, and his son, Thomas, rector of Swanton Newarsh, in Norfolk, died in 1803. Dr. Bentham's publications were as follows: 1. "The connection between Irreligion and Immorality; a Sermon preached at St. Mary's in Oxford, at the assizes, March the 1st, 1743-4," 1744, 8vo. 2. "An Introduction to Moral Philosophy," 1745, and 1746, 8vo. To this tract is annexed a table of reference to English Discourses and Sermons upon moral subjects, ranged according to the order of the introduction; and a table of several of the principal Writers in moral philosophy. 3. "A Letter to a young gentleman," 1748, 8vo. 4. "A Letter to a fellow of a college; being the sequel of a Letter to a young gentleman of Oxford," 1749, 8vo. 5. "Advice to a young man of rank upon coming to the

university." 6. "A Sermon preached before the honourable House of Commons, at St. Margaret's Westminster, on Tuesday, January 30, 1749-50," 1750, 4to. 7. "Reflections on Logic," 8vo; a second edition came out in 1755. Our author having been charged, in the Biographia Britannica, under the article Locke, with a design of excluding from the schools that great man's Essay on the Human Understanding, he subjoined, in 1760, a short, but satisfactory, vindication of himself, to the remaining copies of the Reflections. 8. "Τῶν Παλαιῶν, &c. Επιτάφιοι." "Funeral Eulogies upon Military Men from Thucydides, Plato, Lysias, Xenophon. In the original Greek. To which are added, extracts from Cicero. With Observations and Notes in English," 8vo. The second edition, with additions, appeared in 1768. The impression is beautiful, and the notes and observations shew Dr. Bentham's great acquaintance with classic antiquity, and the Greek language. 9. "De Studiis Theologicis Prælectio," 1764. 10. "Reflections upon the study of Divinity. To which are subjoined, heads of a course of Lectures," 1771, 8vo. This tract contains many judicious observations; and the heads of a course of Lectures exhibit, perhaps, as complete a plan of theological studies as was ever delivered. 11. "De Vitâ et Moribus Johannis Burtoni, S. T. P. Etonensis. Epistola Edvardi Bentham, S. T. P. R. ad reverendum admodum Robertum Lowth, S. T. P. Episcopum Oxoniensem." 12. "A Sermon preached in the parish church of Christ Church, London, on Thursday, April the 30th, 1772: being the time of the yearly meeting of the children educated in the charity-schools in and about the cities of London and Westminster," 4to. 13. "An Introduction to Logic, scholastic and rational," 1773, 8vo. The Specimen Logicæ Ciceronianæ annexed, displays Cicero's close attention to the study of logic, and our author's intimate knowledge of Cicero. 14. "De Tumultibus Americanis deque eorum concitatoribus senilis meditatio." This was occasioned by some members of parliament having censured the university of Oxford for addressing the king in favour of the American war. Dr. Bentham, like many other wise and good men, did not imagine that the contest would turn out to be so formidable as it afterwards appeared. He takes occasion, in the course of the pamphlet, to pay a high compliment to his friend Dr. Tucker.[1]

[1] Biog. Brit. vol. III. p. 49.

BENTHAM (James), M. A. and F. A. S. prebendary of Ely, rector of Bow-brick-hill in the county of Bucks, and domestic chaplain to the right-hon. lord Cadogan, was the brother of the above-mentioned Edward. Having received the rudiments of classical learning in the grammar-school of Ely, he was admitted of Trinity college, Cambridge, March 26, 1727, where he proceeded B. A. 1730, and M. A. 1738, and was elected F. A. S. 1767. In the year 1733 he was presented to the vicarage of Stapleford in Cambridgeshire, which he resigned in 1736, on being made minor canon in the church of Ely. In 1767 he was presented by bishop Mawson to the vicarage of Wymondham in Norfolk, which he resigned in the year following for the rectory of Feltwell St. Nicholas, in the same county. This he resigned in 1774 for the rectory of Northwold, which in 1779 he was induced by bishop Keene to change for a prebendal stall in the church of Ely, though he was far from improving his income by the change. But his attachment to his native place, with which church the family had been connected without any intermission for more than 100 years, surmounted every other consideration. In 1783 he was presented to the rectory of Bow-brick-hill, by the rev. Edward Guellaume. From his first appointment to an office in the church of Ely, he seems to have directed his attention to the study of church architecture. It is probable that he was determined to the pursuit of ecclesiastical antiquities by the eminent example of bishop Tanner (a prebendary of the same stall which Mr. Bentham afterwards held), who had honoured the family with many marks of his kindness and friendship. For researches of this kind Mr. Bentham seems to have been excellently qualified. To a sound judgment and a considerable degree of penetration, accompanied by a minuteness and accuracy of inquiry altogether uncommon, Mr. Bentham added the most patient assiduity and unwearied industry. The history of the church with which he was connected afforded him full scope for the exercise of his talents. It abounds with almost all the various specimens of church architecture used in England to the time of the reformation. Having previously examined with great attention every historical monument and authority which could throw any light upon his subject, after he had circulated, in 1756, a catalogue of the principal members of this church (Ely), viz. abbesses, abbots, bishops, priors, deans, prebendaries, and

archdeacons, in order to collect further information concerning them, he published "The History and Antiquities of the conventual and cathedral Church of Ely, from the foundation of the monastery, A. D. 675, to the year 1771, illustrated with copper-plates," Cambridge, 1771, 4to. The sheets of Mr. Bentham's work were carefully revised by his brother Dr. Bentham, and by the Rev. W. Cole, of Milton; and both were considerable contributors to it. This was probably the cheapest book ever published, the subscription price being only eighteen shillings, which was raised to non-subscribers to a guinea and a half. It has of late years seldom been sold under twelve or fourteen guineas, but a new edition has just been published, 1812, which, for paper and typography, reflects honour on the Norwich press.

In the introduction the author thought it might be useful to give some account of Saxon, Norman, and what is usually called Gothic architecture. The many novel and ingenious remarks, which occurred in this part of the work, soon attracted the attention of those who had turned their thoughts to the subject. This short essay was favourably received by the public, and has been frequently cited and referred to by most writers on Gothic architecture. By a strange mistake, these observations were hastily attributed to the celebrated Mr. Gray, merely because Mr. Bentham has mentioned his name among that of others to whom he conceived himself indebted for communications and hints. Mr. Bentham was never informed of this extraordinary circumstance till the year 1783, when he accidentally met with it in the Gentleman's Magazine for the month of February in that year; upon which he immediately thought it necessary to rectify the mistake, and to vindicate his own character and reputation as an author from the charge of having been obliged to Mr. Gray for that treatise, when he had published it as his own; and this he was enabled to do satisfactorily, having fortunately preserved the only letter which he had received from Mr. Gray on the subject. The truth was, that Mr. Bentham had written the treatise long before he had the honour of any acquaintance with Mr. Gray, and it was that which first introduced him to Mr. Gray. What his obligations were will appear by reference to a copy of that letter, which he received from Mr. Gray when he returned the six sheets which Mr. Bentham had submitted to him at his own request. It happened

that the two last sheets, though composed, were not worked off, which gave Mr. Bentham an opportunity of inserting some additions alluded to in Mr. Gray's letter. In the Magazine for July 1784, may be seen the full and handsome apology which this explanation produced from a correspondent, who, under the signature of S. E. had inadvertently ascribed these remarks to Mr. Gray. These remarks have been since printed in an excellent collection of "Essays on Gothic Architecture," published by Mr. Taylor, of Holborn. When the dean and chapter of Ely had determined upon the general repair of the fabric of their church, and the judicious removal of the choir from the dome to the presbytery at the east end, Mr. Bentham was requested to superintend that concern as clerk of the works. With what indefatigable industry and attention he acquitted himself in that station, and how much he contributed to the improvement and success of the public works then carrying on, appears as well by the minutes of those transactions, as by the satisfaction with which the body recognized his services. This employment gave him a thorough insight into the principles and peculiarities of these antient buildings, and suggested to him the idea of a general history of antient architecture in this kingdom, which he justly considered a desideratum of the learned and inquisitive antiquary. He was still intent upon this subject, and during the amusement of his leisure hours continued almost to the last to make collections with a view to some further illustration of this curious point, though his avocations of one kind or another prevented him from reducing them to any regular form or series. But he did not suffer these pursuits to call him off from the professional duties of his station, or from contributing his endeavours towards promoting works of general utility to the neighbourhood. To a laudable spirit of this latter kind, animated by a zeal for his native place, truly patriotic, is to be referred his steady perseverance in recommending to his countrymen, under all the discouragements of obloquy and prejudice, the plans suggested for the improvement of their fens by draining, and the practicability of increasing their intercourse with the neighbouring counties by means of turnpike roads; a measure till then unattempted, and for a long time treated with a contempt and ridicule due only to the most wild and visionary projects, the merit of which he was at last forced to rest upon the result of an experiment made by himself. With this

view, in 1757, he published his sentiments under the title of "Queries offered to the consideration of the principal inhabitants of the city of Ely, and towns adjacent, &c." and had at length the satisfaction to see the attention of the public directed to the favourite object of those with whom he was associated. Several gentlemen of property and consideration in the county generously engaged in contributing donations towards setting on foot a scheme to establish turnpike roads. By the liberal example of lord-chancellor Hardwicke, lord Royston, and bishop Mawson, and the seasonable bequest of 200*l.* by Geo. Riste, esq. of Cambridge, others were incited to additional subscriptions. In a short time these amounted to upwards of 1000*l.* and nearly to double that sum on interest. The scheme being thus invigorated by these helps, and by the increasing loans of those whose prejudices began now to wear away, an act was obtained in 1763 for improving the road from Cambridge to Ely. Similar powers and provisions were in a few years obtained by subsequent acts, and the benefit extended to other parts of the isle in all directions, the success of which hath answered the most sanguine expectations of its advocates. With the same beneficent disposition, Mr. Bentham in 1773 submitted a plan for inclosing and draining a large tract of common in the vicinity of Ely, called Gruntifen, containing near 1300 acres, under the title of "Considerations and Reflections upon the present state of the fens near Ely," &c. Cambridge, 1773, 8vo. The inclosure, however, from whatever cause, did not then take place; but some of the hints therein suggested have formed the groundwork of many of the improvements which have since obtained in the culture and drainage of the fens. Exertions of this kind could not fail to procure him the esteem and respect of all who knew him, especially as they were wholly unaccompanied with that parade and ostentation by which the best public services are sometimes disgraced. Mr. Bentham was naturally of a delicate and tender constitution, to which his sedentary life and habits of application were very unfavourable; but this was so far corrected by rigid temperance and regularity, that he was rarely prevented from giving due attention either to the calls of his profession or to the pursuits of his leisure hours. He retained his faculties in full vigour to the last, though his bodily infirmities debarred him latterly from attendance upon public worship, which he always exceed-

ingly lamented, having been uniformly exemplary in that duty. He read, with full relish and spirit, most publications of note or merit as they appeared, and, till within a few days of his death, continued his customary intercourse with his friends. He died Nov. 17, 1794, in the eighty-sixth year of his age. He left only one son, the Rev. James Bentham, vicar of West Braddenham in Norfolk, a preferment for which he was indebted to the kind patronage of the late bishop of Ely, the hon. Dr. James Yorke. Mr. Joseph Bentham, brother to the Historian and to Dr. Bentham, and an alderman of Cambridge, was many years printer to the university, and died in 1778. The History of Ely being the last work he printed, this circumstance is recorded on the last page by the words "Finis hic officii atque laboris." A fourth brother, the Rev. Jeffery Bentham, precentor of the church of Ely, &c. died in 1792, aged seventy two. A fifth, the Rev. Edmund Bentham, B.D. rector of Wootton-Courtnay, Somersetshire, died in Oct. 1781, at Moulsey Grove, near Hampton. Mr. Cole, who in his MS Athenæ, gives some account of the Benthams, with a mixture of spleen and respect, remarks that this Edmund died in a parish in which he was not buried, was buried in a parish with which he had no connexion, and has a monument in a church (Sutton) where he was not buried, but of which he had been curate for near forty years. [1]

BENTHAM (Thomas), a learned and pious English divine, bishop of Litchfield and Coventry in the sixteenth century, was born about the year 1513, at Shirebourne in Yorkshire, and educated at Magdalen-college in Oxford. He took his bachelor's degree in arts, Feb. 20, 1543, and was admitted perpetual fellow of that college, November 16, 1546, and took his master's degree in arts the year following, about which time he applied himself wholly to the study of divinity and the Hebrew language, in which he was extremely well skilled, as well as in the Latin and Greek tongues. The compiler of "Anglorum Speculum" tells us, that he was converted from popery in the first year of queen Mary; but we find him very zealous against the popish religion during the reign of king Edward VI. upon which account, and his assisting one Henry Bull of the same college, in wresting the censer out of the

[1] Nichols's Literary Anecdotes of the Eighteenth Century, vol. III.—Gent. Mag. LIV. 243; LXIV. 1062, 1151.—Cole's MS Ath. in Brit. Mus.

hands of the choristers, as they were about to offer their superstitious incense, he was ejected from his fellowship by the visitors appointed by queen Mary to regulate the university; soon after which he retired to Zurich, and afterwards to Basil in Switzerland, and became preacher to the English exiles there, and expounded to them the entire book of the Acts of the Apostles; a proper subject and portion of scripture, Fuller observes, to recommend patience to his banished countrymen; as the apostle's sufferings so far exceeded theirs. This exposition was left by him at the time of his death, very fairly written, and fit for the press, but it does not appear to have been printed. In exile, as at home and in college, he led a praise-worthy, honest, and laborious life, with little or no preferment. Afterwards, being recalled by some of his brethren, he returned to London under the same queen's reign, where he lived privately and in disguise, and was made superintendant of a protestant congregation in that city; whom Bentham, by his pious discipline, diligent care and tuition, and bold and resolute behaviour in the protestant cause, greatly confirmed in their faith and religion; so that they assembled with the greatest constancy to divine worship, at which there often appeared an hundred, sometimes two hundred persons; no inconsiderable congregation this to meet by stealth, notwithstanding the danger of the times, daily, together at London, in spite of the vigilant and cruel Bonner. At length, when queen Elizabeth came to the throne, he was, in the second year of her reign, nominated for the see of Litchfield and Coventry, upon the deprivation of Dr. Ralph Bayne, and had the temporalities of that see restored to him, Feb. 20, 1559, being then about forty-six years of age. On the 30th of October 1556, he was created, with some others, professor of divinity at London, by Laurence Humphrey, S.T.P. and John Kenal, L.L.D. who were deputed by the university of Oxford for that purpose; and in the latter end of October 1568, he was actually created doctor of divinity, being then highly esteemed on account of his distinguished learning. He published a Sermon on Matth. iv. 1—11, printed at London, 8vo. Bishop Burnet, in his History of the Reformation, tells us, that our author translated into English the Book of Psalms, at the command of queen Elizabeth, when an English version of the Bible was to be made, and that he likewise translated Ezekiel and

Daniel. He died at Eccleshal in Staffordshire, the seat belonging to the see, Feb. 19, 1578, aged sixty-five years, and was buried under the south wall of the chancel of that church. [1]

BENTINCK or BENTHINCK (William), earl of Portland, &c. one of the greatest statesmen of his time, and the first that advanced his family to the dignity of the English peerage, was a native of Holland, of an ancient and noble family in the province of Guelderland. After a liberal education, he was promoted to be page of honour to William, then prince of Orange (afterwards king William III. of England), in which station his behaviour and address so recommended him to the favour of his master, that he preferred him to the post of gentleman of his bedchamber. In this capacity he accompanied the prince into England, in the year 1670, where, going to visit the university of Oxford, he was, together with the prince, created doctor of civil law. In 1672, the prince of Orange being made captain-general of the Dutch forces, and soon after Stadtholder, M. Bentinck was promoted, and had a share in his good fortune, being made colonel and captain of the Dutch regiment of guards, afterwards esteemed one of the finest in king William's service, and which behaved with the greatest gallantry in the wars both in Flanders and Ireland. In 1675, the prince falling ill of the small-pox, M. Bentinck had an opportunity of signalizing his love and affection for his master in an extraordinary manner, and thereby of obtaining his esteem and friendship, by one of the most generous actions imaginable: for the small-pox not rising kindly upon the prince, his physicians judged it necessary that some young person should lie in the same bed with him, imagining that the natural heat of another would expel the disease. M. Bentinck, though he had never had the small-pox, resolved to run this risque, and accordingly attended the prince during the whole course of his illness, both day and night, and his highness said afterwards, that he believed M. Bentinck never slept; for in sixteen days and nights, he never called once that he was not answered by him. M. Bentinck, however, upon the prince's recovery, was immediately seized with the same distemper, attended with a great deal of danger, but

[1] Biog. Brit.—Ath. Ox. vol. I.—Tanner.—Strype's Annals, vol. I. p. 136, 464.—Memorials, vol. III. 460, 461; Cranmer, 275; Grindal, 27; Parker, 64.

recovered soon enough to attend his highness into the field, where he was always next his person; and his courage and abilities answered the great opinion his highness had formed of him, and from this time he employed him in his most secret and important affairs. In 1677, M. Bentinck was sent by the prince of Orange into England, to solicit a match with the princess Mary, eldest daughter of James, at that time duke of York (afterwards king James II.) which was soon after concluded. And in 1685, upon the duke of Monmouth's invasion of this kingdom, he was sent over to king James to offer him his master's assistance, both of his troops and person, to head them against the rebels, but, through a misconstruction put on his message, his highness's offer was rejected by the king. In the year 1688, when the prince of Orange intended an expedition into England, he sent M Bentinck, on the elector of Brandenburgh's death, to the new elector, to communicate to him his design upon England, and to solicit his assistance. In this negociation M. Bentinck was so successful as to bring back a more favourable and satisfactory answer than the prince had expected; the elector having generously granted even more than was asked of him. M. Bentinck had also a great share in the revolution; and in this difficult and important affair, shewed all the prudence and sagacity of the most consummate statesman. It was he that was applied to, as the person in the greatest confidence with the prince, to manage the negociations that were set on foot, betwixt his highness and the English nobility and gentry, who had recourse to him to rescue them from the danger they were in. He was also two months constantly at the Hague, giving the necessary orders for the prince's expedition, which was managed by him with such secrecy, that nothing was suspected, nor was there ever so great a design executed in so short a time, a transport fleet of 500 vessels having been hired in three days. M. Bentinck accompanied the prince to England, and after king James's abdication, during the interregnum, he held the first place among those who composed the prince's cabinet at that critical time, and that, in such a degree of super-eminence, as scarcely left room for a second: and we may presume he was not wanting in his endeavours to procure the crown for the prince his master; who, when he had obtained it, was as forward on his part, in rewarding the faithful and signal services of M. Bentinck, whom he appointed groom

of the stole, privy purse, first gentleman of the royal bedchamber, and first commoner upon the list of privy counsellors. He was afterwards naturalised by act of parliament; and, by letters patent bearing date the 9th of April 1689, two days before the king and queen's coronation, he was created baron of Cirencester, viscount Woodstock, and earl of Portland. In 1690, the earl of Portland, with many others of the English nobility, attended king William to Holland, where the earl acted as envoy for his majesty, at the grand congress held at the Hague the same year. In 1695, king William made this nobleman a grant of the lordships of Denbigh, Bromfield, Yale, and other lands, containing many thousand acres, in the principality of Wales, but these being part of the demesne thereof, the grant was opposed, and the house of commons addressed the king to put a stop to the passing it, which his majesty accordingly complied with, and recalled the grant, promising, however, to find some other way of shewing his favour to lord Portland, who, he said, had deserved it by long and faithful services. It was to this nobleman that the plot for assassinating king William in 1695 was first discovered; and his lordship, by his indefatigable zeal, was very instrumental in bringing to light the whole of that execrable scheme. The same year another affair happened, in which he gave such a shining proof of the strictest honour and integrity, as has done immortal honour to his memory. The parliament having taken into consideration the affairs of the East India company, who, through mismanagement and corrupt dealings, were in danger of losing their charter, strong interest was made with the members of both houses, and large sums distributed, to procure a new establishment of their company by act of parliament. Among those noblemen whose interest was necessary to bring about this affair, lord Portland's was particularly courted, and an extraordinary value put upon it, much beyond that of any other peer; for he was offered no less than the sum of 50,000*l.* for his vote, and his endeavours with the king to favour the design. But his lordship treated this offer with all the contempt it deserved, telling the person employed in it, that if he ever so much as mentioned such a thing to him again, he would for ever be the company's enemy, and give them all the opposition in his power. This is an instance of public spirit not often met with, and did not pass unregarded;

for we find it recorded in an eloquent speech of a member of parliament, who related this noble action to the house of commons, much to the honour of lord Portland. It was owing to this nobleman, also, that the Banquetting-house at Whitehall was saved, when the rest of the Palace was destroyed by fire. In February 1696, he was created a knight of the garter, at a chapter held at Kensington, and was installed at Windsor on the 25th of March, 1697, at which time he was also lieutenant-general of his majesty's forces: for his lordship's services were not confined to the cabinet; he likewise distinguished himself in the field on several occasions, particularly at the battle of the Boyne, battle of Landen, where he was wounded, siege of Limerick, Namur, &c. As his lordship thus attended his royal master in his wars both in Ireland and Flanders, and bore a principal command there, so he was honoured by his majesty with the chief management of the famous peace of Ryswick; having, in some conferences with the marshal Boufflers, settled the most difficult and tender point, and which might greatly have retarded the conclusion of the peace. This was concerning the disposal of king James; the king of France having solemnly promised, in an open declaration to all Europe, that he would never lay down his arms till he had restored the abdicated king to his throne, and consequently could not own king William, without abandoning him. Not long after the conclusion of the peace, king William nominated the earl of Portland to be his ambassador extraordinary to the court of France; an honour justly due to him, for the share he had in bringing about the treaty of Ryswick; and the king could not have fixed upon a person better qualified to support his high character with dignity and magnificence. The French likewise had a great opinion of his lordship's capacity and merit; and no ambassador was ever so respected and caressed in France as his lordship was, who, on his part, filled his employment with equal honour to the king, the British nation, and himself. According to Prior, however, the earl of Portland went on this embassy with reluctance, having been for some time alarmed with the growing favour of a rival in king William's affection, namely, Keppel, afterwards created earl of Albemarle, a Dutchman, who had also been page to his majesty. "And," according to Prior, "his jealousy was not ill-grounded; for Albemarle so prevailed in lord Portland's absence, that he obliged him, by

several little affronts, to lay down all his employments, after which he was never more in favour, though the king always shewed an esteem for him." Bishop Burnet says "That the earl of Portland observed the progress of the king's favour to the lord Albemarle with great uneasiness: they grew to be not only incompatible, as all rivals for favour must be, but to hate and oppose one another in every thing; the one (lord Portland) had more of the confidence, the other more of the favour. Lord Portland, upon his return from his embassy to France, could not bear the visible superiority in favour that the other was growing up to; so he took occasion, from a small preference given lord Albemarle in prejudice of his own post, as groom of the stole, to withdraw from court, and lay down all his employments. The king used all possible means to divert him from this resolution, but could not prevail on him to alter it: he, indeed, consented to serve his majesty still in his state affairs, but would not return to any post in the household." This change, says bishop Kennet, did at first please the English and Dutch, the earl of Albermarle having cunningly made several powerful friends in both nations, who, out of envy to lord Portland, were glad to see another in his place; and it is said that lord Albemarle was supported by the earl of Sutherland and Mrs. Villiers to pull down lord Portland: however, though the first became now the reigning favourite, yet the latter, says bishop Kennet, did ever preserve the esteem and affection of king William. But king William was not one of those princes who are governed by favourites. He was his own minister in all the greater parts of government, as those of war and peace, forming alliances and treaties, and he appreciated justly the merit of those whom he employed in his service. It is highly probable, therefore, that lord Portland never lost the king's favourable opinion, although he might be obliged to give way to a temporary favourite. The earl of Albemarle had been in his majesty's service from a youth, was descended of a noble family in Guelderland, attended king William into England as his page of honour, and being a young lord of address and temper, with a due mixture of heroism, it is no wonder his majesty took pleasure in his conversation in the intervals of state business, and in making his fortune, who had so long followed his own. Bishop Burnet says, it is a difficult matter to account for the reasons of the favour shewn

by the king, in the highest degree, to these two lords, they being in all respects, not only of different, but of quite opposite characters; secrecy and fidelity being the only qualities in which they did in any sort agree. Lord Albemarle was very cheerful and gay, had all the arts of a court, was civil to all, and procured favours for many; but was so addicted to his pleasures that he could scarcely submit to attend on business, and had never yet distinguished himself in any thing. On the other hand, lord Portland was of a grave and sedate disposition, and indeed, adds the bishop, was thought rather too cold and dry, and had not the art of creating friends; but was indefatigable in business, and had distinguished himself on many occasions. With another author, Mackey, his lordship has the character of carrying himself with a very lofty mien, yet was not proud, nor much beloved nor hated by the people. But it is no wonder if the earl of Portland was not acceptable to the English nation. His lordship had been for ten years entirely trusted by the king, was his chief favourite and bosom-friend, and the favourites of kings are seldom favourites of the people, and it must be owned king William was immoderately lavish to those he personally loved. But as long as history has not charged his memory with failings that might deservedly render him obnoxious to the public, there can be no partiality in attributing this nobleman's unpopularity partly to the above reasons, and partly to his being a foreigner, for which he suffered not a little from the envy and malice of his enemies, in their speeches, libels, &c. of which there were some levelled as well against the king as against his lordship. The same aversion, however, to foreign favourites, soon after shewed itself against lord Albemarle, who, as he grew into power and favour, like lord Portland, began to be looked upon with the same jealousy; and when the king gave him the order of the garter, in the year 1700, we are told it was generally disliked, and his majesty, to make it pass the better, at the same time conferred the like honour on lord Pembroke (an English nobleman of illustrious birth). Yet it was observed, that few of the nobility graced the ceremony of their installation with their presence, and that many severe reflections were then made on his majesty, for giving the garter to his favourite. The king had for a long time given the earl of Portland the entire and absolute government of Scotland; and his lordship was also employed,

in the year 1698, in the new negociation set on foot for the succession of the Crown of Spain, called by the name of the *partition treaty*, the intention of which being frustrated by the treachery of the French king, the treaty itself fell under severe censure, and was looked upon as a fatal slip in the politics of that reign; and lord Portland was impeached by the house of commons, in the year 1700, for advising and transacting it, as were also the other lords concerned with him in it. This same year, lord Portland was a second time attacked, together with lord Albemarle, by the house of commons, when the affair of the disposal of the forfeited estates in Ireland was under their consideration; it appearing upon inquiry, that the king had, among many other grants, made one to lord Woodstock (the earl of Portland's son) of 135,820 acres of land, and to lord Albemarle two grants, of 108,633 acres in possession and reversion; the parliament came to a resolution to resume these grants; and also resolved, that the advising and passing them was highly reflecting on the king's honour; and that the officers and instruments concerned in the procuring and passing those grants, had highly failed in the performance of their trust and duty; and also, that the procuring or passing exorbitant grants, by any member now of the privy-council, or by any other that had been a privy-counsellor, in this, or any former reign, to his use or benefit, was a high crime and misdemeanour. To carry their resentment still farther, the commons immediately impeached the earls of Portland and Albemarle, for procuring for themselves exorbitant grants. This impeachment, however, did not succeed, and then the commons voted an address to his majesty, that no person who was not a native of his dominions, excepting his royal highness prince George of Denmark, should be admitted to his majesty's councils in England or Ireland, but this was evaded by the king's going the very next day to the house of lords, passing the bills that were ready, and putting an end to the session. The partition treaty was the last public transaction we find lord Portland engaged in, the next year after his impeachment, 1701, having put a period to the life of his royal and munificent master, king William III.; but not without having shewn, even in his last moments, that his esteem and affection for lord Portland ended but with his life: for when his majesty was just expiring, he asked, though with a faint voice, for

the earl of Portland, but before his lordship could come, the king's voice quite failed him. The earl, however, placing his ear as near his majesty's mouth as could be, his lips were observed to move, but without strength to express his mind to his lordship; but, as the last testimony of the cordial affection he bore him, he took him by the hand, and carried it to his heart with great tenderness, and expired soon after. His lordship had before been a witness to, and signed his majesty's last will and testament, made at the Hague in 1695; and it is said, that king William, the winter before he died, told lord Portland, as they were walking together in the garden at Hampton court, that he found his health declining very fast, and that he could not live another summer, but charged his lordship not to mention this till after his majesty's death. We are told, that at the time of the king's death, lord Portland was keeper of Windsor great park, and was displaced upon queen Anne's accession to the throne: we are not, however, made acquainted with the time when his lordship became first possessed of that post. After king William's death, the earl did not, at least openly, concern himself with public affairs, but betook himself to a retired life, in a most exemplary way, at his seat at Bulstrode in the county of Bucks, where he erected and plentifully endowed a free-school; and did many other charities. His lordship had an admirable taste for gardening, and took great delight in improving and beautifying his own gardens, which he made very elegant and curious. At length, being taken ill of a pleurisy and malignant fever, after about a week's illness he died, November 23, 1709, in the sixty-first year of his age, leaving behind him a very plentiful fortune, being at that time reputed one of the richest subjects in Europe. His corpse being conveyed to London, was, on the third of December, carried with great funeral pomp, from his house in St. James's square to Westminster-abbey, and there interred in the vault under the east window of Henry the Seventh's chapel.

Henry, his son, second earl, was created duke of Portland, 1716, and having incurred great loss of fortune by the South Sea bubble, went over as governor to Jamaica, 1722, and died there 1726, aged forty-five. William his son, second duke, who died in 1762, married lady Margaret Cavendish Harley, only child of the second earl of Oxford, and heiress to the vast estates of the Cavendishes,

formerly dukes of Newcastle. This lady, after the duke's death, lived with splendid hospitality at Bulstrode, which was the resort not only of persons of the highest rank, but of those most distinguished for talents and eminence in the literary world. To her, posterity will ever be indebted, for securing to the public the inestimable treasures of learning contained in the noble manuscript library of her father and grandfather, earls of Oxford, now deposited in the British museum, by the authority of parliament, under the guardianship of the most distinguished persons of the realm, easy of access, and consequently of real use to the philosopher, the statesman, the historian, and the scholar. She died July 17, 1785, and the following year her own museum, collected at vast expence to herself, and increased by some valuable presents from her friends, was disposed of by auction, by the late Mr. Alderman Skinner. The sale lasted thirty-seven days. Among the books was the fine Missal, known by the name of the Bedford Missal, of which Mr. Gough published an account, as will be noticed in his life. This splendid volume was purchased by, and is now in the very curious and valuable library of James Edwards, esq. of Harrow-on-the-hill.[1]

BENTINCK (William Henry Cavendish), third duke of Portland, was born in 1738, and educated at Christchurch, Oxford, where he was created M. A. Feb. 1, 1757. He afterwards travelled for some time on the continent, and on his return was elected M. P. for Weobly, but in 1762 was called up to the house of peers on the death of his father. From that period, we find him generally dividing on important questions with the minority, and having connected himself with the late marquis of Rockingham, during that nobleman's short-lived administration in 1765, he held the office of lord chamberlain. In 1767-8, his grace was involved in a long dispute with government respecting the grant of the forest of Inglewood to sir James Lowther, which had been part of the estates belonging to the duke's ancestors, but by a decision of the court of exchequer in 1771, the grant was declared to be illegal. During the progress of the American war, his grace continued invariably to vote with the party who opposed the measures of administration, and became perhaps more

[1] Biog. Brit.—Granger's letters, vol. I. p. 9—14; vol. II. p. 96.—Astle's Origin of Writing, p. xxi, &c. &c.

closely united to them by his marriage with lady Dorothy Cavendish, sister to the duke of Devonshire. When the administration of lord North, which had conducted that unfortunate war, was dissolved in 1782, and replaced by the marquis of Rockingham, and his friends, the duke of Portland was appointed lord-lieutenant of Ireland, but owing to the death of the marquis, he remained in this office only about three months. In consequence of the same event, some of the party were for earl Fitzwilliam, and some for the duke of Portland, as the ostensible head of the new arrangement, but in the mean time his majesty preferred the earl of Shelburne, Mr. Pitt, &c. The memorable coalition then took place between lord North and Mr. Fox, supported by many of the friends of the latter; but soon was not more unacceptable to his majesty than to the nation, whose confidence in public professions was shaken to a degree of indifference from which perhaps it has never since recovered. The coalition-ministry, however, having the voice of the house of commons in their favour, his majesty determined to appeal to the people by a general election, the issue of which was completely unfavourable to his grace's friends; and Mr. Pitt, who had been appointed first lord of the treasury and chancellor of the exchequer, found a decided majority of the parliament and of the country on his side. An attempt was indeed made to engage Mr. Pitt and the duke in the same administration, but as the latter insisted as a preliminary, that Mr. Pitt should resign, the negociation was soon broken off.

From that time his grace continued to act with the opposition until 1792, when he was, although not without opposition, elected chancellor of the university of Oxford, and soon after, being alarmed at the progress of the French revolution in the destruction of every venerable establishment, and particularly at the pains taken to disseminate disorganizing principles in this country, his grace, with the celebrated Mr. Burke, and other friends of the party, agreed to support the measures of administration. Accordingly, in 1794, he was appointed secretary of state for the home department, which he held until Mr. Pitt's administration resigned in 1801. He was then appointed president of the council, which he held until 1805. On the resignation of lord Grenville, he was appointed, in April 1807, first lord of the treasury, which he resigned soon

after, and was succeeded by Mr. Perceval. He had long been afflicted with the stone, for which he underwent the operation, apparently successfully, but the duration of the disease had undermined his constitution, and he died Oct. 30, 1809.

The duke of Portland was not a man of brilliant parts, nor considered of eminence as a speaker; but his rank, vast property, conciliatory manners, and above all, his integrity, gave him considerable weight as a public character, and rendered his loss to the party which he left, severely felt. He uniformly enjoyed the friendship and attachment of Mr. Burke, and, as chancellor of Oxford, was discriminating, judicious, and liberal in his patronage of men of merit.[1]

BENTIVOGLIO (Hercules), one of the best Italian poets of the sixteenth century, was born at Bologna in 1506, of one of the most illustrious families of that city and of all Italy. His father, Hannibal II. being obliged, by pope Julius II. to leave his country, of which his ancestors had been masters from the commencement of the fifteenth century, and to go to Milan, he took his son with him, then an infant. Seven years after, he settled with his whole family at Ferrara, under the protection of the princes of the house of Este, to whom he was nearly related. His son here made rapid progress in his studies, and became distinguished at the court of duke Alphonso I. He was accomplished in music, singing, and the sports and exercises of manly youth; and to all this he added a solidity of judgment which procured him to be employed by the dukes of Ferrara in state-affairs of importance. He was employed on one of these negociations when he died, Nov. 6, 1573. His works, which were printed at first separately, and inserted in many of the collections, were published together under the title of "Opere poetiche del sig. Ercole Bentivoglio," Paris, 1719, 12mo. They consist of sonnets, stanzas, eclogues, satires, which for easy elegance of style are inferior only to those of Ariosto; five epistles or *capitoli*, in the manner of Berni, and two comedies of great merit. Of these last there was a French translation by Fabre, printed at Oxford, 1731, 8vo.[2]

[1] Gent. Mag. vol. LXXIX.—Annual Register, passim, &c.

[2] Biog. Universelle.—Life prefixed to the Paris edition.—Moreri.—Saxii Onomasticon.

BENTIVOGLIO (Guy or Guido), celebrated in the Romish church as a cardinal, and in literature as a historian, was of the same family with the preceding, and born at Ferrara in 1579. After studying there for some time, he went to Padua, where he soon had occasion to display his prudence and address. When pope Clement VIII. was determined to take possession of Ferrara, under the pretence that Cæsar of Este, who succeeded the childless duke Alphonsus, was of an illegitimate branch, the marquis Hippolyto Bentivoglio, brother to Guy, a general officer in the service of Alphonsus, and attached to Cæsar, excited the anger of cardinal Aldebrandini, who commanded the expedition, under the title of General of the holy church. Guy, who was now only nineteen years old, went immediately to the cardinal, to negociate for his brother, by the mediation of cardinal Bandini, a friend to his family, and contributed very essentially to make his brother's peace, after the treaty had been concluded between the pope and the duke in January 1598. The pope having gone in person to take possession of Ferrara, admitted young Bentivoglio into his presence, and gave him the title of his private chamberlain.

After he had passed some years at Rome, where he made many friends, pope Paul V. appointed him his referendary, and sent him, with the title of archbishop of Rhodes, as apostolic nuncio, into Flanders, where he arrived in 1607. After remaining there nine years, he was, in 1617, appointed nuncio in France, and acted with so much dexterity with respect to the affairs of both courts, that when he was made cardinal, Jan. 11, 1621, Louis XIII. chose him to be the agent of France at the court of Rome. Here he soon became the confidential friend of pope Urban VIII. who, in 1641, bestowed on him the bishopric of Palestrina. On the death of this pope in 1644, it was generally thought that cardinal Bentivoglio would be his successor; but he had scarcely entered the conclave when the heat overpowered him, and brought on a fever, of which he died September 7, of that year. He was interred in the church of the Theatins of St. Silvester, in a private manner, agreeably to his own desire, owing to his affairs being deranged. He owed large sums at his death, in order to pay part of which he had been obliged, some time before, to sell his palace at Rome. A magnificent style of living was then one of the means by which the Romish ecclesiastics endeavoured

to acquire the humble title of "Servant of servants," and Bentivoglio had not neglected this or any other expedient. He was in truth a consummate politician, knew how to reconcile clashing interests, and how to assume every necessary change of character; his historical memoirs partake of this character, being cautious, reserved, yet amusing and illustrative of the characters and events of the times in which he lived. His works are, 1. "Relazioni del card. Bentivoglio in tempo delle sue nunziature di Fiandra e di Francia, date in luce da Ericio Puteano (Henry Dupuy), Antwerp, 1629; Cologne, 1630; Paris, 1631; all in 4to; translated into English by Henry earl of Monmouth, London, 1652, folio. 2. "Della guerra di Fiandra," in six books, printed at various times, but all included in the edition of Cologne, 1639, 4to, which is considered as the best. This likewise was translated into English by the earl of Monmouth, 1654, folio. 3. "Raccolta di lettere scritte in tempo delle sue nunziature di Fiandra et di Francia," Cologne, 1631, 4to. A fine edition of this was lately published by M. Biagioli, at Didot's press, Paris, 1807, 12mo, with French notes, grammatical and philosophical, and a literal translation was published at London, 1764, for the use of learners of the Italian tongue, but it was feebly executed. In 1727, an edition of the original was printed at Cambridge. 4. "Memorie, ovvero diario del cardinal Bentivoglio," Amst. 1648, 8vo. He wrote these memoirs in 1642, with a view, as he says in his preface, to please himself, and he relates what he would wish posterity to know of his history and character. The whole of his works, with the exception of his "Memoirs," were published together at Paris, 1645, folio, and apparently reprinted 1648, but this is the same publication with a new title-page. They were also printed, including the Memoirs, at Venice, 1668, 4to.[1]

BENTIVOGLIO (Hyppolitus), of Arragon, of the family of the Bentivoglios of Bologna, but only collaterally related to that of the cardinal, was born at Ferrara, about the middle of the sixteenth century. He bore the titles of a nobleman of Ferrara, Venice, and Bologna, was marquis of Magliano and count of Antignato. He studied first in Italy, and afterwards at Paris, and then embraced a military life, and served in the rank of captain, in Flanders, in 1588. On his return to Italy, he made the tour of the

[1] Biog. Universelle.—Morevi.—Erythræi Pinacotheca.—Saxii Onomasticon.

different courts, and being at that of Modena when the duke Francis was about to depart for the siege of Pavia, he went with him as colonel of cavalry, and distinguished himself. To the science of arms he joined those of literature, was well acquainted with Greek, Latin, several modern languages, music, and architecture, both civil and military. He is said likewise to have invented some ingenious machinery for the Italian stage, his turn being particularly to dramatic poetry; and he was also a member of various academies. He died at Ferrara, February 1, 1685. On the Ferrara stage he produced three dramas: "L'Annibale in Capoa," "La Filli di Tracia," and "L'Achille in Sciro;" the latter was printed at Ferrara, 1663, 12mo. He wrote also "Tiridate," represented on the Venetian stage, and printed 1668, 12mo; and a comedy in prose, "Impegni per disgracia," which was published after his death, at Modena, 1687. His lyric poems are in various collections, but principally in "Rime scelte de' poeti Ferraresi." [1]

BENTIVOGLIO (CORNELIUS), of Arragon, a cardinal and poet, one of the sons of the preceding, was born at Ferrara, March 27, 1668, and in the course of his studies, distinguished himself by the progress he made in the belles-lettres, philosophy, theology, and law, and was an able and successful supporter of the literary establishments of his country. Having afterwards gone to reside at Rome, he was promoted by Clement XI. to be his domestic prelate, and clerk of the apostolic chamber, and in 1712 was sent as nuncio to France, with the title of archbishop of Carthage. There, having discovered much zeal in the affair of the bull Unigenitus, he acquired high favour at the court of Louis XIV. which he did not preserve after the death of that monarch. The pope, on that event, recalled him from Paris, and at Ferrara he was made cardinal in November, 1719. He then settled at Rome, where many other dignities were conferred upon him, and where he died, December 30, 1732. Amidst his whole career of ecclesiastical promotions and duties, he found leisure to cultivate his taste for polite literature. There are extant several of his harangues pronounced on various occasions; that which he delivered at Rome, in the academy of design, in which he investigates the uses, to taste and morals, of the arts of painting, sculpture, and architecture, was printed under the title "Utile

[1] Biog. Universelle.

delle belle arti riconosciuto per l'accademia del disegno, orazione," &c. Rome, 1707, and reprinted in vol. II. of the "Prose degli Arcadi." The work, however, which entitles him to a place among the poets of Italy, is his beautiful translation of Statius, "La Tebaida di Stazio tradotto in verso sciolto da Selvaggio Porpora," (a fictitious name), Rome, 1729, 4to; Milan, 1731, 2 vols. 4to. There are besides some of his sonnets in the collections. His brother Louis and his sister Cornelia were also cultivators of poetry. The latter, who died in 1711, is highly spoken of by Crescembini in his history of the academy of the Arcadians of Rome.[1]

BENTLEY (RICHARD), regius professor of divinity, and master of Trinity college, Cambridge, a very eminent critic of the last age, was born January 27, 1661-2, at Oulton, in the parish of Wakefield, in the West Riding of Yorkshire. His ancestors, who were of some consideration, possessed an estate, and had a seat at Hepenstall, in the parish of Halifax. His grandfather, James Bentley, was a captain in king Charles I.'s army, at the time of the civil wars, and being involved in the fate of his party, had his house plundered, his estate confiscated, and was himself carried prisoner to Pomfret castle, where he died. Thomas Bentley, the son of James, and father of Dr. Bentley, married the daughter of Richard Willis of Oulton, who had been a major in the royal army. This lady, who was a woman of exceeding good understanding, taught her son Richard his accidence. To his grandfather Willis, who was left his guardian, he was, in part, indebted for his education; and having gone through the grammar-school at Wakefield with singular reputation, both for his proficiency and his exact and regular behaviour, he was admitted of St. John's college, Cambridge, under the tuition of Mr. Johnson, on the 24th of May, 1676, being then only four months above fourteen years of age. On the 22d of March, 1681-2, he stood candidate for a fellowship, and would have been unanimously elected, had he not been excluded by the statutes, on account of his being too young for priest's orders. He was then a junior bachelor, and but little more than nineteen years old. It was soon after this that he became a schoolmaster at Spalding. But that he did not continue long in this situation is certain from a letter of his grandfa-

[1] Biog. Universelle.—Moreri.

ther Willis's, still preserved in the family, from which it appears that he was with Dr. Stillingfleet, at the deanery of St. Paul's, on the 25th of April, 1683. He had been recommended by his college to the dean, as preceptor to his son; and Dr. Stillingfleet gave Mr. Bentley his choice, whether he would carry his pupil to Cambridge or Oxford. He fixed upon the latter university, on account of the Bodleian library, to the consulting of the manuscripts of which he applied with the closest attention. Being now of age, he made over a small estate, which he derived from his family, to his elder brother, and immediately laid out the money he obtained for it in the purchase of books. It is recorded of him, that having, at a very early age, made surprising progress in the learned languages, his capacity for critical learning soon began to display itself. Before the age of twenty-four, he had written with his own hand a sort of Hexapla, a thick volume in 4to, in the first column of which was every word of the Hebrew bible, alphabetically disposed, and in five other columns all the various interpretations of those words, in the Chaldee, Syriac, Vulgate Latin, Septuagint, and Aquila, Symmachus, and Theodosian, that occur in the whole Bible. This he made for his own private use, to know the Hebrew, not from the late rabbins, but the ancient versions, when, excepting Arabic, Persic, and Ethiopic, he must then have read over the whole Polyglott. He had also at that time made, for his own private use, another volume in 4to, of the various lections and emendations of the Hebrew text, drawn out of those ancient versions, which, though done at such an early age, would have made a second part to the famous Capellus's "Critica Sacra."

On the 4th of July, 1689, being already M.A. in the university of Cambridge, he was incorporated as such in the university of Oxford, in Wadham college, and is mentioned by Anthony Wood (though then but a young man, a good deal under thirty) as a genius that was promising, and to whom the world was likely to be obliged, for his future studies and productions. In 1691 he published a Latin epistle to John Mill, D.D. containing some critical observations relating to Johannes Malala, Greek historiographer, published at the end of that author, at Oxon, in 1691, in a large 8vo. This was the first piece that our author published. Nor was religion less indebted to him than learning, for in 1691-2, he had the honour to be se-

lected as the first person to preach at Boyle's lectures (founded by that honourable gentleman, to assert and vindicate the great fundamentals of natural and revealed religion), upon which occasion he successfully applied sir Isaac Newton's "Principia Mathematica," to demonstrate the being of God, and altogether silenced the Atheists, who, in this country, have since that time, for the most part, sheltered themselves under Deism. The subject of his discourses was the folly of atheism, even with respect to the present life, and that matter and motion cannot think; or a confutation of atheism from the faculties of the soul, from the structure and origin of human bodies, and the origin and frame of the world itself; and though he was but young, and even only in deacon's orders, he laid the basis and foundation upon which all the successors to that worthy office have since built. Though this was a task of great extent, and no small difficulty, yet Mr. Bentley acquitted himself with so much reputation, that the trustees not only publicly thanked him for them, but did moreover, by especial command and desire, prevail upon him to make the said discourses public, upon which he gave the world a volume, 1693, 4to, containing eight sermons, which have not only undergone a number of editions, but have been translated abroad into several languages. On the 2d of October, 1692, he was installed a prebendary of Worcester by bishop Stillingfleet. Upon the death of Mr. Justel, Mr. Bentley was immediately thought upon to succeed him, as keeper of the royal library at St. James's; and accordingly, a few months after his decease, he had a warrant made out for that place, from the secretary's office, December 23, 1693, and had his patent for the same in April following. Soon after he was nominated to that office, before his patent was signed, by his care and diligence he procured no less than a thousand volumes of one sort or other, which had been neglected to be brought to the library, according to the act of parliament then subsisting, which prescribed that one copy of every book printed in England, should be brought and lodged in this library, and one in each university library. It was about this time and upon this occasion of his being made library-keeper, that the famous dispute between him and the honourable Mr. Boyle, whether the epistles of Phalaris were genuine or not, in some measure, at first took rise, which gave occasion to so many books and pamphlets, and has made so much noise in the

world. This controversy upon a point of learning, in itself not very entertaining, was managed with a wit and humour which rendered it interesting to the public. The world was at that time a little biassed in favour of the production of the young nobleman, at least as to the genteel raillery of his pieces; for as to the dispute itself, viz. the genuineness of the Epistles of Phalaris, the best judges almost universally now give the preference to Dr. Bentley; nor does he much, if at all, fall short of Mr. Boyle, in throwing a deal of life and spirit into the controversy, particularly in his answer to Mr. Boyle, which is interspersed, as well as Mr. Boyle's piece, with abundance of wit and humour, and is, upon the whole, reckoned much the best book. When, in 1696, he was admitted to his degree of D. D. he preached, on the day of the public commencement, from 1 Peter iii. 15. "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you." About this time the university entered upon a design of publishing some editions, in 4to, of some classic authors, for the use of the duke of Gloucester. Dr. Bentley, who was consulted upon the occasion, advised Laughton, to whose care the edition of Virgil was committed, to follow Heinsius very close, but his advice was not complied with. Terence was published by Leng, Horace by Talbot, and Catullus, Tibullus, and Propertius, by Mr. Annesley, afterwards earl of Anglesey. Dr. Bentley procured from Holland the types with which these books were printed. At the express desire of his friend Mr. Grævius, he published his "Animadversions and remarks on the poet Callimachus," making, at the same time, a collection of some scattered pieces or fragments of that author. These he finished and sent over to Mr. Grævius, towards the latter end of his dispute with Mr. Boyle, and Mr. Grævius published them abroad in 1697. In 1700, upon the death of Dr. Montague, he was by the crown presented to the mastership of Trinity-college, Cambridge, which is reckoned worth near 1000*l.* per annum, upon obtaining which preferment he resigned his prebend of Worcester; but June 12, 1701, on Dr. Saywell's death, he was collated archdeacon of Ely. What next employed his critical genius were the two first comedies of Aristophanes. Upon these he made some curious annotations, which were published at Amsterdam in 1710; as was much about the same time, at Rheims, his emendations, &c. on the fragments of Menan-

der and Philemon, in the feigned name of "Philelcutherus Lipsiensis." Under this character he appeared again, in 1713, in remarks upon Collins's discourse of free-thinking, a book which had made no small noise in the world at that time. This he handles and confutes in a critical, learned, and yet familiar manner. Before his Remarks on Free-thinking, in 1711, came forth his so long-expected and celebrated edition of Horace. What he intended, was not properly to explain his author, but only to correct what he judged remained still corrupted in the text, as he himself tells us in his preface; and this by the help and assistance, either of ancient manuscripts, old editions, or by conjecture. This, it must be confessed, was a nice and dangerous undertaking, but he succeeded at least in correcting a much greater number of passages than any, or all his former interpreters, ever had done; furnishing us, in this his new edition of our elegant Roman poet, with a great number of very plausible, and probable, and unquestionably, some genuine emendations. Le Clerc abroad was Bentley's chief opponent in this edition. At home, in the year following the doctor's edition, viz. 1712, came out, by various hands, the odes and epodes of Horace, in six-penny numbers, making in the whole two volumes in 8vo; the titles of which are "The odes and epodes of Horace in Latin and English, with a translation of Dr. Bentley's notes. To which are added notes upon notes, done in the Bentleian style and manner." In the preface they "humbly hope that the reader will encourage the following essays, upon several accounts. First, as they are designed to shew him the best author of Augustus's age in his native purity. Secondly, to give him a further proof how far all attempts to render him into English, even after the best version now extant has succeeded no better, must fall short of the original. Thirdly, to convince him how ridiculous it is to presume to correct HORACE without authority, upon the pretended strength of superior judgment in poetry. And lastly, how easily such a presumption may be turned upon the authors, and sufficiently expose them in their own way." This last paragraph seems indeed to express the greatest part of the design of this work, which is executed with a great deal of spirit and humour. On the 5th of November, 1715, the doctor preached a sermon before the university against popery, on which somebody soon after published remarks, which occasioned Dr. Bentley's

answer, entitled "Reflections on the scandalous aspersions cast on the Clergy, by the author of the Remarks on Dr. Bentley's Sermon on Popery, &c." This was printed in 1717, in 8vo. In 1716, at which time he succeeded to the chair of Regius professor of divinity, the doctor had two printed letters inscribed to him, dated Jan. 1, to which also was added his answer, concerning his intended edition of the Greek Testament, giving some account of what was to be expected in that edition; and in them we are informed, that he intended to make no use of any manuscript in this edition that was not a thousand years old or above; of which sort he had got at that time twenty together in his study, which made up, one with another, 20,000 years. After having had this affair in agitation for about four years, he at last published proposals for it, which met with great encouragement. But soon after came out Remarks, paragraph by paragraph, on these proposals, by Dr. Conyers Middleton, as it afterwards appeared, who sets out by assuring his reader, that it was neither personal spleen, nor envy to the author of the Proposals, that drew the following remarks from him, but a serious conviction that Dr. Bentley had neither *talents* nor *materials* proper for the work, and that religion was much more likely to receive detriment than service from it. "The time, manner, and other circumstances of these proposals," says he, "make it but too evident, that they were hastened out to serve quite different ends than those of common Christianity; and I think it my duty to obviate, as far as I am able, the influence they might have on some, whom big words, and bold attempts, are apt to lead implicitly into an high opinion and admiration of the merit and abilities of the undertaker." Dr. Middleton then proceeds to criticise, paragraph by paragraph, Dr. Bentley's proposals. Soon after these Remarks, paragraph by paragraph, the Proposals appeared, with a pamphlet entitled "A full answer to all the Remarks of a late pamphleteer, by a member of Trinity college, Cambridge," 1721, signed J. E. This Dr. Middleton, and all, imagined could be none but the doctor himself, as well from the style, as the letters J. E. the two first vowels of Richard Bentley: and, upon this supposition, Dr. Middleton and others, in their future remarks, make that one great handle for abusing him. It is, however, somewhat uncertain, whether Dr. Middleton might not be as much mistaken as to the author of those Remarks, as the

very author of those Remarks was with respect to the author of the Remarks paragraph by paragraph, who supposed them to be made by Dr. Colbatch. Soon after this came out a pamphlet, with some further "Remarks, &c. containing a full answer to the editor's late defence of his Proposals, as well as all his objections there made against my former remarks, by Conyers Middleton, D. D." As also, an anonymous letter to the reverend master of Trinity college, Cambridge, editor of a new Greek Testament. We also find, under the catalogue of the doctor's works in the Bibliotheca Bodleiana, much about this time, another publication, somewhat analogous, and relating to this affair, viz. "An enquiry into the authority of the primitive Complutensian edition of the New Testament, in a letter to archdeacon Bentley," 1722, 8vo. As to these proposals, Dr. Middleton takes upon him to say, that they were only published with a view "that some noise should be made in the world in his favour, to support his declining character by something great and popular, to recover esteem and applause to himself, and throw an odium and contempt upon his prosecutors, &c." In 1725, at a public commencement on the 6th of July, the doctor made an elegant Latin speech, on creating seven doctors of divinity, in which, at the several periods, by little notes below, is set forth the whole form of the creation of a doctor of divinity. This piece is usually joined to his edition of Terence and Phædrus: at least it is added to the Amsterdam edition of them in 1727, a very neat edition, corrected for the press by the doctor. To these notes on Terence, he has also added those of the learned Gabriel Faernius, and taken great pains in amending and correcting the author, not only from those ancient manuscripts which Gabriel Faernius had procured, but also from whatever manuscripts the royal library, those of Cambridge, or any of his friends, could afford; some of which, he assures us, were of great antiquity, and at least next, and very little inferior, to those of Faernius, the orthography of which, as the most ancient manuscript, he altogether follows. He has likewise altered the text in abundance of places, and assigns in the notes the reason for such alteration. Then follows the Schediasma of the metre and accents of Terence, by which the doctor proves that Terence is written all in verse. This, however, was a matter of some controversy between the learned bishop Hare and our author; and during the

warmth of the debate, Will. Whiston remarked how intolerable it was, that while Grotius, Newton, and Locke, all laymen, were employing their talents on sacred studies, such clergymen as Dr. Bentley and bishop Hare were fighting about a play-book. About 1732, the doctor published his Milton's "Paradise Lost," when he was, as he says in his preface, about seventy years old. This is a very elegant and beautiful edition of that poem, but cannot be said to have contributed much to the editor's reputation. Dr. Bentley tells us, that he had prepared a new edition of the poet Manilius for the press, which he would have published, had not the dearness of paper, and the want of good types, and some other occasions, hindered him. He had also some design of publishing an edition of Hesychius, as we find by Mr. Grævius's letter to him, and assured Dr. Mill, he could, if he pleased, correct five thousand faults in that author. His emendations on the Tusculan Questions of Cicero are adjoined to Mr. Davis's edition of that author. From this produce of his studious, we must now pass to that of his more active, life, in the memorable complaints of mal-administration urged against him by the college, which were the occasion of a long suit, whether the Crown or the bishop of Ely was general visitor. A party in the college, displeased at some of his regulations, began to talk of the fortieth statute, *de Magistri (si res exigat) Amotione*, and meditated a complaint to the bishop of Ely. The master hearing this, went to bishop Patrick, then at Ely, who told him, he had never heard before, that, as bishop of Ely, he had any thing to do in the royal college of Trinity; called his secretary to him, and bid him seek if there was any precedent for it in the bishop's archives; but not one was found, nor so much as a copy of Trinity college statutes. Upon that, the doctor lent him one; and during that bishop's time the matter was dropped. But in his successor Dr. Moore's time, the party were encouraged to apply to the bishop, in 1709, and a vast number of articles about dilapidations, but not one of immorality, bribery, or fraud, were exhibited against the master. These were, however, the subject of many pamphlets on both sides. His lordship received the charge, intending to proceed upon it, which he conceived himself sufficiently authorised to do, and required Dr. Bentley's answer, which he declined for some time to give, pleading want of form in the charge; because other members of the college, be-

sides the seniors, had joined in the accusation, and the seniors themselves, as he alleged, had never yet admonished him; from whence he inferred, that all proceedings on such a charge, and whatsoever should follow on the same foot, would be *ipso facto* null and void. The bishop, however, did not, it seems, think this plea to be material; for he insisted upon Dr. Bentley's answer to the charge, who, upon that, began to question what authority his lordship had over him; and, by a petition presented to queen Anne, prayed "that her majesty would take him and the college into her protection, against the bishop's pretensions, and maintain her sole power and jurisdiction over her royal foundation, and the masters thereof." This petition was referred to the then attorney and solicitor-general, and they were ordered fully to consider the matter, and report their opinions. Notice was given at the same time to the bishop, that her majesty having taken this affair into her cognizance, his lordship was to stay proceedings till the queen's pleasure was farther known. Mr attorney and solicitor-general took some time to consider; and were of opinion, the bishop had power over the master. But this report not proving satisfactory to some persons then in administration, a letter was brought to the bishop from Mr. secretary St. John, dated 18th June, 1711, acquainting him, "that the matter of the petition of Dr. Richard Bentley, master of Trinity-college in Cambridge, together with the report of Mr. attorney and Mr. solicitor-general, being then before the queen, and ordered to be taken into consideration by my lord keeper, assisted by her majesty's counsel learned in the law, her majesty thought it to be a business of such weight and consequence, that she had commanded him (the secretary) to signify her pleasure to his lordship, that he should stop all further proceedings, according to her majesty's direction." But the master seeing that all discipline and studies would be lost in the college, if that controversy were not one way or other decided, requested of the ministry that he might be permitted to take his trial under any visitor the queen should appoint; or if none could be so appointed, that he might have leave, *salvo jure regio*, to be voluntarily tried under the bishop. Upon this the inhibition was taken off by Mr. secretary St. John, by order of the queen, signifying, "that his lordship was at liberty to proceed, so far as by the law he might." But his lordship did not think fit to

proceed, till he was served with a rule of court from the king's-bench, in Easter-term 1714, to shew cause why a writ of mandamus should not issue out against him. The bishop, being then at Ely, was applied to by joint messengers on both sides, to go to the college, where he might have ended the matter in two days. But this was not thought so proper, and Ely-house at London was pitched on, where, instead of two days, the trial lasted at least six weeks, and the college paid a thousand pounds for it; three learned lawyers, who could know but very little of the matter, being admitted on each side, to make eloquent harangues, answers, and replies, upon questions arising from above fifty articles, in which there was scarcely any thing material that might not easily be determined upon a bare inspection of the college statutes, registers, and books of accounts. The trial being ended, and the cause ripe for sentence, the bishop's death prevented his giving judgment. Thus the matter dropped for the present; but was afterwards revived in 1728, when new articles of complaint against Dr. Bentley, charging him with having in many instances made great waste of the college revenue, and violated the statutes, all founded on the 40th of Elizabeth, were again exhibited to the bishop of Ely, as specially authorised and appointed to receive the same, and to proceed thereupon; though the matter had been long before decided in favour of the crown, as having the general visitatorial power. Upon this, a petition was subscribed by the college, and presented to his majesty under the common-seal, the 10th of August 1728, and the cause carried before the king in council; for the college itself now engaged as party in the cause against the bishop, and above fifteen hundred pounds out of the revenues of the college, were spent in carrying it on. This being referred to a committee of his majesty's most honourable privy-council, Dr. Fleetwood, the lord bishop of Ely, on the 2nd of November, 1728, also presented a petition to his majesty, to be heard touching his right, which was likewise referred to the said committee. The lords committee, just before the day appointed for a hearing, viz. March 13, 1728, had a printed pamphlet put into their hands, entitled, "The Case of Trinity-college; whether the Crown or the Bishop of Ely be General Visitor;" at the end of which, as well as in their petition, the college applied to the king, to take the visitatorial power (as by the opinion of council he might

with their consent) into his own hands, that they might be only visited by the crown, but not with a view or intent of avoiding a visitation or inquiry into the state of the society, for which they were very pressing, both in their petition, and at the end of this pamphlet. On the fifteenth the cause came on before the lords of the committee of privy-council, but was from thence referred to the king's bench, where the May following it was tried by way of prohibition, and after a long pleading, the judges unanimously determined it in favour of the bishop, as to his visitatorial power over the doctor; and the June following, the fellows exhibited their articles of complaint against him before the bishop of Ely, his lordship having two assistants, viz. sir Henry Penrice, and Dr. Bettesworth. But it being urged, that the bishop was going to exercise a general visitatorial power, another petition was preferred to his majesty and council, by the master and fellows, and a farther hearing appointed in the cause, in the court of king's bench, in November, 1729, &c. and in November, 1731, we find the cause had gone against the bishop of Ely, by his taking out a writ of error, for carrying the cause by appeal into the house of lords. The crown, however, at last, to put an end to the dispute and disturbance, (as fully impowered to do) took both college and master, according to their petition, into its own jurisdiction and visitation, and here the matter ended.

The proceedings of the university against Dr. Bentley in 1717 also, which were represented as violent and unjustifiable, as the effects of a power falsely usurped, or scandalously abused, and as arising from the malice of a party disaffected to the government, were the cause of great ferment and uneasiness in the university, and raised the curiosity, and drew the eyes of the whole nation upon them; for which reason we shall be a little particular in our account, that we may give the reader a just idea of the affair. In October 1717, the day after his majesty's visit to the university, when several doctors in divinity, named by mandate, were attending in the senate-house to receive their degrees, Dr. Bentley, on creation, made a demand of four guineas from each of them, as a fee due to him as professor, over and above a broad-piece, which had by custom been allowed as a present on this occasion; and absolutely refused to create any doctor till this fee was paid him. This occasioned a long

and warm dispute, till at last many of the doctors, and Dr. Middleton among the rest, consented to pay the fee in question, upon this condition, that Dr. Bentley should restore the money if it was not afterwards determined to be his right. In the next meeting, those who had paid the fee were created, but he refused to create such as would not pay it; upon which Dr. Grigg, then vice-chancellor, gave orders that some other doctor should perform the ceremony instead of him; and accordingly Dr. Fisher, the master of Sydney-college, created several for the usual gratuity of a broad-piece. Upon this, they sent a state of the case to the chancellor, the duke of Somerset. Dr. Bentley still insisted upon his claim; but at last, instead of money, was content with a note from the rest, promising the payment of it, if it should be determined for him by the king, or any authority delegated from him; and at last submitted to create one of the king's doctors, who came last, and some others who commenced afterwards, without either fee or note. Matters went on thus for near a twelvemonth, the doctor being in quiet possession of the money and notes: but nothing being determined about his right or title to it, Dr. Middleton thought he had reason to expect his money again; and accordingly (as it is said) he made a demand of it, first by letter, which was taken no notice of, and afterwards in person, and then applied to the vice-chancellor for a decree, which, from the tender regard the vice-chancellor had for Dr. Bentley, he was some time before he could obtain. At length, however, the decree was granted, and a known enemy of Dr. Bentley's employed to serve it, who went to Trinity-lodge on Tuesday the 23d of September; but whether through ignorance in his own business, or that he believed Dr. Bentley, who told him that it signified nothing, not having the consent of nine heads to it, or that he had some other design than that of arresting him, he left the arrest, decree, &c. with the doctor, and came away without executing the vice-chancellor's orders at all. Dr. Bentley was afterwards arrested by another beadle, on the 1st of October, with a second decree, which doubtless argued the invalidity of the first. The professor supposing the authority of the arrest not sufficient, refused to submit to it; but on farther consideration obeyed the writ, and put in bail. Every one, but such as were let into the secret, expected this four guineas affair would end here. Friday,

the 3d of October, being appointed for the trial, the doctor only appeared there by his proctor, which was looked upon as a contempt of the vice-chancellor's jurisdiction. Dr. Middleton, therefore, by the leave of the court, appointed Mr. Cook his proctor, who accused Dr. Bentley of contempt for not appearing, and moved for some censure upon it, and called for the beadle to make a return of the first decree. But he being confined in his chamber by a fit of the gout, there made an affidavit, by improving some circumstantial talk he had with the doctor and some other gentlemen, the subject of which was, a complaint of the ill usage he had met with in his attending at Dr. Bentley's lodgings. Among other things, the beadle deposed, That Dr. Bentley said to him, "I will not be concluded by what the vice-chancellor and two or three of his friends shall determine over a bottle;" (thereby reflecting on the clandestine way in which they had proceeded against him, without the formal consent of such a number of heads as he thought necessary to make a statutable arrest). For this expression, the vice-chancellor suspended the doctor from all his degrees, who had no citation, no hearing, not so much as any notice, from any hand, of what was then doing; and the vice-chancellor declared that he would vacate the doctor's professorship in two or three days, if he did not make his humble submission. Three court days are allowed for this submission, viz. the 7th, 9th, and 15th of October. On the two former days his name was not mentioned, and on the last, the vice-chancellor would certainly have forgot to summon him, if he had not been reminded by his brother the dean of Chichester. That same day the vice-chancellor required the professor to submit, and own himself rightly suspended, which he refused, but had recourse to the only remedy that was now left, viz. an appeal to the delegates of the university; which was arbitrarily refused him. On this the vice-chancellor, thinking it prudent to have the sanction of the university to back him, called a congregation, and on the third court day after the suspension, informed the university of the steps he had taken, and the message he had sent the professor, which was, that he required him to come and acknowledge his crime, the legality of his suspension, and humbly beg to be restored to his degrees; to which the gentleman (he said) had returned no answer; and then he commanded it to be registered, that he would deliberate

farther of what was to be done, towards the maintenance of the university privileges and his own authority. Eight heads were present in the consistory, viz. two visitors of Bene't-college, Dr. Covel and Dr. Balderston; three late chaplains to his majesty, Dr. Lancy, Dr. Adams, and Dr. Sherlock; the rival professor, Dr. Fisher; the masters of Clare-hall and St. John's college, Dr. Grigg and Dr. Jenkin. These gentlemen, at a consultation the same afternoon, in the master of Peterhouse's lodge, appointed a congregation the next morning to degrade the professor. But, when the time came, a friend of the professor's being that day one of the caput, other business was proposed, but not concluded. On Friday morning, no mention was made, as ought to have been, of the proceedings at the last congregation; but, in the afternoon, Oct. 3, 1718, a vote of the body deprived Dr. Bentley of all the privileges, honours, and degrees, that he had received from it. Upon this, Dr. Bentley drew up a petition, which he presented to his majesty Oct. 30, 1718, complaining of the proceedings of the vice-chancellor and university, and begging his majesty's relief and protection, as supreme visitor of the university. The king in council taking the said petition into consideration, was pleased to order the same to be sent to the reverend Dr. Gooch, vice-chancellor; who was thereby directed to attend his majesty in council on Thursday the 6th of November 1718, to give an account of the proceedings which occasioned this complaint. On this day the case was heard between the university and the doctor, before the king and council, and afterwards referred to a committee of council; but the ministry being unwilling to interpose their authority with regard to the proceedings, the matter was farther referred, in a judicial way, to the court of king's bench, where it was kept some time in agitation. At length, however, the proceedings of the university were reversed by that court; and on February the 7th, 1723-4, the court of king's bench sent down a mandamus to the university of Cambridge, to restore Mr. Bentley, master of Trinity college, to all his degrees, and whatever he had been deprived of, &c. This was agreeable to a prophetic passage at the end of one of the pamphlets, at that time printed in his defence:—"When our present heats are over, I question not but our professor's case will be looked upon with another eye, if it be not already seen, that the honour

of the university was made a pretext only to cover the resentments of some particular persons amongst its members. As the determination of it lies at present before a judgment where merit and not malice is likely to be regarded, we shall in a little time, I make no doubt, with a more scholar-like pleasure than can be perceived in this usage of the learned Bentley, congratulate ourselves upon his restoration to his well-merited honours."

After this victory his time appears to have been chiefly employed on the literary undertakings of which we have given some account, until his death, July 14, 1742. He was buried in Trinity college chapel.

The life of this eminent scholar and critic, as given in the Biographia Britannica, although professedly corrected from the first edition of that work, remains a confused collection of materials, from which we have found it difficult to form anything like a regular sketch. Few names were more familiar to the scholar and the wit in the first three reigns of the eighteenth century, than that of Bentley, but no approach has yet been made to a regular and impartial narrative of his life. This is the more to be regretted, because he occupied a large space of the literary world, and was connected by friendship or controversy with some of the most eminent writers of his age, both at home and abroad. It has been justly observed, that when we consider the great abilities and uncommon erudition of Dr. Bentley, it reflects some disgrace on our country, that even his literary reputation should so long be treated with contempt, that he should be represented as a mere verbal critic, and as a pedant without genius. The unjust light in which he was placed, was not entirely owing to the able men who opposed him in the Boylean controversy. It arose, perhaps, principally from the poets engaging on the same side of the question, and making him the object of their satire and ridicule. The "slashing Bentley" of Pope will be remembered and repeated by thousands who know nothing of the doctor's real merit. Perhaps it may be found that this asperity of Mr. Pope was not entirely owing to the combination of certain wits and poets against Dr. Bentley, but to personal resentment. We are told that bishop Atterbury having Bentley and Pope both at dinner with him, insisted on knowing what opinion the doctor entertained of the English Homer; he for some time eluded the question, but, at last, being urged to

speak out, he said: "The verses are good verses; but the work is not Homer, it is Spondanus."

Amidst all the opposition, however, raised against Dr. Bentley, by the wantonness of wit, or the spleen of controversy, it may not be difficult to form a correct opinion of his general character from his critical and controversial writings. His extensive learning is universally acknowledged, yet the stern and unaccommodating manners of the pedant are not less obvious. His critical powers were perhaps equal, if not superior, to any man of his time, and would have been the object of unmixed admiration, had he exerted them with less rashness, and with less of that conceit which sometimes made him value a happy yet merely probable conjecture, as if it had been a decision founded on incontrovertible proof. Although he possessed what his enemies have not denied him, a peculiarly acute and comprehensive mind, he too often consulted his imagination, and was seduced by that to enlarge the fair boundaries of critical conjecture beyond all reasonable measure. Of his works, now to be found in libraries, one may surely be esteemed a valuable proof of his talents and judgment; his edition of Horace: and the loss of his Greek Testament, by whatever means that work was interrupted, may be considered as depriving the author of what would probably have handed down his name to posterity with the highest honours due to critical acumen and accuracy.

Besides the estimate we form of him as a scholar, Bentley may be viewed in two lights, as a public and a private character. On the former, it must be confessed that his disputes with the university have thrown a dark shade; and in both it may be said, that no man could have created so many enemies, without some just provocation. Whether this consisted only in a certain haughty and repulsive address, or coarseness of manners, and in a want of those amiable qualities which dignify social life and official station; or whether the accusations brought against him were of sufficient importance to justify the treatment he met with, independent of all personal considerations, may perhaps be ascertained by a close examination of the evidence (yet accessible) which was produced on this controversy. The restoration to his honours and privileges by a court of law, was undoubtedly a triumph, as far as those honours and privileges were valuable to him; but we do not find that he was restored to, or indeed ever possessed, that ge-

neral esteem which his vast erudition and rank in academic life might have commanded under other circumstances.

Of his private character we have lately had some information from his grandson Richard Cumberland, esq. who in his own Memoirs, published a few years since, has given the following particulars:—His "ordinary style of conversation was naturally lofty, and his frequent use of *thee* and *thou* with his familiars, carried with it a kind of dictatorial tone that savoured more of the closet than the court. This is readily admitted; and this, on first approaches, might mislead a stranger—but the native candour and inherent tenderness of his heart could not long be veiled from observation, for his feelings and affections were at once too impulsive to be long repressed, and he too careless of concealment to attempt at qualifying them. Such was his sensibility towards human sufferings, that it became a duty with his family to divert the conversation from all topics of that sort; and if he touched upon them himself, he was betrayed into agitations, which, if any one ascribes to paralytic weakness, he will greatly mistake a man, who, to the last hour of his life, possessed his faculties firm and in their full vigour. His emotions on these occasions had no other source and origin but in the natural and pure benevolence of his heart.

"He was communicative to all without distinction that sought information, or that resorted to him for assistance; fond of his college almost to enthusiasm, and ever zealous for the honour of the purple gown of Trinity. When he held examinations for fellowships, and the modest candidate exhibited marks of agitation and alarm, he never failed to interpret candidly of such symptoms: and on those occasions he was never known to press the hesitating and embarrassed examinant, but oftentimes, on the contrary, would take all the pains of expounding on himself, and credit the exonerated candidate for answers and interpretations of his own suggesting."

Before Mr. Cumberland's death, he disposed of about sixty volumes of Greek and Latin classics belonging to Dr. Bentley, enriched with the doctor's manuscript notes. These are now in the British museum, and it is no secret that the very learned papers in the "Observer" on the Greek poets, published by Mr. Cumberland as his own, were taken from his grandfather's MSS. Some original letters by Le Clerc and Dr. Bentley, between whom was a serious quarrel respecting Le Clerc's "Me-

nandri et Philemonis Reliquiæ," were purchased at Dr. Askew's sale by the university of Cambridge, and printed in the ninth volume of Mr. Maty's review. In 1807, the rev. Dr. Charles Burney presented to his learned friends a quarto volume, magnificently printed, of inedited letters of Dr. Bentley, &c. under the title "R. Bentleii et doctorum virorum Epistolæ, partim mutuæ. Accedit Richardi Dawesii ad Joannem Taylorum epistola singularis." Grævius is Dr. Bentley's principal correspondent in this interesting volume, which does so much honour to the munificent spirit of its editor, himself *tali studio facillime princeps.*

Dr. Bentley married a daughter of sir John Bernard, of Brampton, in Huntingdonshire, by whom he had one son, Richard, of whom in the next article, and two daughters, Elizabeth and Joanna. Elizabeth first married Humphrey Ridge, esq. and after his decease the rev. Dr. Favell, rector of Witton, near Huntingdon. Joanna, the Phebe of Dr. Byron's celebrated pastoral (first published in the Spectator), married the rev. Denison Cumberland, afterward bishop of Kilmore, in Ireland, and father, by this lady, of Richard Cumberland, esq. the late dramatic and miscellaneous writer.

We shall now attempt a catalogue of Dr. Bentley's works, not hitherto noticed, and of the principal of those published respecting his controversies, as far as the latter can be ascertained. His first publication, as already noticed, was his epistle to Dr. Mill, under the title: 1. "Johannis Antiocheni Cognomento Malalæ Historia Chronica e MSS. Cod. Bibliothecæ Bodleianæ, nunc primum edita, cum interp. et notis Edm. Chilmeadi et triplice indice rerum, autorum et vocum barbarum. Præmittitur dissertatio de autore, per Humfredum Hodium, S. T. B. Coll. Wadhami Socium. Accedit Epistola Richardi Bentleii ad Cl. V. Jo. Millium, S. T. P. cum indice scriptorum, qui ibi emendantur," Oxonii, 1691, 8vo. 2. His "Sermons at Boyle's Lectures," 1693-4, 4to. His controversy with Mr. Boyle on the edition of Phalaris, which produced in 1697, 3. His "Dissertation upon the Epistles of Themistocles, Socrates, Euripides, Phalaris, and the Fables of Æsop," at the end of the second edition of Wotton's "Reflections on ancient and modern learning." This occasioned Mr. Boyle's work, "Dr. Bentley's Dissertation on the Epistles of Phalaris and the Fables of Æsop exa-

mined, 1698; usually known by the title of "Boyle against Bentley." Dr. Bentley then published, 4. "Dr. Bentley's answer to the above," commonly known by the name of "Bentley against Boyle," a curious piece, interspersed with a great deal of true wit and humour. This was for some time a scarce book; but it was reprinted in 1777, by Bowyer and Nichols, with the advantage of several valuable notes and observations, either collected from, or communicated by, bishops Warburton and Lowth, Mr. Upton, Mr. W. Clarke, Mr. Markland, Dr. Salter, Dr. Owen, and Mr. Toup. These were the several pieces which appeared in this great dispute, excepting some few that were published against the doctor, hardly any of which are now known, except "A short review of the controversy between Mr. Boyle and Dr. Bentley," 1701, 8vo.; and previous to that, "A short account of Dr. Bentley's humanity and justice to those authors who have written before him, with an honest vindication of Thomas Stanley, esq. and his notes on Callimachus. To which are added some other observations on that poet, in a letter to the honourable Charles Boyle, esq. with a Postscript, in relation to Dr. Bentley's late book against him. To which is added an Appendix, by the bookseller, wherein the doctor's misrepresentations of all the matters of fact, wherein he is concerned, in his late book about Phalaris's Epistles, are modestly considered, with a letter from the honourable Charles Boyle on that subject," Lond. 1699, 8vo. 5. "Annotationes, in Callimachum ultra, 1697. Collectio fragmentorum Callimachi et Annotationes ad eadem." Of this an edition was published in 1741, 8vo. 6. "Remarks upon a late discourse on Free-thinking (by Collins) in two parts, by Phileleutherus Lipsiensis," Lond. 1713, 8vo; 1719, 1725. 7. "Q. Horatius Flaccus ex recensione, et cum notis et emendationibus R. Bentleii," Camb. 1711, 4to; Amst. 1713 and 1728, 8vo; Leipsic, 1763, 2 vols. 8. "Proposals for printing a new edition of the Greek Testament," Lond. 1721, 4to. Of the pamphlets *pro* and *con* respecting his disputes with his college and with the university, a very correct catalogue may be seen in Gough's "British Topography."[1]

[1] Biog. Brit.—Dodsley's Poems, vol. VI. where is the only specimen of Bentley's poetry.—Stillingfleet's Life, 8vo. p. 149.—Bp. Newton's Life, 8vo. p. 9, 18, &c.—Cumberland's Life, 4to.—Bowles's edition of Pope's Works.—Gent. Mag. see Index, and vol. LXXI.—Nichols's Literary Anecdotes, vol. III.—Whiston's Life.—Leland's Deistical Writers, &c. &c.

BENTLEY (RICHARD), only son of the preceding, was a man of various and considerable accomplishments, with wit, genius, and elegant manners; but was imprudent in his conduct, frequently involved in distresses, and reduced to situations uncongenial with his feelings, and unfavourable to the cultivation and encouragement of his talents. He was educated at Trinity college, Cambridge, lived for some years after his marriage in the South of France, and in the island of Jersey, and afterwards, about 1763, at Teddington, near Twickenham, in consequence of his intimacy with Mr. Horace Walpole. His nephew informs us that "they carried on, for a long time, a sickly kind of friendship, which had its hot fits and cold fits, was suspended and renewed, but never totally broken." Mr. Bentley was the designer of many of the gothic embellishments of Strawberry-hill, and made also the designs for an edition of Gray's works, printed there. In one of these he personifies himself as a monkey, sitting under a withered tree with a pallet in his hand, while Gray reposes under the shade of a flourishing laurel. "Such a design," says Mr. Cumberland, "with figures so contrasted, might flatter Gray, and gratify the trivial taste of Walpole; but in my poor opinion it is a satire on copper-plate, and my uncle has most completely libelled both his poet and his patron, without intending so to do." In Walpole, he certainly did not find a very liberal patron, yet it is said that he enjoyed a place of about £100 a year by that gentleman's means, and had also the profits of the "Lucan," printed at Strawberry-hill, amounting to about £40. For the translation of "Hentzner's Account of England," on which Mr. Walpole employed him, he was promised £100; but this, according to Mr. Cole's account, his patron reserved for his family.

About the conclusion of the last reign, his nephew, Mr. Cumberland, brought him acquainted with the celebrated Bubb Doddington, afterwards lord Melcombe, and by his means he got some situation under administration, which he does not specify. He adds, however, that there was not a man of literary talents in the kingdom, who stood so high in favour with the premier, lord Bute, as Mr. Bentley, and though, when his lordship went out of office, Mr. Bentley lost every place of profit that could be taken from him, he continued to enjoy a pension of £500 *per annum*, in which his widow had her life, and received it many years

after his decease. It was in consequence of this connection that he wrote in 1765, "Patriotism," a satirical poem, attacking Wilkes and his friends; reprinted in Dilly's Repository, vol. IV. Before this he had composed his drama of "The Wishes," which was privately rehearsed at lord Melcombe's villa, but was unsuccessful on the stage. Mr. Bentley in 1761 wrote his poetical "Epistle to lord Melcolmbe," and Mr. Cumberland regrets that, if it be in the hands of any of Mr. Bentley's family, it should be withheld from the public, not knowing that Mr. Bentley published it himself in the St. James's Chronicle in April 1763, in consequence of Lloyd, the poet, having printed an incorrect copy in his "St. James's Magazine." Mr. Bentley's other dramas were, "Philodamus," 1767, which was also unsuccessful; and the "Prophet," a posthumous comedy, 1788, performed for a few nights. He died in Abingdon-street, Westminster, Oct. 23, 1782. [1]

[1] Cumberland's Life.—Cole's MS Athenæ.—Davies's Life of Garrick, vol. I. p. 335.—Lord Orford's Works, vol. V. p. 261—353.

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